

Integrity
Communications®
presents

Featuring a helpful look at your finances

April 1984

Magazine New Wine®



**GOD'S
PROVISION**
NATURAL and
SUPERNATURAL

God's provision comes in unpredictable ways

Whatcha doin', Peter?

BY DICK LEGGATT

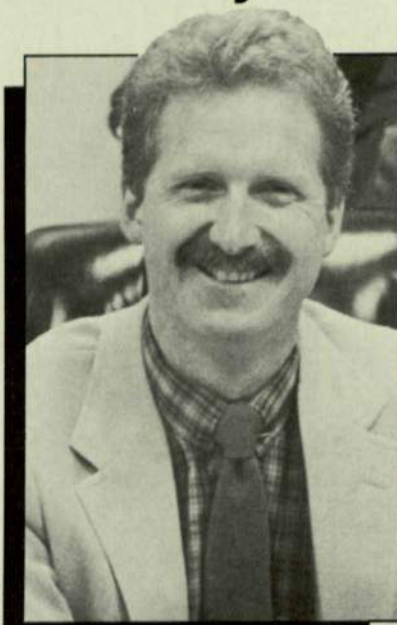
Did you ever stop to think that Jesus' disciples had to do some very unusual things in order to obey Him? Just think of some of the unorthodox commands Jesus gave them, such as His order to get a donkey for His entry into Jerusalem.

Now, I don't know what the penalty for donkey stealing was back then, but I'm sure the thought of it crossed their minds. I have the feeling their apprehension didn't totally disappear when Jesus simply directed them to tell the donkey owner that their master had need of the animal and would return it shortly. Would you be convinced if someone said that to you as he was leading your donkey away?

The classic command of this sort, however, was when Jesus told Peter to go angling for a fish with a coin in its mouth in order to pay their taxes (see Matthew 17:24-27). I wonder what went through his mind as he picked up his fishing gear and headed toward the lake.

His thoughts might have gone something like this: *I know anything is possible, because I've seen Jesus do some amazing things. But going after a fish with a mouthful of money? That's a tough one!*

And what am I going to say if one of my friends from Lakefront Road sees me and calls out, "Whatcha doin', Peter?" You can be sure I'm not going to tell him I'm looking for a fish with a



Mark Pie

coin in its mouth. They'd wrap me up and haul me away if I said that.

Scripture never tells us how the story turns out. Of course, we have every confidence that, just as Jesus promised, Peter pulled more than a hook from the mouth of his first catch that day. But I don't know whether the disciples ever got used to the unusual ways that the needs of their master were met.

And frankly, neither will we ever get used to the unpredictability sometimes associated with God's supernatural provision for us—nor do we have to. We just need to walk faithfully and expectantly, knowing that God's ways are far above ours and that He does delight in providing for us. And that provision, as with every miracle of God, has a supernatural aspect, God's part, and a natural aspect, man's responsibility to obey God.

In approaching the issue of

provision, we need to keep these two realities—its natural and supernatural aspects—in healthy balance in our lives. As we do, our Father will amaze us with His supernatural actions to care and provide for us. And that's the theme that Don Basham focuses upon in a variety of ways in his excellent feature article.

Following Don's article is an encouraging testimony for the Easter season by Carolyn Simpson. We're honored to have her share her thoughts on the reality of Jesus' presence in our lives.

An interview with Hugo Zelaya, director of *Vino Nuevo*, (the Spanish version of *New Wine*) gives an encouraging look at how God apprehended him and is now using him and the work at *Vino Nuevo* to make an impact upon Spanish-speaking people in many nations. Then, touching again upon an Easter theme is Jerry Beaver's scriptural study on the application of the truth of Jesus' resurrection to our daily lives.

Returning to the topic of finances, Charles Simpson provides in the first article of a two-part series a profound perspective on our individual accountability to God as managers of what He has given us. Next, Ron Milton concludes his series on victory in the realm of finances, moving from the personal triumph he shared last month to a corporate victory experienced by the members of his church. Finally, Joseph McAuliffe rounds out our issue with a concise listing of helpful suggestions for our personal money matters.

We trust that this issue touching on the theme of finances will be particularly encouraging to you—starting with the realization that if Jesus could arrange to have a coin in a fish's mouth to meet a financial need, are there any limits to His ability to provide for us? □

CONTENTS



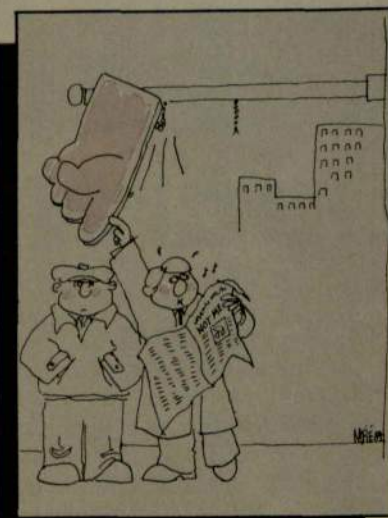
Even in the most adverse circumstances, God is able to bring abundant harvest. page 6

Features

-
- 6 SUPERNATURAL PROVISION**
by Don Basham
How God's resources reach far beyond our own
-
- 12 EASTER IN JERUSALEM**
by Carolyn Simpson
Something was missing. Where was that special feeling I had expected?
-
- 14 TAKING THE GOSPEL TO THE HOME FRONT**
An interview with Hugo Zelaya
-
- 17 RESURRECTION LIFE**
by Jerry Beavers
The reality of Christ's resurrection in our daily lives
-
- 20 THE LAW OF ACCOUNTABILITY**
by Charles Simpson
In God's eyes, there is only one person ultimately responsible for your life—you!
-
- 24 BREAKING THE POWER OF MAMMON**
by Ron Milton
Through corporate prayer and fasting, a Michigan church experienced victory.
-
- 28 HOME ECONOMICS**
by Joseph McAuliffe
Staying on top of your family finances
-



Director of Vino Nuevo reports on Costa Rican ministry. page 14



Who's responsible?—Not me! page 20

Departments

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

Vol. 16, No. 4, April 1984

Cover Photograph:
Ron Sherman

LETTERS TO THE EDITOR

David Lay



Dear New Wine

Longtime Mumford Friend

I want to just express my appreciation for Bob Mumford. I've been listening to this man since 1972, and what I've heard is the full counsel of God; not always the things I've wanted to hear, but always Bob's best understanding of the balanced truth.

I've been with him through his controversies and seen a good example of how a Christian handles opposition. Years ago, Watchman Nee prophesied that God would restore the gospel of the Kingdom; and I've seen Mumford as His instrument. If this is heresy, then Bob is a heretic; but then so was the Apostle Paul.

Doug Ring
Hartford, CT

Reader Relates to Letter

I just want you all to know how grateful I am for the letters that you publish each month,

and that is why I am writing to you now. I would like Peter Keeffe from London, England ("Dear New Wine," February), to know how his letter blessed me and tickled me as well.

I had, as Peter did, read books against the baptism in the Holy Spirit, trying to find fault wherever I could. After a period of time my feelings began to change, and I felt a new kind of spiritual hunger. I started going to a Pentecostal church and charismatic meetings. One night they prayed over me and I suddenly felt a warmth in the center of my stomach. Nothing happened that night, but several days later, God gave me the most beautiful language I had ever heard.

I've asked the Lord to forgive me for what I had thought and said against the baptism, but it tickles me whenever I hear stories like Peter's.

Patricia Coffman
Louisville, KY

Increased Belief

I am writing to tell you how grateful I am for your February article "To Believe or Not Believe" by Don Basham. You cannot imagine the love of God that came through to me. He was speaking the words right to my heart. I have read the article over and over since my *New Wine* arrived.

It is easy to see one's lack of measuring up as a Christian and I feel as though the Father gave Don Basham these words for many a child of His.

Nell Opie
Staunton, VA

Blessed by Tips on Songs

In the February issue, the article "Who Writes the Songs?" by Bruce Longstreth had some extra personal meaning for me. I have been involved with some friends in an effort to educate our local youth on the pitfalls of most secular rock and some other types of music. What I really appreciated was Bruce's way of giving some historical and biblical perspective to the issue. Thank you for the good work you're doing with your magazine.

Jerome Tauer
Harrison, AR

Building Bridges

I really appreciate your interview with Ken Copeland in the January issue. You definitely built a bridge there in my own case. I used to listen to Ken years ago on the radio and frankly "got tired" of him after a while.

Your interviews with him and also Charles, Don, Bob, and Ern really caused me to take on a different attitude toward our Brother Ken Copeland, and others like him. Thank you!

James Wilmont
Chardon, OH

Prayer Is the Best Help

I wanted to comment on the January article "Still Caring for Frances" by Cindi Leggatt. It thrilled me to see her obedience to the school authorities and the Lord. What Cindi did for Frances and continues to do for her is the best help she could offer.

In my work with poor families as a social worker, I have seen a "new pair of shoes" cause problems for the child with his family. Parents are sometimes offended by this action and tell (or threaten) their child to stay away from that person.

Many children need the kind of caring Cindi has demonstrated toward Frances. God can and will sovereignly intervene in the worst of family situations and set apart lives for His glory. I have personally witnessed this in my work with some families.

Joe Wolfe
Mason City, IA

Little Problems, Big God

I felt encouraged when I read the article by Marion Muhney, "Survival in Nazi Germany" (January), because her story of faith and struggle against seemingly insurmountable obstacles showed me how small my problems really are, and how big is my God.

Chris J. Hartzog
Everett, WA

"Triumph" Was Warm and Loving

I really enjoyed the January article of "Triumph in the Midst of Tragedy." This article was such a warm and loving story of how our Lord lives and works through our lives.

Caroline Reding
Bellevue, WA

Keep It Simple

I enjoy your magazine very

much and I was especially touched by the article in January, "The Power of Your Testimony." Our church had just been fasting and praying for the spirit of evangelism in our body. So often in our minds we make it much more difficult than God wants. I like what Erik said concerning keeping it simple.

Carol Doss
Houston, MO

Christianity Applied

How thankful I am to note the balanced approach your magazine takes with the issues facing Christians today. While we all like the "inspirational" articles, which provide an uplift to our spirits, how desperately we need to be reminded of applied Christianity, as Steve Schiffman does in his article "Rediscovering America" (November), portraying the Christian principles on which our nation was founded. Michael Ford's timely articles (November and December) also aptly demonstrate how quickly those principles can be eroded by a legal system with man as its focal point instead of God.

Should we not as Christians lay aside our pietism and once again strive to take dominion over every area of life—education, welfare, and even politics—as we live each day for the glory of our Lord and Savior, Jesus Christ?

Only then can we turn our coinage's motto, "In God We Trust," from fancy once again into fact.

Erik H. Stoer
Freeport, FL

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Magazine New Wine

a ministry of Integrity Communications

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©1984 by Integrity Communications. All rights reserved. *New Wine* [ISSN 0194-438X] [USPS 382-520] is published monthly by Integrity Communications, P.O. Box Z, Mobile, AL 36616. Second-class postage paid at Mobile and additional mailing offices.

Member of Christian Booksellers Association & Evangelical Press Association.

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

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

Supernatural Provision

BY DON BASHAM

How God's resources reach far beyond our own

Faith, that essential element of the Christian life, is the confident belief that God takes action in our lives, and that His action is for our ultimate benefit. Much of the struggle we have in the Christian life is not believing that God *can* do something; but believing that He *will*. One of the areas that tests our trust in God and our faith the most is the realm of finances.

Many of us, as a matter of fact, find it hard to believe that God is interested in such practical things as finances. Yet Bible scholars tell us that one out of four of the teachings of Jesus related to our material possessions.

As Christians, we are called to be stewards, and by definition a steward is one who has been entrusted with another person's property. Therefore, we are required to give a faithful accounting for that which God has entrusted to us.

Handling Material Goods

The parable of the talents in Matthew chapter 25 gives us insight into the importance God places on our stewardship. The parable deals with a wealthy man going on a journey, who entrusts money to his servants to invest. To one he gives five talents; to another, two talents;

and to another, one talent.

We tend to spiritualize that parable by referring to those talents as abilities or gifts given by God. But literally the parable speaks of material wealth, for the scriptural term *talent* refers to a weight of money. If we translate talents into ounces of gold, by our standards today, the servant given five talents was actually entrusted with about two and a half million dollars to invest for his master.

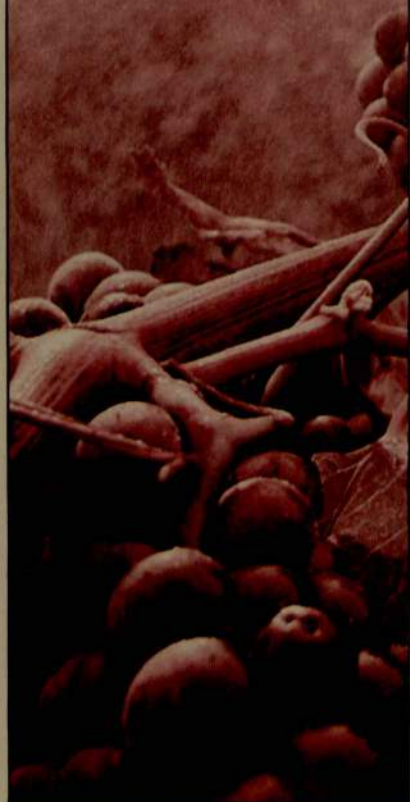
Most of us will never be required to handle those kinds of assets, but I use that scriptural example simply to point out that being a steward is a serious responsibility in the sight of God. And I believe that if we are to become the kind of faithful, generous stewards that God intends for us to be, it will happen only as we come to understand how God operates in His own supernatural economy and how, in faith, we can receive His supernatural resources.

In the natural economy, we experience such things as debt, bankruptcy, recession, depression, and other financial crises. But in God's economy there is no such thing as want or lack or recession or depression.

Yet because most of us are not aware of God's transcendent economy, and of His willingness



If we are to become the faithful, generous stewards God intends for us to be, it will happen only as we come to understand how God operates in His supernatural economy.



to provide financial abundance, we need to be strengthened in our faith when it comes to the area of finances. As we begin to understand the magnificence and the munificence of God, who in His sovereignty owns all of the resources of the universe, our faith can begin to grow. I believe we can increase our faith by examining six biblical ways that God's transcendent economy supercedes our natural economy.

From Common to Valuable

First, *God can take something common and make it something valuable.* An example of that is found in John chapter 2, where Jesus, in His first miracle at Cana of Galilee, turns the water into wine.

This miracle brought three results that demonstrate that when God intervenes in our material world, it's for three basic purposes. The first is obvious: God intervenes to meet a need. The need for Jesus' first miracle was that the supply of wine at the wedding had been exhausted—an acute embarrassment to the host and to the people who had called the banquet. But in meeting that need, the second purpose was revealed. As John 2:11 tells us, in performing the miracle, Jesus revealed His glory. When God demonstrates His power, He does it to glorify His name.

The third purpose is stated in that same verse: "His disciples put their faith in him" (NIV). God desires that when people see the demonstration of His power, they will put their faith and trust in Him.

So Jesus took something very ordinary—water—and turned it into something that was extraordinary—wine. By this supernatural act, Jesus not only met a need, but He also glorified His name, and caused people to put their trust in Him.

From Little to Much

The second way God reveals His economy is by *taking a little and turning it into much.* The most obvious example is the miracle of the feeding of the five thousand in Matthew chapter 14, where Jesus took the little boy's lunch of five loaves and two fishes and blessed it and broke it and distributed it to His disciples, who fed five thousand men, plus women and children.

Another example is found in 2 Kings chapter 4. This is a story from the life of Elisha the prophet, who gave instructions to a widow who had a need. Her late husband's creditors were about to take her two sons as slaves and she sought help from Elisha, who instructed her to collect empty jars from her neighbors and to then go home and pour oil into the jars from the one jar of oil she had.

She left him and afterward shut the door behind her and her sons. They brought the jars to her and she kept pouring. When all the jars were full, she said to her son, "Bring me another one." But he replied, "There is not a jar left." Then the oil stopped flowing. She went and told the man of God [Elisha], and he said, "Go, sell the oil and pay your debts. You and your sons can live on what is left" (2 Ki. 4:5-7 NIV).

Besides the fact that God took a little and turned it into much, we should also note that the size of the widow's blessing was dependent upon her expectancy. In other words, how much oil she received depended on how many jars she collected—the more jars, the more oil. When she got to the last jar, she probably wished she had done a better job of collecting.

Rufus Moseley, a great old

saint who influenced my life years ago, told the story of a widow in Sweden who had a similar experience. She had contracted to build a chapel in her village, and was going to pay for it with thirty gold sovereigns her husband had left her. But the contractor was a dishonest man, and when he had completed the chapel, he presented her with a bill that amounted to twice as much as the price they had agreed on. She began to cry out to God, not knowing what to do.

As she prayed, she felt impressed by the Holy Spirit to get out her coins and count them. As she counted, they seemed to increase. The Holy Spirit said, "Count them again." Each time she counted them their number increased until finally she had the amount needed to pay the bill. Then the Holy Spirit spoke to her and said, "That's enough. Go, pay the bill."

What God did then, He can do now. God can take a little and turn it into much.

Abundant Harvest in Famine

A third way God's supernatural provision surpasses natural provision is by *God bringing abundant harvest in time of famine*. In God's economy, there is no such thing as famine; but, of course, there is famine in the natural realm. In Genesis chapter 26, we read about one such time in Isaac's life.

Isaac's desire was to move his family and possessions to Egypt to be beyond the reach of the famine. But God spoke directly to him: "Stay in this land for a while, and I will be with you and will bless you" (v. 3 NIV). Then the Bible says:

Isaac planted crops in that land and the same year reaped a hundredfold, because the Lord blessed him.

The man became rich, and his wealth continued to grow until he became very wealthy (vv. 12-13 NIV).

God supernaturally prospered Isaac in a land where in the natural realm there was a great famine.

Mary Welch, a Methodist lay minister, related in her book, *Reckoning at Dusk*, how she and her farmer husband planted crops one year during a severe drought. She relied on scriptures that said God could provide for them even in a time of drought. Other crops failed, but the sugarcane they had planted—their cash crop—flourished without rain. At harvest, it yielded eighty gallons of syrup, more than twice as much as they had ever gotten before. God is able to provide abundantly even in a time of famine.

Restoring Something Lost

A fourth way God's supernatural provision surpasses natural provision is by *God enabling us to recover or restore something we've lost*. In Joel 2:25-26, God promises to restore the fortunes of Israel. He says:

"I will repay you for the years the locusts have eaten. . . . You will have plenty to eat. . . and you will praise the name of the Lord your God" (NIV).

There are times when through ignorance, rebellion, or disobedience, we do things that get us into difficulty; or through poor stewardship we misuse and lose that which God has given to us. Then we begin to suffer because of our own folly. But because God is faithful, He will restore that which has been lost.

A classic scriptural example of this principle is found in Luke chapter 15. If there was ever a



The simple truth is that God wants to meet our needs, but right methods and principles have to be followed for that to happen.



man guilty of misusing what had been given him, it was the prodigal son who took his portion of his father's inheritance and squandered it in a far country. But soon he began to be in want and he finally repented and decided to return home. His father received him and restored to him all that he'd had before and more. He rejoiced over a son who had been lost, had repented, and had returned home.

The father in the story characterizes God, who is able in His supernatural economy to restore to us whatever we may have lost.

The Best of the Natural Order

A fifth example of God's supernatural provision surpassing the natural provision is when, *by supernatural help, we reap the best of the natural order.* Supernatural intervention can take normal circumstances and turn them to our advantage.

A good example is found in Luke chapter 5 when Jesus instructs His disciples, who had fished unsuccessfully all night, to cast their nets in deeper water. And Peter said, "Master, we've worked hard all night and haven't caught anything. But because you say so, I will let down the nets" (v. 5 NIV). So he gathered his nets and cast them out in deep water into such a great school of fish that when they began to haul it in, the nets began to break and the boat began to sink.

The fish didn't supernaturally appear, but they were supernaturally guided to the spot where Peter cast his net.

Sowing and Reaping

The sixth and final point is that *God's economics transcend the natural economics in the spiritual law of sowing and reaping.* In Luke 6:38, Jesus says, "Give, and it will be given to

you; good measure, pressed down, shaken together, running over, they will pour into your lap" (NAS). The simple truth is that God wants to meet our needs, but right methods and principles have to be followed for that to happen. This is the law of sowing and reaping. Many times we deprive ourselves of what God wants to do for us and through us because we have refused to sow seed. "Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously" (2 Cor. 9:6 NIV).

According to Paul, God's will for us is abundance so that we will be able to share with others.

God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work. . . . You will be made rich in every way so that you can be generous on every occasion (2 Cor. 9:8, 11 NIV).

One of the major ways that prosperity comes to us is through our giving. That's the spiritual law of sowing and reaping.

Sowing in Faith

When I first left the pastorate in 1968 and moved to Florida to begin a teaching and writing ministry, one source of income was an occasional royalty check from my first book, *Face Up With a Miracle*. It wasn't a lot of money, a few hundred dollars at a time, at most, but I was always glad to get it. Then one night at a prayer meeting, God seemed to impress on me to give up the royalties.

The next day, I was moping around the house, and my wife, Alice, asked, "What's the matter with you?"

"Well, I think God's told me to do something that I don't

want to do."

"What is it?"

"I think God spoke to me and said, 'Don't take any more royalties from the sales of your book. I want you to give them away.'" I braced myself for a negative response from Alice, but to my surprise she began praising God.

"What's the matter with you?" I asked.

"I wondered how long it was going to take you to see what worrying about profits from your book was doing to your ministry," she said, giving me a hug. Then I realized I was dragging suitcases of those books around to the places where I was speaking, more concerned about book sales than the people I was teaching.

So I called the publisher on the West Coast and said, "John, the Lord has shown me I'm not to take any more royalties for the book, at least for a while. You keep them and use them in your ministry." So in the next two years, I forfeited a total of about five thousand dollars in royalties, which was quite a bit of money in those days. That would have bought a new car.

Reaping Our Reward

But God has a way of showing us His faithfulness. We didn't even have our own car in those days—we had to lease one, and we had to pray in \$165.00 for the car every month.

One night after a prayer meeting, a lady came up to Alice and me and said, "You know, my husband and I own a car rental agency, and God has really blessed our business. We've been praying and asking Him for some way to repay His goodness to us and we think we know what He wants us to do." I held my breath. "Would you be embarrassed if we gave you a new station wagon rent free?"

Embarrassed? I gave her a hug. I didn't know what else to do. So every year for the next five years, we got a brand new car rent free. That was five times over what I surrendered in book royalties. For us, it was a clear example of the law of sowing and reaping.

God can provide by taking what is worthless and turning it into something of value. God can manifest His economy by taking that which is little and turning it into much. God can prove His faithfulness by showing us how to sow in a time of famine and reap a hundredfold. God can bless us by miraculously rearranging natural circumstances to our profit. And, of course, God proves His faithfulness as we obey the law of sowing and reaping.

No matter what circumstances the natural economy may bring us, if we walk in obedience as faithful stewards of what God has entrusted to us, and if we place our trust in God's willingness to provide, we can experience the supernatural abundance which flows from His divine economy. □

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.





Wide World Photos

Easter in Jerusalem

BY CAROLYN SIMPSON

Something was missing. Where was that special feeling I had expected?

"I walked today where Jesus walked in days of long ago."

The familiar lyrics of that old song seemed to repeat themselves again and again as our plane winged its way across the Atlantic. This was the spring of 1974, and my husband, Charles, and I were on our way to a large conference in Jerusalem.

Jerusalem! Imagine! I was going to visit the city that had

been called holy for so many years. Like others before us, Charles and I had looked forward to this trip and to the unique experiences we would surely have as we visited the land of the Bible.

From our hotel on the Mount of Olives we could look west and see the city of Jerusalem with its walls and golden domes, and to the southeast we could see all the way to the Dead Sea. The magnificent view filled us with

excitement as we thought of all that had happened in this land.

For the next few days we toured the city and countryside by day and attended conference meetings at night. I was caught up in a whirlwind of activities, sights, and sounds. From the flat-roofed houses to the rocky terrain, from the delicious *baklava* sold uncovered on dusty streets to the adorable dark-haired children, I was trying to take it all in. I wanted to see and

experience all that God had for me there. But despite all the excitement, one thing troubled me. I was failing to feel the nearness to the Lord that I believed I should, especially since I was right there in the Holy Land.

Disillusioned by the Sights

Three nights later we sat with some friends in a little Arab restaurant, eating food seasoned with bitter herbs and trying to warm ourselves with a little space heater near our table. The bitter herbs and chill in the air seemed to affect our mood. When one man at our table began to express his disappointment that church buildings and mosques sat over many of the spots where special biblical events took place, I felt myself growing angry with him.

My anger was not because the man was not telling the truth, but rather that if he persisted in that line of talk, I too might have to confess my disillusionment over some of the things I had seen. For while I enjoyed touring the "holy sites," as they were called, something that I had expected to find seemed lacking. Or perhaps it was something lacking in me. I couldn't decide.

True, it was hard to imagine the scourging Jesus received from the Roman soldiers by sitting in a church building erected over the spot. Yes, I was aggravated that a mosque was built over the tombs of Abraham and Sarah. And even though we fell in love with the little boy who flattered us at Jacob's well, we knew all he really wanted was money.

Why didn't I feel a special sense of holiness when I viewed the upper room or the garden tomb? I wondered. I wanted the special blessing I felt should come to me at these places. What was missing?

Rediscovering a Truth

Easter Sunday morning arrived. It was a beautiful day and the last day of the conference. My excitement about the meeting was stifled a little, partly because I was sad to be leaving so soon and because I still felt some special blessing had eluded me. The meeting hall was so crowded we had to sit in an overflow room and view the meeting on a screen. Then, as the service began, the song leader stood and reminded us that we were gathered on the first day of the week, the Lord's day, because Jesus rose from the dead on the first day of the week.

Suddenly I knew what had been missing! It was one simple realization—*Jesus was risen!* Of course, I knew it all along, but somehow I had lost sight of this truth in all the excitement of the last few days. I had been wanting to feel Jesus near because of where I was, yet all along He had been right there with me, alive! And better yet, although I would soon be going home, He would be going with me. He was no longer at the tomb or in the upper room. His Spirit didn't linger only in places where He lived on earth as a man, but He

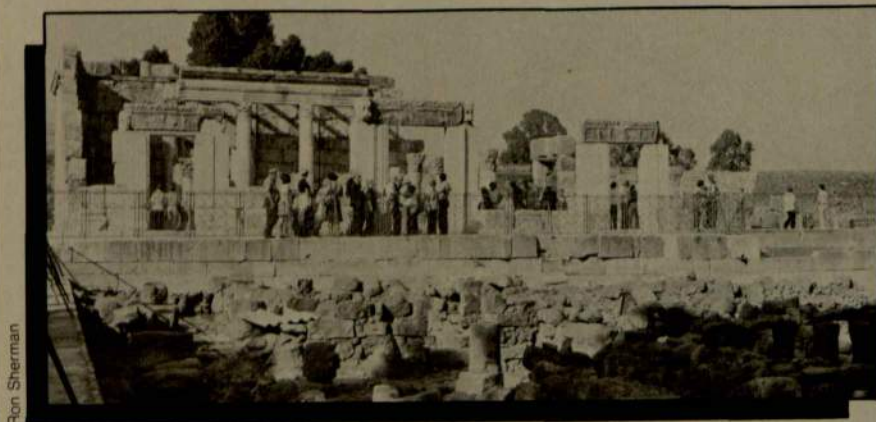
is alive forevermore in our hearts.

A Different Trip

Several years later I was privileged to visit Israel again. Eagerly I took in all the attractions as before, but this time it was different. I enjoyed the shrines of Israel's past but looked and prayed for signs of life in the future. I rejoiced in seeing the dedicated army of a courageous nation. I marveled at the irrigation that brought new life to the desert areas. I bought a small gold charm in the shape of the Hebrew letter meaning *life*. There was this time a special sense of life in every aspect of our trip because I knew Jesus was with me.

Though every Sunday is a celebration of Jesus' triumph over death, I'll never forget that special Easter in Jerusalem when Jesus' life took on new significance to me, and I was reminded again that Jesus is alive and with us always wherever we are. □

Carolyn Simpson is the wife of Charles Simpson, chairman of the Integrity Communications Board of Directors. They reside in Mobile, Alabama, with their three children.



As they toured Jerusalem's holy sites and walked where even Jesus Himself had walked, Carolyn Simpson wasn't feeling the nearness of God she had expected.

Most of our readers know that New Wine is published in Spanish by a group of Christians in Costa Rica. The magazine, *Vino Nuevo*, features articles from New Wine as well as original material, and is distributed to Spanish-speaking Christians in more than forty

Taking the Gospel to the Home Front

An interview with Hugo Zelaya

countries. Hugo Zelaya is the director of our Spanish counterpart, which entered its ninth year of publication in March.

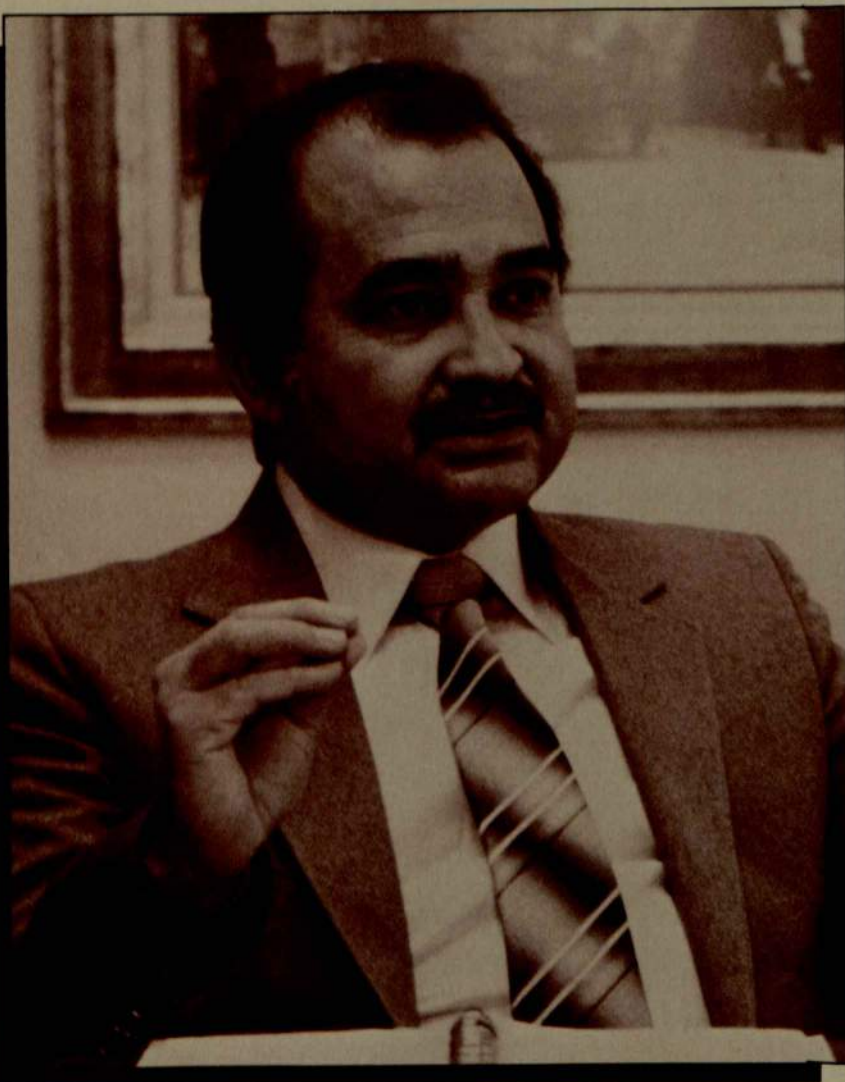
Periodically, when Hugo visits the United States, we take the opportunity to get an update on his work in Costa Rica to keep you informed about this vital outreach. This interview with Hugo includes his impressions of the current situation in Central America, as well as some personal notes that will let you get to know him better as he shares how God called him to be involved in distributing the message of the kingdom of God to Christians all over the world.

New Wine: How would you summarize the current political situation in Central America?

Hugo Zelaya: Central America is now in great turmoil. The world as a whole is changing, and the Third World is anxious to catch up socially, politically, and economically. As a result, there is restlessness in the people of Central America, which unfortunately creates an environment for the spread of communism.

The political situation today is complicated in Central America because the military dictatorships that had been ruling over these nations are not as strong as they once were. It's now easier for the people to obtain weapons and other nations are more inclined to help revolutions. As a result, more and more governments are being overthrown. So all that is creating an atmosphere that is very tense.

What has been a tremendous blessing to us is that while our neighbors, Nicaragua, El Salvador, and Guatemala have been in turmoil, Costa Rica has maintained itself in a very stable way politically. In Costa Rica, we have maintained a succession of



Mike Reed

democratically-elected governments through the years.

That is a threat to what is going on around us. If a country is stable and it has a democratic basis for it, it denies the Marxist claims that the only way to improve society is by revolution. We've had change without revolution, which not only refutes the Marxist claim, but also serves as an example that change can take place without bloodshed—an irritating example to some of the countries around us. That puts Costa Rica in a peculiar place because it often becomes a target for international terrorism, and for communism.

NW: What are some of the ways this social and political climate affects the work you are doing in the city of San Jose and in other parts of the country?

HZ: Right now the situation in Costa Rica is for the most part peaceful. We have problems along the northern border, and we cannot move as freely there as we did in the past. The churches in

that area have been affected, but our own church has not.

The economic and social growth of Costa Rica has been hindered, which has contributed to an increased hardship on individuals. When people become tight economically, it produces restlessness in them. If the government is not prompt in solving these problems, then the Communists come in and say that the current government is incompetent, but that they, the Communists, have the solutions. They offer Utopia. So a country that is under severe economic pressure will want change no matter what the price. Of course, they don't say what the price is or that the "medicine" is worse than the sickness itself.

NW: Would you share about the current spiritual state of the Church in Costa Rica?

HZ: The Evangelical church started slowly in Costa Rica, but within the last ten years—we've been back in Costa Rica twelve years—we've seen the begin-

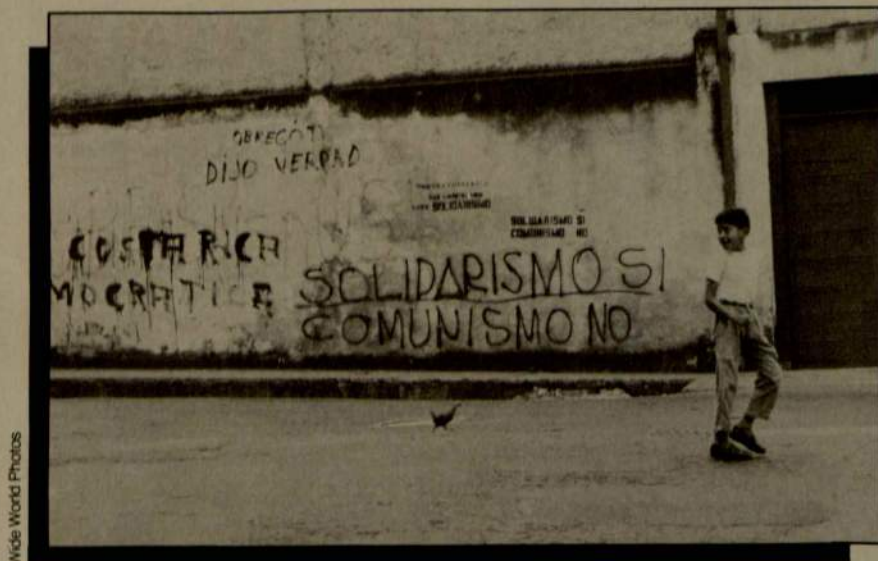
nings of revival. When the charismatic renewal came to Costa Rica, which is ninety percent Catholic, it opened people to the Word of God. There was an awakening throughout the Catholic Church, as well as in the Protestant Church, contributing to a good spiritual climate in Costa Rica.

One result was that it brought pastors together. When we moved to San Jose in the mid seventies, we began to work with the pastors there. We began to get together with them, helping in evangelistic campaigns, emphasizing one-on-one evangelism, and through working together, God helped us to develop relationships. We began with ten to twelve pastors, but now we have about fifty to seventy-five men who get together every week for fellowship, prayer, and seeking the mind of God to see what can be done in the city. This has brought a good climate in San Jose, which has extended to other cities and towns in Costa Rica.

NW: Would you briefly share how you came to the Lord and how God called you to the work you are currently doing in Costa Rica?

HZ: I was born in Nicaragua, but our family moved to Costa Rica when I was four or five years old. I was raised in a Christian home, but when I came to the United States in 1957, I was still not a Christian—I had not been confronted with the need of salvation.

I served in the United States Army for three years, and there I met a man from Mobile, Alabama. When we were both discharged, we went to Mobile to visit with his folks. They were Christian, church-going people, and they invited me to go to their church. I wound up staying in Mobile, but I only attended



Democratic Costa Rica has denied the Marxist claims that the only way to improve society is through revolution. Graffiti in San Jose reads, "United, yes. Communism, no."

the church sporadically.

When I met Alice, who is now my wife, and we decided to get married, I didn't know any minister other than Charles Simpson, who was the pastor of my friend's church. He was gracious enough to marry us even though we were not members of his church.

My marriage to Alice revived many things in me emotionally, as well as spiritually. Up to that time, I had been very worldly, but God used Alice to revive the positive traits and sentiments that most men have within themselves. We began to attend Brother Charles' church, and the second or third time I went to the services, the Spirit of God just came upon Alice and me. In previous services there we had entertained the thought of going forward to the altar to join the church, but on this occasion it was something more than church membership. God's Spirit was upon me, convicting me of my sins. Brother Charles knelt with me at the altar and there I had a real spiritual experience of salvation, which I had not known before.

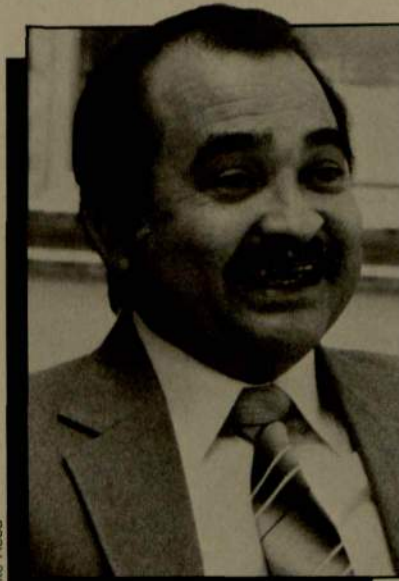
After I was saved, I began to seek the things of God. Alice and I began to attend church, but because I worked the night shift, our involvement had to be limited. One night that I had free, however, I was invited to go to a prayer meeting, and in the course of things Brother Charles and the men that were there laid hands on me to receive the baptism in the Holy Spirit. I was baptized that night in the Holy Spirit, and the very first words that God spoke to me were: "I want you to share this with your people." But we weren't really ready to go back to Costa Rica then. Had we gone, it just wouldn't have been the right time. God had a lot of other things to do yet in my

heart. In fact, it took another seven years before we returned.

But a few months after I was baptized in the Holy Spirit, I received a confirmation of my calling. There was a lady in the church who had a word from God, which she shared with me after a meeting. She came and said, nearly word for word, what God had said to me in my own heart about going back, "You've come to this country; you've gotten what you came to this country for; now the Lord says you are to go back and share with your people what you have." Knowing that it was God's will for us, we waited for His proper time, and returned to Costa Rica in December of 1971.

NW: What sort of impact is the magazine *Vino Nuevo* having?

HZ: Currently, *Vino Nuevo* goes throughout Latin America—about twenty-four countries—and also to people in Europe, Africa, Spain, the United States, and Canada. Because of our



Zelaya believes that the message of the kingdom of God is necessary for the resolution of Central America's problems.

limited resources, we print just twelve thousand copies of each issue, although there would be a demand for more than that. So we just do our best to put *Vino Nuevo* in the hands of leaders and pastors. When we talk about how many people are blessed by it, we can multiply that twelve thousand by fifty at least. There are many pastors who use it for personal study and then share with their own congregations what they read in the magazine.

Many of these pastors have not had formal training. They desire something to feed on and they have not been fed by anything else. We can put a magazine like this in their hands and it becomes to them a resource for their ministries. Because of this they value the magazine highly.

Whenever a pastor becomes acquainted with *Vino Nuevo*, he usually wants all the back issues he can get. Unfortunately, we are out of the first printings. We always print more than we send out because we know that through the years people will ask for the back issues. Once they receive it, and see the value of it, they want what's behind it too.

Vino Nuevo has been a tremendous blessing to the people of Latin America. I would say that as far as the impact of all we are doing with people, the magazine has been one of the biggest tools that we've had. Not only have doors been opened to me to congregations in Costa Rica because they have read the magazine, but I have also been invited to several other countries because of my association with *Vino Nuevo*. God is helping us to spread the message of the kingdom of God, which is ultimately what Costa Rica and all the countries of Central America must discover to resolve the difficulties facing us. □

The reality of

Resurrection Life

BY JERRY BEAVERS

Most often, resurrection is a thought in the back of our minds that only comes to the forefront at Easter or when an acquaintance or relative passes away. There isn't anything wrong with that, but I wonder if we don't short-change ourselves by not realizing how wonderful and all-inclusive the reality of the resurrection of Jesus, and ultimately our own, truly is. Not only does it give us great hope on those occasions when we confront the reality of death; it also gives us hope in daily life.

The saints in the early Church seemed to have had a vivid awareness of the present reality of the resurrection. Even beyond their vibrant "hope of His appearing," their understanding of the power of God that raised Christ from the dead was far more than a mere appendage to their doctrinal beliefs. It was a fundamental element and a tangible reality to them, without which their faith in Christ was meaningless (see 1 Corinthians 15:17).

For those New Testament saints, and for us as well, the resurrection is the divine answer to the ancient and fundamental longing of all mankind for redemption from the power of death, which has permeated all of creation since the fall of Adam. Job spoke of that redemption, as did Daniel, David, Ezekiel, and Isaiah. Though they did not fully understand how it was to take place, one fact was certain to them: The God they trusted in was the God of the living (see Job 19:25 and Ezekiel 37:1-28).

Jesus Provides the Answer

Years later, when Jesus appeared, He also spoke of redemption from the power of death—a redemption that He Himself would provide. On the many oc-



Ewing Galloway

casions when He spoke of His own death, telling the people that He would be raised again on the third day, His statements were often ignored or misinterpreted. No one wanted to believe that the Messiah would die. But the resurrection attested to the validity of all Jesus had said of Himself. If He had not died and risen again, we would never be sure that the power over death He spoke of is a reality for us as well. But the tomb is empty; Christ is risen. *Because He lives, so do we.*

When we receive Christ, what takes place is more than a "wonderful experience"; it is eternal life and the power of God—the same power, in fact, that raised Christ from the dead. We are saved and made alive by resurrection power. And this power has a very practical application in our lives. It is a power that delivers us from the "death" of sin.

Paul tells us in Romans 6:14, "Sin shall not have dominion over you." By the power of God we are enabled to live and conquer sin; by the Spirit of Christ, we can overcome the deeds of the flesh. All of us know the terrible power of sin and have cried with Paul, "Who can deliver me from the body of this death?" Only the resurrection power of God in Jesus can do it. By that power we can live and walk in righteousness as a new creation in Jesus Christ.

Choosing Righteousness

The wonderful thing about this truth is that it has a very practical application, as we'll see from the following scripture that has blessed me personally. Titus 2:12 states that our salvation "teaches us to say 'No' to ungodliness and worldly passions" (NIV).

It may not be the most exciting bit of preaching to hear that

the way to overcome sin is to manifest the resurrection power of the living God by saying "no" to ungodliness. It may not give us goose bumps or cause us to hear a breeze whistling in the mulberry trees. But when we realize that God does not let us off the hook from taking personal responsibility in mortifying the deeds of this body, it's encouraging to know that resurrection life in us makes it possible for us, by an act of our will, to choose righteousness.

Resurrection, as we stated at the beginning of the article, is to be the foundation for our faith in Christ. The faith we exercise for salvation is faith that God can, has, and will raise the dead—that He has power over death and sin. This confidence should characterize our faith. Our Lord displayed this in His wilful suffering on the cross. It took faith and trust in the resurrecting power of God for Jesus to lay

DID YOU KNOW?

Did you know that we pray for our readers?

Each month, we receive hundreds of letters from readers all over the world requesting that we lift up their needs to the Lord. So every day a prayer team of Integrity Communications staff members meets for a time of worship and intercession, praying specifically for each request. Then we write back to each person who asked for prayer.

Since we've begun our daily prayer meetings the Lord has demonstrated his faithfulness time and time again. Many readers have written back to let us know that God healed them, provided a job, or gave them clear direction in some way. Here is one such letter:

"Last summer you had special prayer for my son and me. Paul went back to work just one month after you prayed for him. My health also became better. Hearing from you that you had *cared enough* to want to have an answer from me strengthened my faith."

Letters such as this strengthen our faith too. We're grateful that *New Wine* is more than just a magazine—it's a ministry. It's an honor and a joy for us to be a part of God's purpose in the lives of our readers, and we thought you'd like to know. □

down His life. He had to believe that God would actually raise Him up as His Word testified: "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption" (Ps. 16:10).

A Step Toward Victory

This may seem simplistic, but if we can believe that God raised Christ from the dead and will raise us also, the difficulties we face in daily living become easier to handle. If we can keep our hope focused on Him, remembering that His power to raise the dead is the basis of our faith, we've made a giant step toward victory. We are called upon daily to put our trust in the God who raises the dead (see 2 Corinthians 1:9-10).

What occurred on that great day when Jesus rose from the dead was more than an idea that inspires people to go on when the chips are down. It was eternity breaking into time, a promise literally fulfilled; not just talk and speculation, but an act that makes it "logical" to believe in the living God.

The Lord is risen indeed and because He lives we are heirs of all that is His. All of creation groans in expectation and longing for that day when the power we now know in overcoming sin has its perfect work in the final redemption from the power of death. On that day, we shall see Him as He is and we shall be like Him. Mortality will be "swallowed up by life" and we shall ever be with the Lord. □

Jerry Beavers received his bachelor of arts degree in religion from Mobile College in Mobile, Alabama, and attended New Orleans Theological Seminary. He is a pastor in Jackson, Mississippi, where he resides with his wife, Barbara, and their four children.

H. Armstrong Roberts



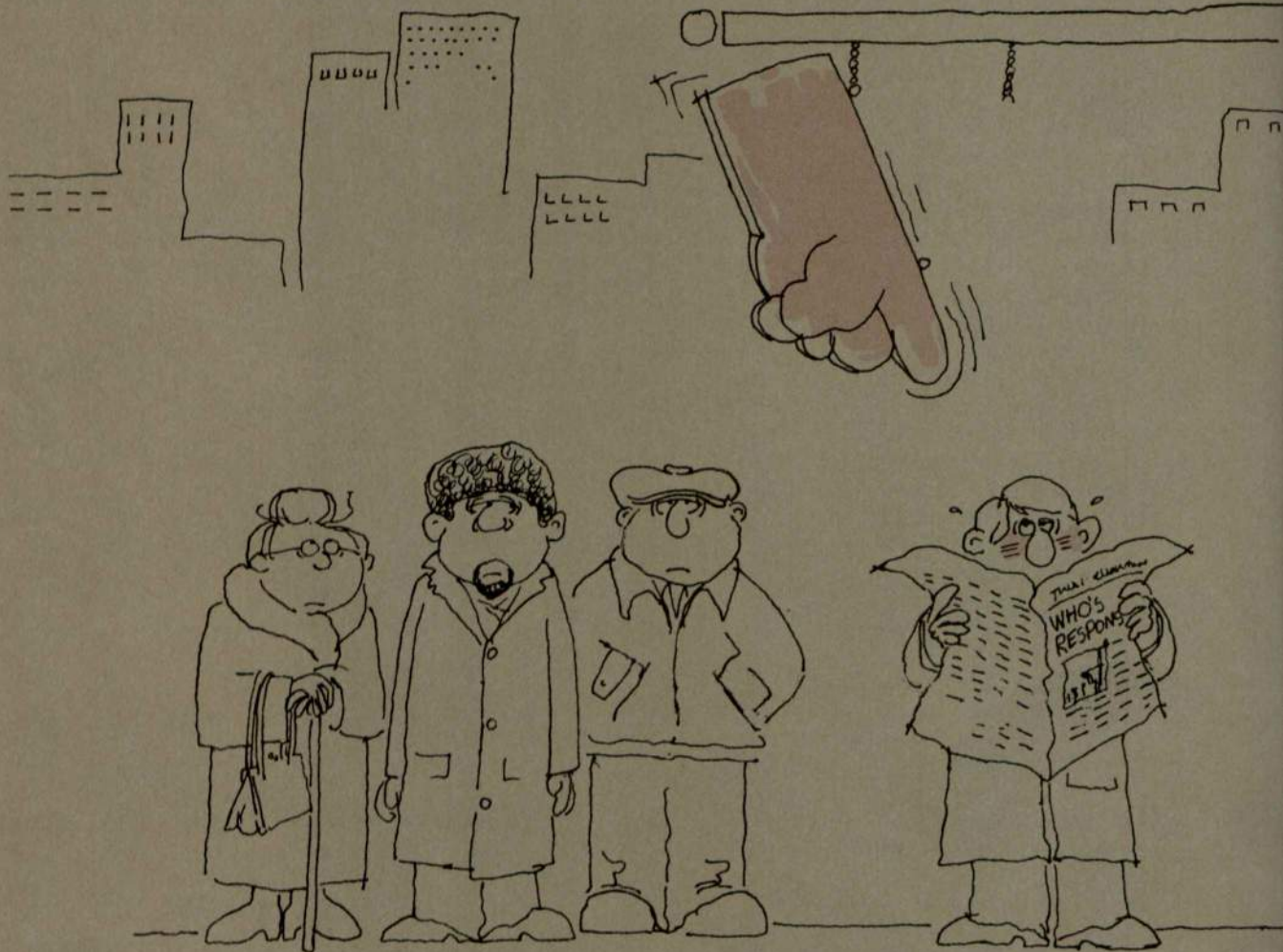
"Now after the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it. His countenance was like lightning, and his clothing as white as snow. And the guards shook for fear of him, and became like dead men. But the angel answered and said to the women, 'Do not be afraid, for I know that you seek Jesus who was crucified. He is not here; for He is risen, as He said' " (Mt. 28:1-6).

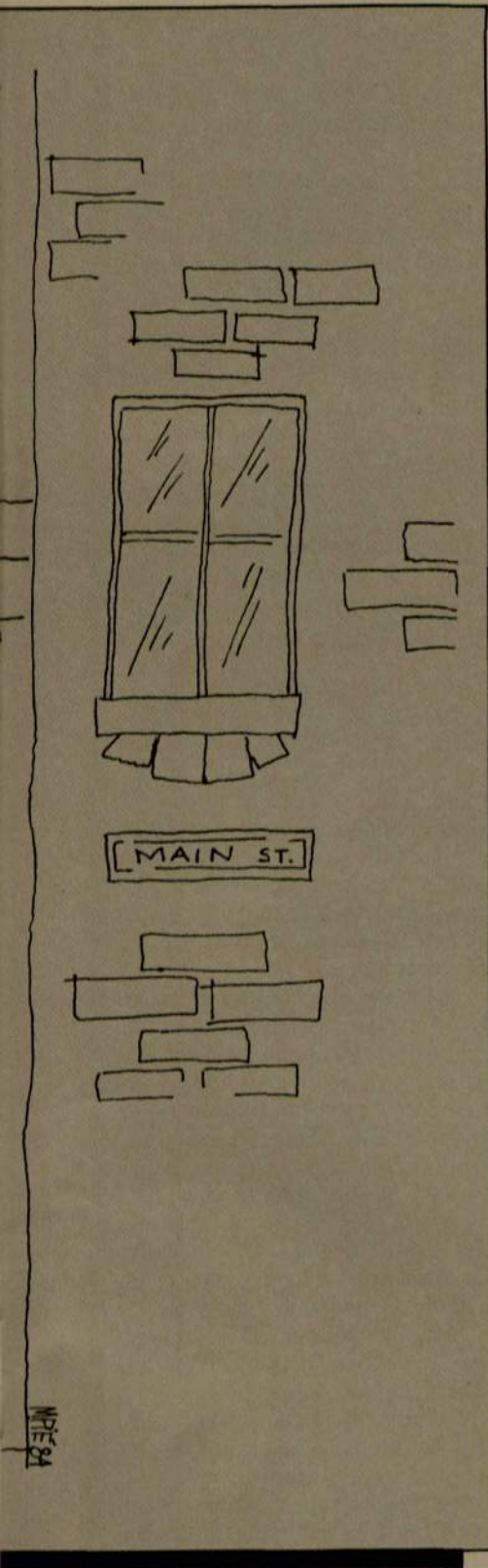
Part one of a two-part series

The Law of Accountability

BY CHARLES SIMPSON

In God's eyes, there is only one person ultimately responsible for your life—**you!**





Everything belongs to God. Everything we have came from Him. Therefore the obligation we have is to responsibly manage what comes to us from Him. And because God is a God who holds people accountable, we must ultimately answer to Him for our stewardship.

Romans 14:12 says, "So then each one of us shall give an account of himself to God" (NAS). I don't find any loopholes in that scripture. "So" is conclusive. "Each one" is inclusive. "Giving an account" has a connotation of totality. "Himself" is very specific. And "to God" is also very specific. There is no way we can improve upon this passage or escape it. It states unequivocally that we will give an account of ourselves to God.

The principle of accountability is enlarged upon in 1 Corinthians 4:1, where we read, "Let a man regard us in this manner, as servants of Christ, and *stewards* of the mysteries of God" (NAS, italics mine). God has given His mysteries and truths to each of us, and we are managers of them. Not only that, but we are managers who answer to the owner of those mysteries—God.

The Bible goes on to say, "In this case, moreover, it is required of stewards that one be found trustworthy" (1 Cor. 4:2 NAS). Each of us then is a steward who is required to be trustworthy and who will be called to give an accounting of his stewardship to God. I call this the law of accountability. It is not some arbitrary, man-made law—rather it is a principle of creation.

Not Determined by Man

The law of accountability is not something we make work. I

believe it would work even if we didn't exist. A real law is a law that works before the vote—and after the repeal. We can't vote a real law into effect. We can vote to recognize the law, but a real law is a law already at work. Voting on a real law is simply acknowledging what already exists. For example, we can't vote on the law of gravity and either enact it or repeal it by our vote. We could vote to repeal the law of gravity because we don't like the way it sometimes causes us to fall and break an arm, or causes our children to fall and skin their knees. But our vote wouldn't change that law of creation. A real law is a principle that's built into creation. It works whether we agree with it or not.

Is the law of accountability like that or is it something that we have invented? Did we simply make up the idea that we all have to give an account? Did the Apostle Paul invent the concept that a steward must be found faithful? Or is accountability a law that God has built into creation; one that is just as real as the law of gravity?

The Law Works for Anyone

I believe the world can be divided into two groups: those who accept and cooperate with the law of accountability and those who don't. There are people who know the law of accountability but don't function in it. Then there are people who don't know there is such a law but benefit because they unknowingly function in cooperation with its principles. In other words, the law works for anyone who obeys it, whether he is cognizant of it or ignorant of it;

whether he is a Christian or non-Christian.

A real law doesn't favor anyone—it is totally impartial. It just works. If we want to succeed, we work with it. Believing doesn't create it, and denying doesn't destroy it.

the time of creation. We see from Scripture that Adam, the first man and the first steward over God's creation, encountered the law of accountability as reality. Although Adam was commanded to rule over creation, and had jurisdiction over

Each of us is called to be a steward who must give an account to God. I call this the law of accountability. It is not some arbitrary, man-made law—rather it is a principle of creation.

In the area of financial matters and accountability, many Christians can't understand why some wicked people prosper. One reason is that those who don't know the Lord are sometimes doing things that Christians really ought to be doing. Often, the wicked are diligent, effective, tactful, and considerate. They may be wicked or contrary in a particular area, but doing all the right things in other areas. Other people may be confessing all the right doctrines, and yet not doing the fundamental things we have been created to do. Being a Christian doesn't change those realities. A real law is built into the way creation works, and it prospers whoever functions according to it, whether they are Christians or non-Christians.

Adam and Accountability

The law of accountability is a real law that has existed from

all the earth, his fatal error was his failure to walk in accountability. When Adam sinned by eating the fruit, the issue was not only the fruit or the tree; the issue was his accountability and responsibility. Adam was standing right there (see Genesis 3:6) when the woman, for whom Adam was accountable, was tempted by the serpent, who in actuality was part of the creation over which Adam had rulership. Adam allowed it all to happen.

Not only should he have taken the reins of responsibility and corrected his wife, who offered him the fruit, but he also should have upbraided the serpent, who was also under his oversight. Adam should have stood in his authority and called his wife and the serpent into account. But he didn't say anything. Instead, he gave in and disobeyed God. And when God confronted Adam with the sin, he blamed his wife.

Even though Adam tried to suspend accountability, God held him responsible. That desire to suspend our accountability before God, which began in the garden, is with us to this day. We see Adam's children in our society in all kinds of enterprises, from the auto industry to every kind of business service. Their motto is "It won't work and it's nobody's fault." The whole Adamic attitude is "I can't help it! It's not my fault. I'm not responsible for it."

That legacy from Adam has many philosophical names, but it is a basic attitude that goes all the way back to the garden. The same tendencies that were in Adam are in us. But Adam couldn't suspend accountability, and neither can we.

Three Major Forces

We need to recognize three major forces that have influenced modern society, trying to suspend man's accountability to God. Those forces represent the philosophies of three extremely influential men who lived during the last two hundred years: Charles Darwin, Karl Marx, and Sigmund Freud.

Darwin, who was an agnostic, gave us what is called Darwinian Evolution, the notion that man got here without God and has come into his present state without God. Darwin gave us a new theory for how the world came together, citing the terms "matter and force." Since matter just "got here," we don't have to answer for it. We're not accountable for it.

Another who tried to suspend the law of accountability was Karl Marx. All evidence indicates that at first he was a committed young Christian who later became a God-hater.

In that posture, Marx tried to give us a society without God. He proposed a social order with-

out God, and without accountability to God. He theorized that the driving force of society is materialism—the desire to succeed. According to Marx, all society is involved in a kind of evolution, parallel to the biological evolution Darwin proposed. The end result of Marx's philosophy is a social order without God, without accountability.

A third man who also tried to destroy the law of accountability was Sigmund Freud, who believed that by failing to recognize it, he could repeal it. Freud, an atheist (who has probably been the most influential of all in the Western world), gave us a soul without God. He explained our behavior in terms of our environment and our ego, and thus tried to remove our need to account to God. According to Freud, we are victims of circumstances and creation, not the masters of them. If I do wrong, maybe it's because a relative offended me

when I was a child or because I had some traumatic experience or because of a wrongly-imposed moral code. Any wrong we do is someone or something else's fault other than ours.

We Can't Shift the Blame

I saw a television interview with a man who had ruined his kidneys on narcotics, necessitating regular dialysis treatment, which the government was paying for. When questioned about his responsibility in the matter, the man being interviewed blamed everyone but himself. It was his family's fault, his environment's fault, the community's fault—and therefore the government ought to be taking care of him. It was anything but his fault.

God doesn't accept that kind of thinking. He holds us accountable. And when we stand before Him, we're not going to be able to say, "God, didn't You ever read the theories of Freud,

Marx, and Darwin? None of this is my fault. Really, it's Your fault because You put me in that family. You put me in that economic condition. You put me in that situation. And I can't help it."

Freud would lead us to believe that we are victims of relationships. Darwin would concur, saying, "You're a victim of evolution. You can't help it." Marx would nod in agreement: "You're the victim of economic determinism. You can't help it."

But contrary to all these attempts to suspend accountability, I thank God that I'm not a victim—I am responsible for my life. I thank God that He doesn't regard us as victims, but rather holds us accountable. In His eyes, we are capable of being the managers and the overseers of creation, including ourselves. We *can* get our bodies under control. We *can* get our minds under control. We *can* bring our mouths under control. We *can* bring our sex drives under control. We *can* control ourselves in the power of the Holy Spirit. We *can* have the mind of Christ. We *can* conquer the things that confront us. We *can* and we *must*, for God holds us accountable for our own actions. The law of accountability, that principle of creation, demands that we give an account to God. □

Next month: More on the law of accountability—its economic implications, its limits, and the decision it demands of us.

Charles Simpson is the senior pastor of Gulf Coast Covenant Church in Mobile, Alabama, and ministers extensively in the United States and abroad. He also serves as the chairman of the Integrity Communications Board of Directors. Charles resides in Mobile with his wife, Carolyn, and their three children.

As much
as we'd
like to, we
can't shift
the blame.

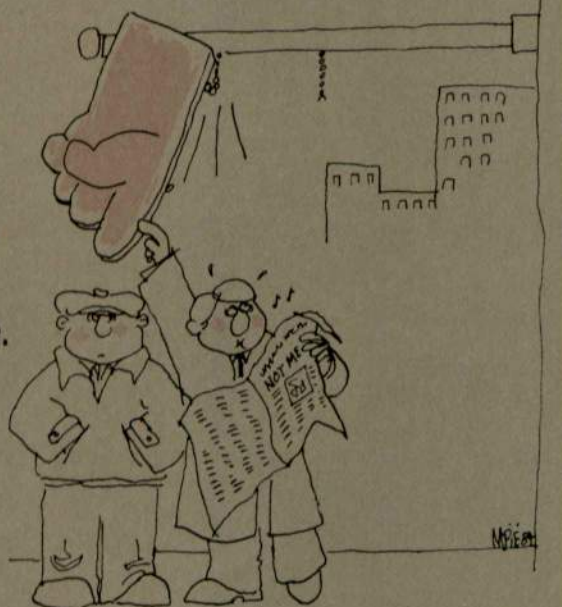


Illustration: Mark Pie



Breaking the Power of Mammon

BY RON MILTON

Through corporate prayer and fasting, a Michigan church experienced victory.

This article is the second in a two-part series by Ron Milton on personal finances and our approach to them as Christians.

Most Christians agree that the prayer life of the believer is of vital importance to his spiritual growth, and this is equally true concerning corporate prayer. For the Church to mature spiritually and to respond to the enormous task of establishing Christ's kingdom upon the earth, there must be consistent, Spirit-led corporate prayer by the Church. This becomes especially important when we are engaged in spiritual warfare with forces of evil, which are also seeking to rule the earth.

At times over the years, our church has found itself in spiritual conflict, but we have also discovered that our response of corporate prayer has brought victory. One instance in particular is the battle we face against the spiritual principality in the realm of finances—known in biblical terms as the spirit of mammon.

A Spiritual Struggle

At a meeting of our church

leaders one day, we were discussing certain financial pressures we were dealing with as a church. We had been experiencing prosperity from God in many ways, but we saw more of God's purpose which we needed to accomplish, and what we saw would require greater financial resources than we had available.

As we sought the Lord concerning this, we began to recognize that our struggle was spiritual. We were coming face to face with a ruling satanic power: the power of mammon. Jesus personified mammon in Matthew 6:24:

"No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon" (NAS).

We saw that mammon doesn't seek just to tie up our finances; he also seeks to nullify our service to God. Through our preoccupation with and worry over finances he seeks to rob God of our thoughts, our energies, and our strength.

We also began to see the influence mammon was having upon the whole world. Decisions in matters from family life to national policies were being manipulated by worry and concern brought on by mammon. We saw that this anxiety was, in effect, an attack on our Father's goodness and loving care for His children.

Contrary to Jesus' teaching about God's desire to provide abundantly for His children (see Matthew 6:19-34), the power of mammon was working to undermine our confidence in God's care, the very essence of God's fatherhood toward us.

Signs of Mammon

Realizing that mammon had such tremendous influence in the world, we began looking for signs in ourselves and others of being under the influence of mammon. The following are some of the symptoms we observed:

1. *Worry and anxiety over finances.* According to Matthew chapter 6, this is unnecessary.
2. *The "I-can't-afford-this" mentality.* Often when we should ask, "What is God's will?" we instead bow to the pressure of "I

can't afford it" or "What will it cost me?" We can *always* afford to do God's will.

3. *Impulsive buying.* Jesus said, "For all these things the Gentiles eagerly seek" (Mt. 6:32 NAS). This is one major cause of crippling indebtedness. Some people don't worry about finances until after they have "charged it."

4. *Discontentment.* Paul said, "I have learned the secret of being content . . . in plenty or in want" (Phil. 4:12 NIV). When we are discontent, we begin to complain. But complaining is just another way of saying, "Our Father isn't taking good enough care of us."

5. *Stinginess.* This is another expression of not trusting in God's provision. Though it's important for us to be faithful stewards of what God has given us, we don't want to forget that God will provide an abundance for His will to be accomplished and not just enough for us to scrape by.

6. *Greed.* Greed appears when we assume the burden to bless ourselves rather than trusting God to bring the increase according to His time and plan.

must be systematically torn down and replaced with thoughts and affirmations of faith.

For the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ (2 Cor. 10:4-5 NAS).

As we came to understand the nature of the warfare we were engaged in, we sought the Lord for direction on how to respond. He led us to enter into forty days of corporate prayer and fasting accompanied by an attitude of rejoicing and giving thanks, rather than a somber, heavy attitude. So we decided that one day each week, from sundown Saturday to sundown Sunday, we would interrupt our fast with a time of feasting and celebration. On this day we wanted to acknowledge with joy the generosity of our Father in heaven, our Provider.

We divided our church mem-

REMEMBER:
FRIDAY, APRIL 6,
IS A NATIONAL
DAY OF PRAYER
AND FASTING.

Declaring God's Faithfulness

As part of our "declaration of war" against mammon, we also compiled a devotional booklet that contained a declaration of the faithfulness of God our Father and the following proclamations designating a time of

1. *Fasting and feasting*, wherein we humble ourselves before our Father for six days by fasting and celebrate before Him on His Sabbath by feasting together

2. *Repentance*, wherein we destroy any and every stronghold built by mammon in our minds that serves to withstand and to undermine our faith and trust in our Father and keeps us from doing His will

3. *Thanksgiving*, wherein we extol the many benefits of God and thank Him for His faithfulness in fathering us

4. *Praise*, wherein we exalt His name after the commandment found in Psalm 149: "Let the godly ones exult in glory . . . Let the high praises of God be in their mouth . . .

This is an honor for all His godly ones" (vv. 5,6,9 NAS)

5. *Worship*, wherein we, His children, ascribe to Him the worth due Him as our loving Father

6. *Fatherhood and family*,

We saw the power of mammon was undermining our confidence in God's care, the very essence of God's fatherhood toward us.

Strongholds in Men's Minds

Another realization we came to was that the battle we were engaged in was a battle for our minds. Mammon has built strongholds in the minds of men that

bers into six groups with each group responsible to fast one day a week. Every morning the group assigned to fast that day would meet for a time of worship, thanksgiving, and intercession.

wherein each father in the community will spend a daily time with his family to impart the life of God and to instruct from His Word

7. *Outreach*, wherein we set our focus outward to those around us, seeking first the promotion and extension of our Father's kingdom on the earth

A Profitable Time

We included in our booklet scriptural examples of God's faithful care for us, one for each day of the fast. They were written in story form with questions added at the end. Each father was then responsible to teach his family daily from this booklet, saturating them with God's Word. In addition, as we met weekly in our home groups throughout the fast, we shared testimonies of how we came into salvation or how God provided supernaturally for us at times of need. Through these personal examples of God's faithfulness, we were able to encourage one another in faith.

The full benefits of this type of corporate effort including prayer and fasting would be hard to measure. We have seen, however, four obvious results:

1. *A new understanding* of God's willingness and ability to provide abundantly for all He calls us to do for Him
2. *A new confidence* develop in fathers for leading their families into times of instruction and prayer
3. *An increased sensitivity* to the importance of continually expressing thanksgiving to the Lord and how displeasing complaining is to Him
4. *A new perspective* through tearing down the strongholds of mammon, which subsequently led to our experiencing the "windows of heaven"

opening, bringing the abundant provision for us to accomplish all that God has put before us

This time of corporate prayer and fasting for our church has come to represent a new doorway for us to move further in the purposes of God. It has given us common vision, stronger families, and a greater participation in the abundant goodness of our heavenly Father, so that we can echo the words of praise found in

Ephesians 3:20-21:

Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us, to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen (NAS). □

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



Brother Andrew, left, tells about revival behind the iron curtain.

NEXT MONTH IN NEW WINE

Brother Andrew, known for his ministry behind the iron curtain and author of *God's Smuggler*, shares his firsthand perspective on the way God is moving in Eastern Europe, as well as the Soviet Union and China.

What can we do with the law of accountability? In the second article of his two-part series, Charles Simpson challenges us with the choice of facing up to responsibility.

Being overweight brought extreme isolation to a reader from Houston, Texas, who tells how God helped her lose nearly one hundred and fifty pounds and gain new life.

All in the May *New Wine*

Home Economics

BY JOSEPH MCAULIFFE

Staying on top of your family finances

Thousands of books, articles, and newsletters are regularly published for the sole purpose of providing every kind of financial advice that a person might use. We heartily recommend that every Christian utilize as much of such material as possible to be well informed in this pivotal area of life. However, we felt that, as an addition to our other material on finances in this issue, it would be refreshing to include this very brief treatment of our theme by Joseph McAuliffe, editor of *BusinessGram*, a newsletter for businessmen. It is a short, but potent list of excellent practical suggestions. It is by no means to be comprehensive, but we hope it will serve as a catalyst for further study on the theme of effectively managing your personal finances.

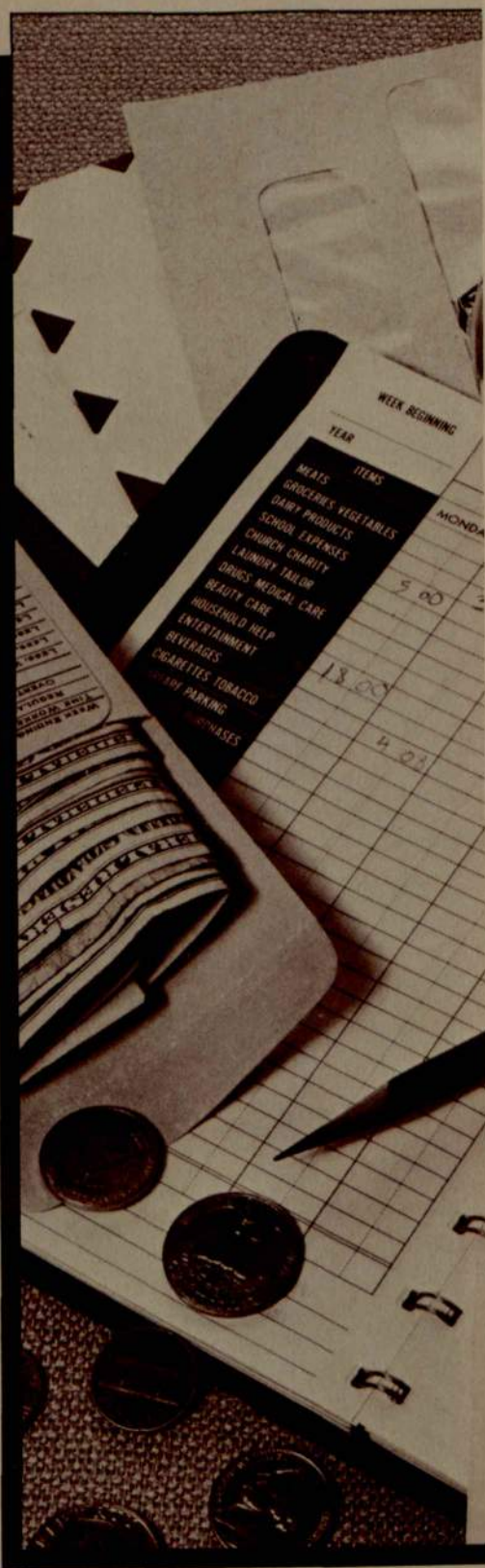
On a regular basis, it is appropriate for each of us to take an inventory of our lives and then to determine or resolve what goals and adjustments we wish to accomplish, and that is especially true in the matter of our personal finances. Here are several suggestions for resolutions that specifi-

cally apply to that area:

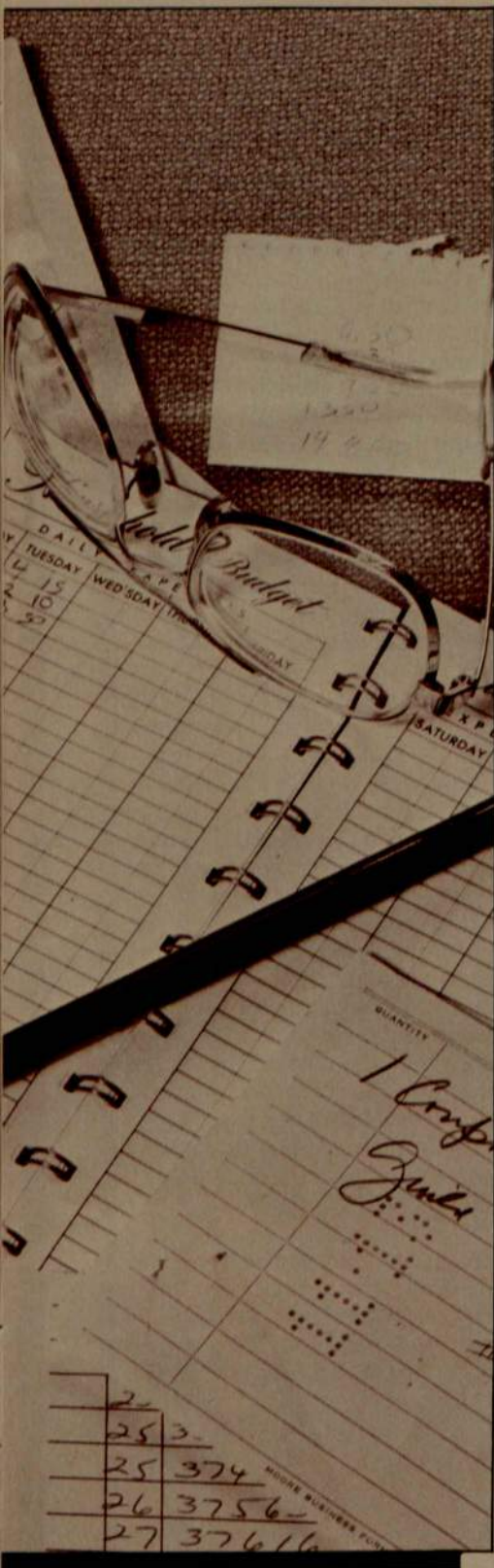
1. *Purchase and faithfully use a budget book.* A good budget book, one such as *Spend and Save*, is essential in bringing our financial house into order. The book, dutifully applied, enables us to set monthly and yearly budgets; to record in the appropriate category all expenditures and investments; to tally amounts to identify spending patterns; and to have an accurate record for taxes.

The primary significance of a budget book is that it gives us knowledge and greater control over our financial lives. Most people have a "Diet Pepsi" approach to their finances: "Now you see it . . . Now you don't." A budget book enables us to see it, thereby admonishing us to take appropriate action.

2. *Tithe on all income.* It seems that the older and wealthier we become, the more difficult it is to tithe. The tithe, however, is not optional. It belongs to the Lord and He promises to either bless or afflict us in accordance with our response. God so values the tithe as being fundamental to His purposes that He even allows us to test Him in this area (see Malachi



H. Armstrong Roberts



3:10). The tithe should be the first expenditure we make each week.

We should also be careful in this day of tax shelters, perquisites, and other forms of "hidden" income that help keep our taxable incomes lower than we are not robbing God of what is rightfully His.

3. *Be generous in offerings.* Unfortunately, many Christians confuse tithes and offerings. Offerings are freewill gifts extended to those in need. Whereas the tithe is a set amount, ten percent, the size of the offerings will vary according to our liberality. Our responsibility is to be good to all men, but our priority is to the "household of faith" (see Galatians 6:10). When we give as the Lord directs, we open the doors for God to be generous toward us.

4. *Relate responsibly toward debt.* Americans continue to spend more than 110 percent of their net income. We console ourselves by the fact that our federal government spends nearly 145 percent of its revenue. But the Scriptures classify debt as a form of slavery. We must disdain the chains of consumer debt and live by the affordability principle.

Debt is borrowing off the future to live in the present. Scriptures exhort us to plan, prepare, and build for the future rather than deplete it. Instead of sacrificing our future for the present, why not defer our present gratification so that we and our children can have something substantial to look forward to?

5. *Develop investment portfolios.* The future belongs to the Lord and His people. Western civilization—especially the United States—owes a great deal of its success to its approach to the future. A society focusing on the past or the present only will inevitably decline. Allocating a fixed percentage of our income

to investments, such as strategic metals, rare coins, real estate, Individual Retirement Accounts, stocks, or savings for our own business, is wise planning for the future. We should not be discouraged if we have to start small. The discipline of saving, however much the amount, expands our character as well as our portfolio.

6. *Develop faith in God.* The media may continue trying to erode our confidence in God's transcendent economy, but while good stewards have an understanding of the economic realities that surround them, they also acknowledge a personal God who cares for those who abide in His Word.

Like the sons of Issachar, we wish to be men and women who understand "the times with knowledge of what Israel should do" (1 Chr. 12:32 NAS). Our starting point is acknowledging and seeking a sovereign and loving Father who is in control and is ruler over all the times and seasons. Above all else, our primary resolution should be to fear the Lord and serve Him with a willing heart. □

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Joseph McAuliffe is senior pastor of Charis Community Church in Bowling Green, Ohio, where he resides with his wife, Kay, and their three daughters.

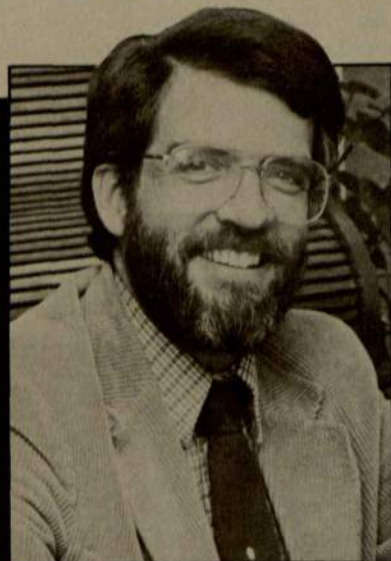
We recommend BusinessGram as an excellent resource that gives information beneficial to Christians in the business world, as well as to those of you who are serious about your family's finances. For more information, write to BusinessGram, P.O. Box 21, Bowling Green, Ohio, 43402.

TIPS FOR FATHERS

How to prepare your family for church

The Dad From Glad

BY BRUCE LONGSTRETH



Jackie Conn

I was glad when they said unto me, 'Let's go to church' " (Ps. 122:1, free translation).

As a young boy, I went to church faithfully every Sunday, but unlike the psalmist, I can't say that I was ever very glad about it. I would have rather heard, "Let's go to the beach" or "Let's go to the movies." *Glad* might not be the word our children use to describe going to church either, but as fathers we need to prepare our families for church services with the goal of gladness in mind.

I have been working toward the "glad experience" with my four- and six-year-old daughters, and here are some things I have learned.

First, a father must be the "man from glad," setting an ex-

ample of *anticipation* for the weekly coming together with other believers. "Let every heart prepare Him room" is the way the old Christmas carol puts it, but there's not much room for Him in a heart that is anxious, confused, or irritated at almost being late again because someone lost his tie clip, car keys, and wallet. The last-minute dash to church can leave everyone in a state of "unsanctification."

An attitude of gladness begins in the father's heart. "I'm so glad that we're going to church tomorrow."

"Why, Dad?"

"Well, first of all, people who love Jesus are going to get together for fellowship and worship. Second, we get to hear the Word of God from the pastor, and that will encourage us to live for Christ. And finally, and most important of all, the Lord will be there to meet our needs, whatever they are. Sick people will get healed, lost people will get saved, and discouraged people will find new hope. It's the very best day of the week."

The second thing I have seen is that if a father is joyful in his anticipation, he will find it easy to prepare his family for the glad experience.

The father is the first one ready for church. He is personally prepared by reading the Scriptures and praying for his family and others who will soon gather together. He is then able to declare the day of the Lord to his family: "This is the day which the Lord hath made; we will re-

joice and be *glad* in it" (Ps. 118:24, *italics mine*).

Worship and the receiving of tithes and offerings need to begin at home. We gather the family around the breakfast table to sing and worship and to bless our offerings before we ever bring them into the congregation. Explaining these parts of church life to our children is important so that they will understand worship and giving early in their Christian lives.

Plan to have a "Pew Review" following the morning worship service. Have each family member who is old enough jot down questions about the meeting that come to their minds as they listen. Make sure that everyone has a Bible so that they can follow along as the Scripture is being read.

The final touch for the father is the application throughout the week of what was heard at church. After the Pew Review, decide on the best way to apply the lessons learned. Gladness comes to those who not only hear the Word but do it as well.

As we learn to anticipate, prepare, explain, and apply in a glad way, perhaps we will hear our children say, "I was glad when Dad said to us, 'Let's go to church,' because being with my dad and the other people of God is an adventure for me. My dad is the 'man from glad' when it comes to church and he made us all glad to be a part of it." □

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

THE WORD

April 1984

***I Believe in Jesus Christ, the Son of God, Our Savior,
Who Is the Prophet, Priest, and King of Our Salvation.***

- I. **Jesus' Threefold Ministry Foretold and Fulfilled**
 - A. Prophetic Dt. 18:15-18; Is. 61:1-11; Acts 3:17-23 April 1
 - B. Priestly Gen. 14:18-20; Ps. 110:4; Heb. 7:1-28 April 2
 - C. Kingly 2 Sam. 7:11-16; Ps. 132:1-18; Heb. 12:1-2 April 3
- II. **Jesus' Prophetic Ministry**
 - A. He knew His prophetic role Mt. 13:53-58; Lk. 13:31-35 April 4
 - B. His prophetic office recognized Mt. 21:1-11, 33-46 April 5
 - C. Power to raise the dead Lk. 7:11-23 April 6
 - D. Other miraculous signs Mt. 9:1-34 April 7
 - E. Multiplied loaves and fishes Jn. 6:1-14 April 8
 - F. Preached repentance Lk. 13:1-9; Mt. 4:12-17 April 9
 - G. Discerned hearts, predicted His future Jn. 4:1-19; Mt. 20:17-19 April 10
 - H. Spoke for God Jn. 1:1-18 April 11
- III. **Jesus' Priestly Ministry**
 - A. God's Lamb for the world's sin Jn. 1:19-34; Rev. 5:1-14 April 12
 - B. The Savior of His people Mt. 1:18-25; Ti. 3:1-6 April 13
 - C. Cleansed us from sin by His blood 1 Jn. 1:1-10 April 14
 - D. Intercedes for the people Lk. 22:31-32; Jn. 17:1-26 April 15
 - E. High priest of the new covenant Heb. 9:1-28 April 16
 - F. Our high priest encourages a bolder faith Heb. 10:1-39 April 17
- IV. **Jesus' Kingly Ministry**
 - A. The King declared Mt. 2:1-10; Jn. 1:43-51 April 18
 - B. His kingdom at hand; not of this world Jn. 3:1-15; 18:33-37 April 19
 - C. The Kingdom in parables Mt. 13:1-58 April 20
 - D. The King declares war Mt. 12:22-37 April 21
 - E. The King's triumphant procession Zech. 9:9; Jn. 12:12-19 April 22
 - F. The King on trial Jn. 19:1-16 April 23
 - G. The King exalted Acts 2:29-41; Phil. 2:1-11 April 24
 - H. The King's followers proclaim His kingdom Acts 17:1-3; 28:30-31 April 25
 - I. The King extends His kingdom 1 Pet. 2:1-10; Rev. 1:1-6; 5: 9-10 April 26
- V. **The King's Rewards and Judgments**
 - A. The ten virgins Mt. 25:1-13 April 27
 - B. The ten talents Mt. 25:14-30 April 28
 - C. The sheep and the goats Mt. 25:31-46 April 29
 - D. The last judgment Rev. 11:15-19; 19:11-21 April 30

A monthly Bible study by Bruce Longstreth

Phelps Agency



A father watches his son grow up

Giving Up the Fort

BY DICK LEGGATT

When I was a child, I used to speak as a child, think as a child, reason as a child; when I became a man, I did away with childish things" (1 Cor. 13:11 NAS).

One of the most challenging tasks I have encountered as a father is walking with my oldest son through the beginning stages of his transition from boyhood to manhood. Not only is it a tough time in his life, but it is also a difficult time for me—seeing the "little boy" I've known for more than twelve years rapidly becoming a young man. The most sensitive moments are when that young man has to "do away" with some of the "childish things" that are often tough to let go of. One recent incident like that stands out in my mind.

It had to do with a project my three sons and I had worked on together a few years back. We had decided to build a "fort" in a more remote area of our back-

yard, in a thick stand of oak trees. Although each of my sons was involved in some way with me in the work and fun of putting up the kid-size structure, Christopher, my oldest, who was almost ten at the time, was really my main helper, working close by my side. Christopher helped saw the studs, tack down the plywood floor, roll out the tar paper for the roof, and nail in the railing around the roof deck. From start to finish, he was an integral part of the fort project, and when all of us slept out together in it the first night after it was finished, his eyes seemed to gleam the brightest in the candlelight.

In just a few years, that fort became a really important part of the boys' lives—but especially Christopher's. Unfortunately, the years of use also began taking their toll on that scrap lumber structure, and finally the time came at the beginning of this year to face the inevitable. The

fort needed to be torn down.

At first, it was fun for Christopher, as he enthusiastically pulled off the roof boards and knocked out studs. But as our work together went on, and there was less and less left of that beloved fort, I noticed him becoming more subdued and solemn. As dusk descended upon us, we stacked the lumber neatly, gathered our tools, and headed for the house. As I sat down on the patio to take off my work boots, Christopher lingered outside with me, gazing wistfully toward the stand of trees where only the fort's floor structure remained intact.

"Is everything OK, Christopher?" I asked.

"Yes, sir," he replied, his eyes never leaving the stand of trees that had held the fort. "It's just kind of . . . hard."

I knew the tug-of-war that was going on inside him. One part of him was poised, ready to step ahead and face new and more manly challenges. The other part of him longed to stay forever in the world of the fort, shouting and laughing among those trees, playing and pretending without a care in the world.

I wrapped my arm around his shoulders and looked toward the woods with him. "You're growing up, Son—moving toward manhood. It's not easy, but it's right."

Christopher nodded, swallowed hard once or twice, and nodded again. Then, turning his gaze from that pile of scrap lumber that was once his beloved fort, he put his arm on my shoulder and stepped toward the back door. But for Christopher it was more than a step toward the house, it was one more step out of boyhood on his way toward manhood. □

Dick Leggatt is the editor of New Wine Magazine.



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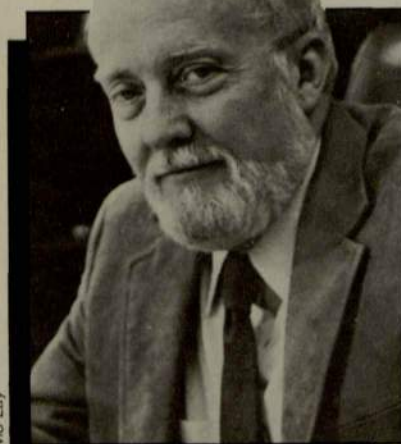
BY DON BASHAM

There is no greater challenge in the Christian life than learning how to live with disappointment, failure, and tragedy. One answer to that challenge (and one of the great redemption secrets of the Christian faith) is found in the familiar verse of scripture, Romans 8:28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

The man who penned those words—Paul, the apostle—was no stranger to pain and hardship (see 2 Corinthians 11:23-27). Yet his perspective in the midst of cruel circumstances was one of optimistic joy. "In all these things we are more than conquerors through him who loved us" (Rom. 8:37 NIV).

Disappointment, failure, and even tragedy are as much a part of life as happiness and success. For Christians, the answer to crises is not in seeking to avoid them, but when they come, meeting them with a victorious perspective. If we give in to despair, such crises will defeat us and keep us from ever fulfilling the purpose of God. But if we face them with a victorious perspective and say with Paul, "In all these things we are more than conquerors," then events that would otherwise knock us out of the Kingdom serve instead to drive us to the very heart of God.

People who have come through such experiences in victory leave



David Lay

a lasting impact on our lives. My wife, Alice, and I met one such couple shortly after we were married; Ed and Ruth Seymour were filled with the joy and confidence that only a tested faith can bring, and Ed's blindness had in no way diminished his effectiveness as a Methodist preacher, pastor, and Bible teacher. Moreover, he handled his sightlessness so beautifully that people were often around him for days before discovering he was blind. His wife, Ruth, had the loveliest clear blue eyes that ever graced a woman's face. "I suppose it's because I must do the seeing for both of us," she often replied to compliments about her eyes.

Twenty-three years before we first met them, Ed and Ruth were in their first pastorate near Baltimore, facing a future bright with promise when one Sunday Ed preached a sermon using as his text Romans 8:28. After-

ward, a parishoner with severe personal problems confronted him at the door.

"Reverend Seymour, do you really believe that scripture?"

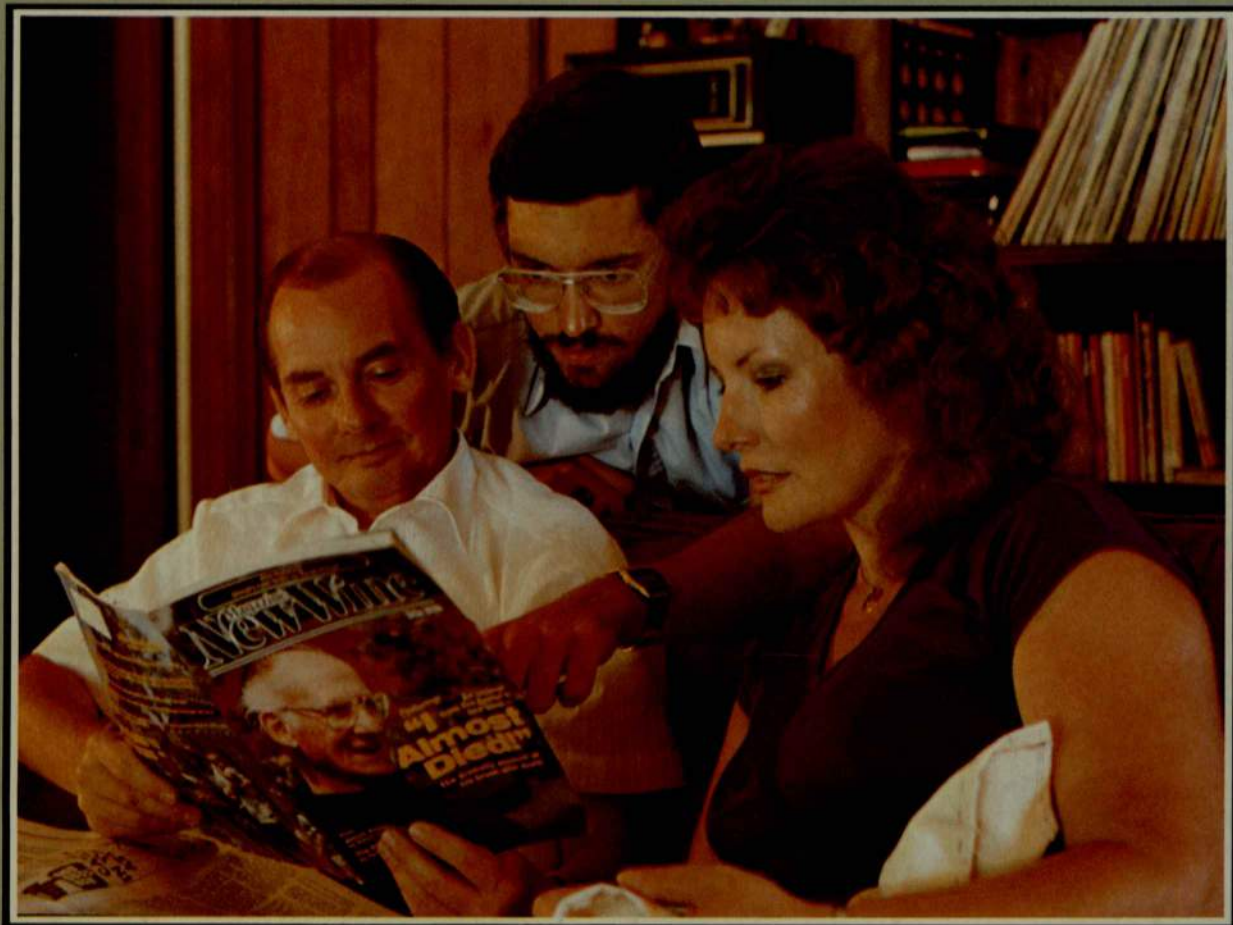
Ed responded that he did. Then the man grabbed him by the coat lapels and put his face close to Ed's. "But what if something really bad happened to you? Would you still be able to say, 'All things work together for good to them that love the Lord'?"

Ed felt his second answer come from somewhere deep in his own spirit. "By the grace of God, I would still be able to say it." That was on a Sunday morning. The following Tuesday morning, while quail hunting with friends, Ed was struck full in the face by a charge of bird shot. Lying on the ground, he raised his hands to his bleeding face and knew he was blind. It was at that moment that Ed heard God's voice speak clearly to him, "You will still be able to say that all things work together for good!" And after twenty-three years of blindness, Ed's victorious ministry was testimony that God kept His word.

Ed and Ruth Seymour's long and fruitful ministry inspired countless numbers of Christians, including a young man and his wife just beginning their own service to the Lord. Today, thirty-three years after meeting Ed and Ruth Seymour and after thirty-three years of ministry marked by our own share of tragedies and triumphs, heartaches and rich rewards, we add our testimony to theirs: We know that "all things work together for good to them that love God, to them who are the called according to his purpose." At least, that's the way I see it. □

Don Basham is chief editorial consultant for New Wine.

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