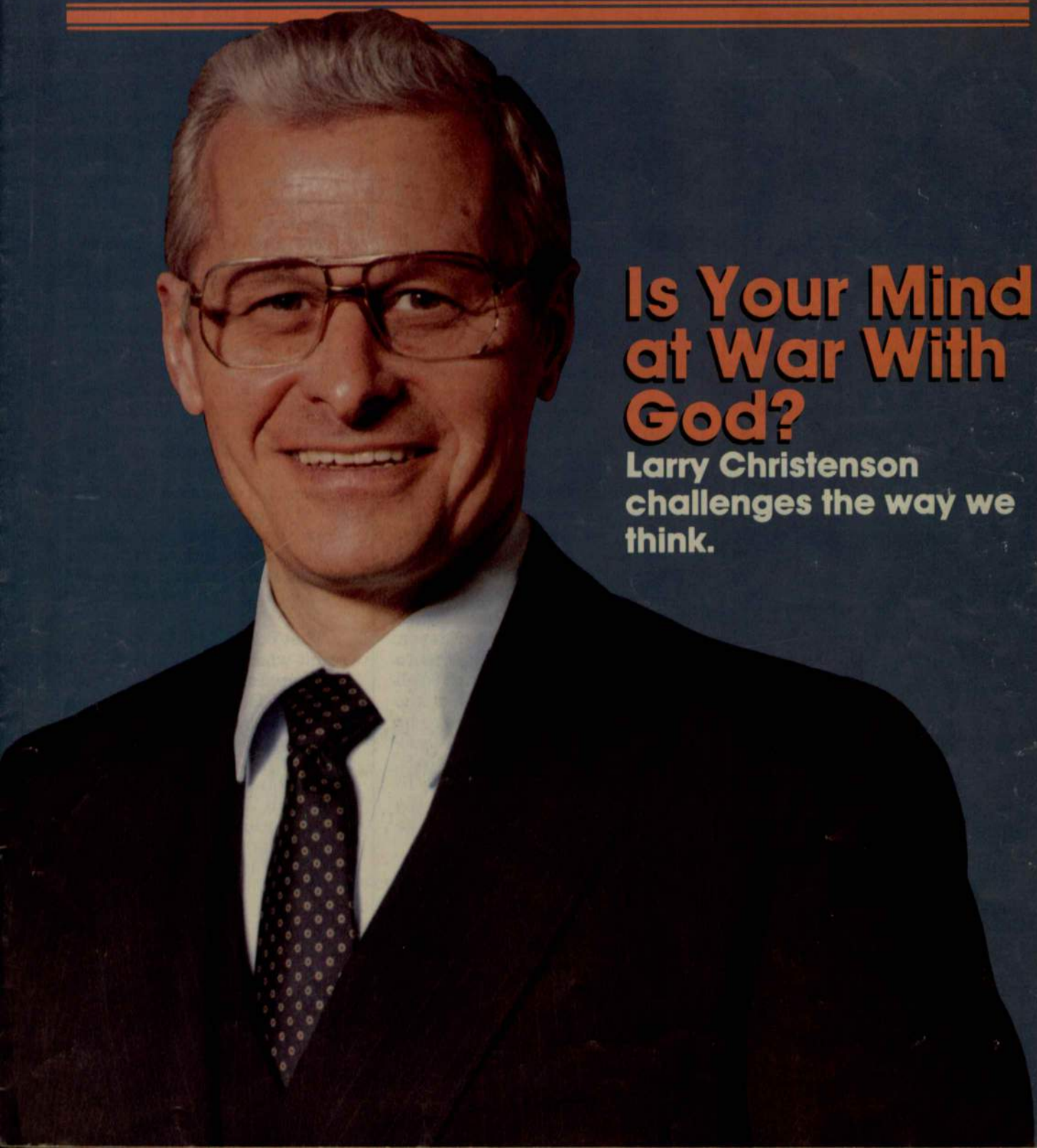


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Magazine **New Wine**

July 1984



Is Your Mind at War With God?

**Larry Christenson
challenges the way we
think.**

Resolving the conflict all Christians face

Where Is Your Mind Set?

BY DICK LEGGATT

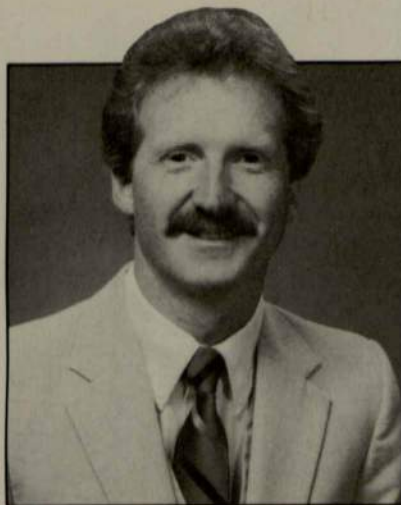
Are most people's minds at war with God? The answer to that question, as Larry Christenson explains in his feature article, is unfortunately "yes." At very best, the answer is "probably." But here is the encouraging news—that answer can change. Our minds *can* be at peace with God. It all depends upon our mind-set—particularly *where* our minds are set.

Where is your mind set? In examining that question from a scriptural perspective, we find an excellent insight on the role of our minds in our walk with the Lord in Romans chapter 8:

For the mind set on the flesh is death, but the *mind set on the Spirit* is life and peace, because the mind set on the flesh is hostile toward [at war with] God (vv. 6-7 NAS, italics mine).

The key factor with the mind is the location of its focus—whether on the flesh or on the Spirit. What Paul is telling us is that when our mind is linked with the Spirit of God, rather than the flesh, the war between the mind and God is ended, bringing life and peace.

It's obvious from Scripture that God wants no conflict with our minds. He wants them at peace with Him so that He can use them. The men on the road to Emmaus serve as a good example. In talking with those men, who were in a state of confusion following the crucifixion, Jesus laid a careful foundation



in their minds, explaining the scriptures about Himself from Moses and the prophets onward, burning those truths into their hearts and minds, so that finally, as he broke and blessed the bread, their *eyes were opened* and they *knew* (see Luke 24:13-31). Something was transmitted through their minds by the Spirit of the living Jesus which was to change them forever. They had the exact experience that Paul prayed in regard to all of God's people: "...that the *eyes of your heart* may be *enlightened*, so that you may *know*..." (Eph. 1:18 NAS, italics mine). God wants us to know, with a mind set on the Spirit, so that we can have life and peace.

In actual fact, however, if our minds are set on the Spirit, one conflict will be unavoidable for us—the one Larry Christenson addresses in his excellent article. It is the conflict between the Christian's mind-set and the world view of those who, in their

foolish thinking, have excluded the reality of God's supernatural intervention in the affairs of men.

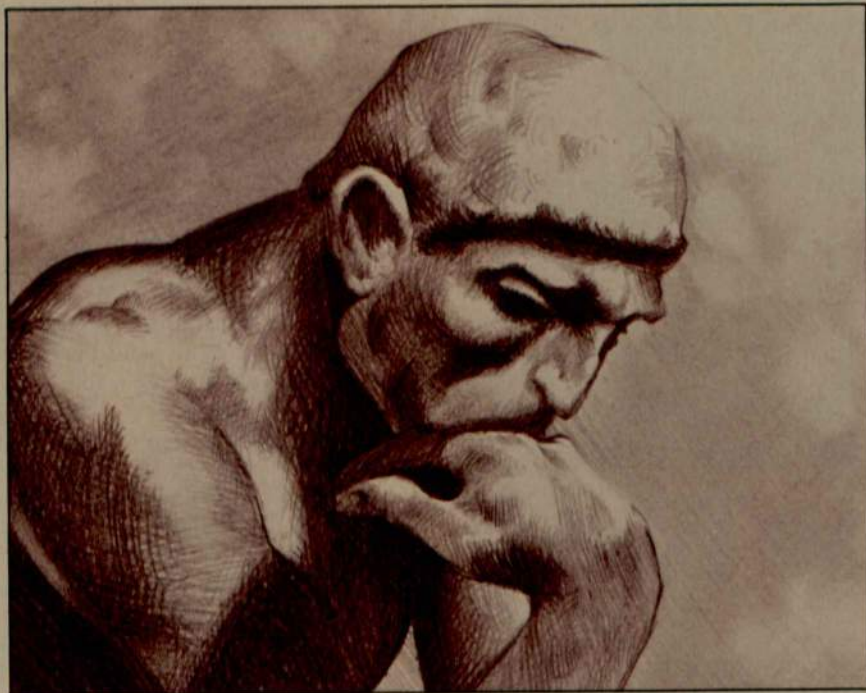
The great Christian thinker Francis Schaeffer, who recently went to be with the Lord, makes reference to this battle of mind-sets and world views in his final book, *The Great Evangelical Disaster*:

This conflict takes two forms. The first of these has to do with the way we think—the ideas we have and the way we view the world. The second has to do with the way we live and act. Both of these conflicts—in the area of ideas and in the area of actions—are important; and in both areas Bible-believing Christians find themselves locked in battle with the surrounding culture of our day.... It is a life and death conflict between the spiritual hosts of wickedness and those who claim the name of Christ. It is a conflict on the level of ideas between two fundamentally opposed views of truth and reality. It is a conflict on the level of actions between a complete moral perversion and chaos and God's absolutes.

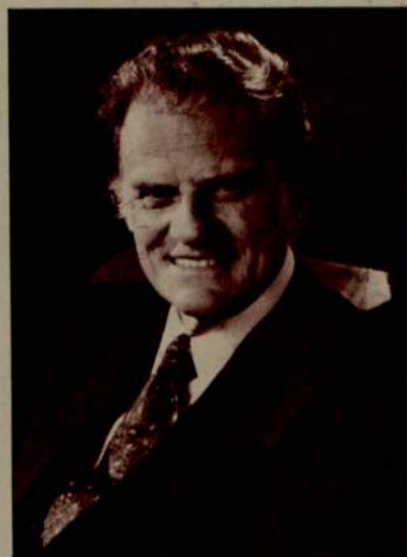
That conflict is the inevitable result when there is a confrontation between the mind set on the Spirit of God and the mind set on the flesh.

Is your mind at war with God? It is a critical issue for us as Christians to address, for in the end it will determine not only our world view but the actions we take as a result of our mind-set. We trust our feature article, as well as the other material in this month's *New Wine*, will be helpful and stimulating, and that as you read it with a mind set on the Spirit of God, the result for you will be *life and peace*. □

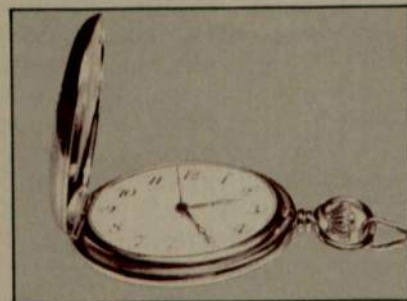
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Cover Photograph:
Lance Hill

LETTERS TO THE EDITOR



Dear New Wine

Still a Conqueror

Imagine my surprise when a neighbor who receives *New Wine* read to me page thirty-five of the April issue! The article, "Still More Than Conquerors," by Don Basham mentioned my work in building the Kingdom.

Now after more than fifty years of blindness I still don't look on it as a handicap, but rather as an asset. It has been especially so in my thirty-five years of counseling. I will be eighty-nine my next birthday this July. God has blessed me with good health. I don't feel more than seventy. I can say with St. Paul that by the grace of God, "I am what I am."

Thirty-three years ago, while a minister at Boundary Church, I established a breakfast club with 12 dedicated men. The club has now more than 125. I will be speaking there the first Saturday of next month, probably on the subject "Let Go and Let God."

May God continue to bless you and the *New Wine* Magazine staff.

Rev. C. Edwin Seymour
Gaithersburg, MO

The Way I See It

I've been reading *New Wine* for almost twelve years and almost without fail at least one article touches me right where I'm at. But I want to thank you now for Brother Don Basham's "The Way I See It."

From the way I responded to life before I came to the Lord, and from the bad choices I made then, I find the biggest hurdle in my Christian walk is to believe that I am worthwhile to anyone, including God. Although I know better, and He has shown me times without number that He loves me, I still find it next to impossible to walk in a daily knowledge of that love.

I said all that to say that every time I read one of Don's articles, God is able to chip away a little of the cold shell of unbelief that seems to hold my heart. Don shares so clearly and intimately about the love between him and his Father that I can't help but believe that if God loves my brother Don, who is so willing to share about his humanness and his need for God, so much then He must love me too with all my imperfections.

Thanks, Brother Don, from a younger sister who is learning to see it the way you see it.

Sandy Curry
Oklahoma City, OK

Growing Up With New Wine

Upon your recent fifteenth anniversary, I would like to cite a few examples of how your magazine was providential in my life over the last few years.

I have grown up with *New Wine*. It has been coming to my house since I was in junior high school. It has always been timely and a strong supplement to my personal growth in the Lord. It has blessed and inspired our family numerous times.

Your two-part series on humanism came right before I entered college. I did not know what humanism was or who was behind it. Besides giving me much information, my interest was piqued and I did more research on the subject. During my freshman year, I was able to stand firm and confident in my faith in Christ and declare in class an alternative for my friends and professors.

Your issues on the media in 1981 and 1982 came when I began to perceive that God wanted me to prepare for a career in journalism to, as John Stanko put it, "leaven" the newspaper medium.

Your constant emphasis on how to build relationships has been very helpful. Your international feature is also helpful in that it keeps us informed concerning the state of our brothers and sisters abroad and helps us intercede for them intelligently.

Rick Brunson
Orlando, FL

Grip Is Needed

Thank you for the article by Charles Swindoll, "Strengthen-

ing Your Grip on Encouragement." It's truly needed in the body of Christ.

Dolores Dover
Elmhurst, IL

A Timely Provision

Don Basham's article "Supernatural Provision" (April) couldn't have been more timely. I returned from work with another "diminutive" check, our business having consumed most of the revenue we earned. Our rent check was riding the "NSF Express," and my faith was suddenly hidden by several layers of anxiety. The Lord drew me to the feature article through the strength and beauty of the cover design and title.

Because of its familiarity, it's sometimes easy to subconsciously dismiss the phrase "God will provide," but broken down to "six biblical ways of provision," it comes alive again. Or so it did for me, and faith and hope filled me again. That evening at our house fellowship, the Lord reinforced His encouragement through one of Brother Bob Mumford's tapes (he mentioned not being able to pay the rent and having an anxiety attack), and my wife and I are higher on the "grace-struggle scale" than we've been before.

Stewart Duncan
Vancouver, B.C.

A Help for Babes

As a prison inmate, I thank you for putting out a magazine that is a tool in the Lord's hands, helping babes and youth in Christ understand various doctrinal issues. As a chaplain's assistant, I daily hear arguments between the "Spirit-filled" and the more conservative, but I've also seen unity come about as the brothers take the time to debate, in love, the pros and cons and

then go to the truth, God's Word, for the right answer.

Clyde O. Johnson
Monroe, WA

The Call for Unity

Greetings in the name of our Lord and Savior Jesus Christ. I thank God for the opportunity to write to you. I am most grateful to you for your continual supply of *New Wine Magazine*. It has been a source of encouragement and inspiration to me. I am thrilled about the January issue, especially the interview with Brother Kenneth Copeland dwelling on the unity of believers. I must confess that a spirit of disunity as a result of doctrinal beliefs has also been a problem in my country. I am optimistic that with the call by our brother for unity amongst believers, we'll really build up a strong, united force to face our enemy.

My prayer is that God should continue to use this magazine to reach out to many who are lost, and it should also be a basis for uniting and strengthening Christians who are weak.

God bless you.

Emmanuel Neizer
Accra, Ghana

Please address all letters to
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Mobile, AL 36616.

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A ministry of Integrity Communications

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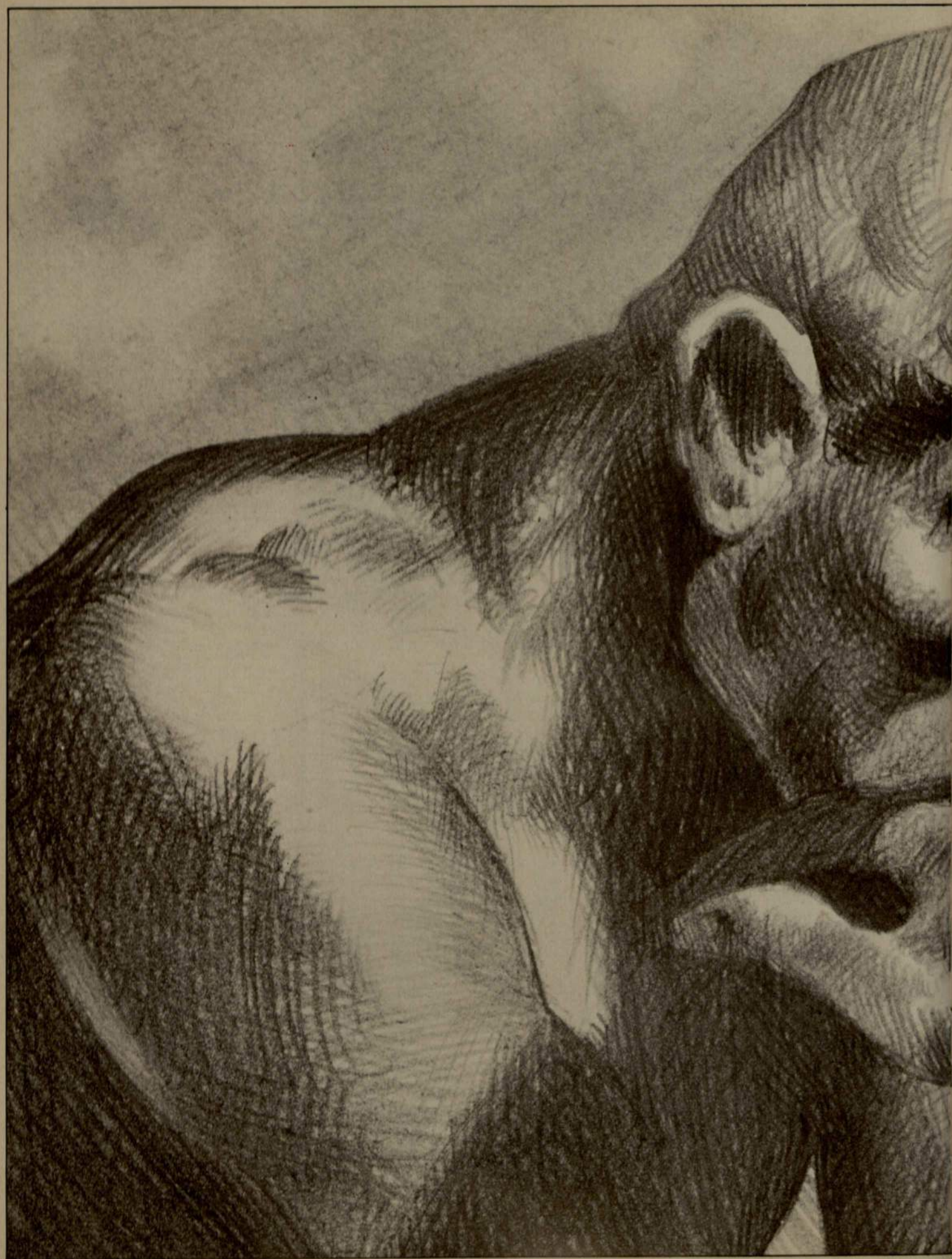
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New Wine Magazine, published monthly by Integrity Communications, seeks to promote the maturity of the Church and the individual Christian by publishing scripturally sound content which is personal, action-oriented, and timely. We implement this purpose 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.



Is Your Mind at War With God?

BY LARRY CHRISTENSON

The all-important choice we face: Society's mind-set versus God's perspective

The following article is adapted from an *International Consultation of Lutheran Renewal Leaders*, edited by Larry Christenson, and slated to be published in book form in 1985.

A pastor in a Lutheran congregation that had begun to experience some charismatic phenomena announced an information meeting for members who had expressed misgivings about these things. The pastor presented a brief Bible study show-

ing that healing, speaking in tongues, and prophecy were common to the experience of the early Church. Some members who had recently come into charismatic experiences shared their testimonies.

As the questioning and discussion got under way, one of the members who had been upset by these goings-on said, "Pastor, it's *supernatural* and that's what scares us!"

It would be hard to overestimate the significance of this simple statement from a dis-

turbed church member. In seven words she put her finger on perhaps the most disturbing aspect of the charismatic renewal: It challenges the reigning world view of our culture, naturalism.

Naturalism, according to the dictionary definition, is "the philosophical doctrine denying that anything in reality has a supernatural significance; specifically, the doctrine that scientific laws account for all phenomena. In theology it is the denial of the miraculous and supernatural in religion, and the rejection of revelation as a means of attaining truth."¹

The Influence of Naturalism

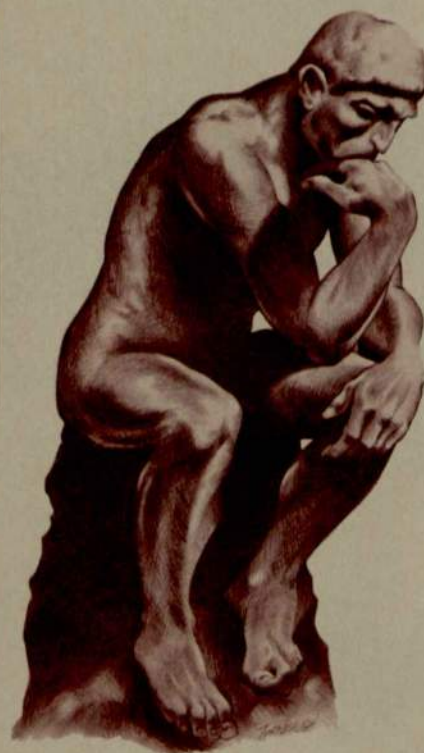
The influence of naturalism is so widespread in modern Western culture that it scarcely requires documentation. Its effect upon the Church has been enormous. Rudolf Bultmann, probably the

verse. He does not acknowledge miracles because they do not fit into this lawful order. When a strange or marvelous accident occurs, he does not rest until he has found a rational cause. The contrast between the ancient world-view of the Bible and the modern world-view is the contrast between two ways of thinking, the mythological and the scientific... the world view of the Scripture is mythological and is therefore unacceptable to modern man whose thinking has been shaped by science and is therefore no longer mythological... *Nobody reckons with direct intervention of transcendent powers.*²

The Biblical World-View

In the pages of the Bible, as biblical scholar Ben Johnson has

His holy angels, through His Spirit by which He inspires people to prophesy, that He reveals Himself to people in dreams and visions, as well as through natural means (clouds, fire, etc.). It believes that He acts through signs and wonders, that he intends the perfection of the world and His people, and that He will finally



Forty-nine percent of the New Testament is "contaminated" with happenings that do not fit into naturalism's world view.

most influential Lutheran theologian of his generation, wrote, "The forces and laws of nature have been discovered, and therefore we can't believe in 'spirits'... whether good or evil."² He saw with great clarity that the issue at stake was that of our world view:

Modern man acknowledges as reality only such phenomena or events as are comprehensible within the framework of the rational order of the uni-

ably shown, we encounter quite another world view.

That world view holds that the universe has been created by God by an act of will, that Jesus Christ is His preexistent Son, that the universe consists of both visible and invisible creatures, among them angels, demons, principalities, and powers. It believes that God is present in His creation in a variety of ways, among them through

come again in power to set things right. Specifically concerning His Son Jesus Christ, it believes that He was born of a virgin, taught with authority, did miracles and exorcisms, raised the dead, walked on water, and was Himself raised from the dead after an atoning death.⁴

No one can set this summary of the biblical world-view alongside a definition of naturalism
continued on page 10



Bob Mumford is coming to Minneapolis

for

The 13th International Lutheran Conference on the Holy Spirit

August 15-19, 1984

Presented by

The International Lutheran
Renewal Center and cosponsoring
churches

- No pre-registration or nursery
- Offerings will be collected
at the meetings

THE PROGRAM

Wednesday, August 15

- 1:00 p.m. REGISTRATION at the Minneapolis Auditorium
- 7:15 p.m. OPENING SERVICE at the Minneapolis Auditorium
Speaker: Bob Mumford

Thursday, August 16

- 8:30 a.m. PRAYER SERVICE at Central Lutheran Church
- 9:30 a.m. MORNING SESSION at the Minneapolis Auditorium
Bible-Study Leader: Wayne Weissenbuehler
Speaker: Lee Griffin
- 1:30 p.m. WORKSHOPS at the Minneapolis Auditorium
- 3:00 p.m. WORKSHOPS at the Minneapolis Auditorium
- 7:15 p.m. EVENING SERVICE at the Minneapolis Auditorium
Speaker: Tom Forrest

Friday, August 17

- 8:30 a.m. PRAYER SERVICE at Central Lutheran Church
- 9:30 a.m. MORNING SESSION at the Minneapolis Auditorium
Bible-Study Leader: Wayne Weissenbuehler
Speaker: Tom Forrest
- 1:30 p.m. WORKSHOPS at the Minneapolis Auditorium
- 3:00 p.m. WORKSHOPS at the Minneapolis Auditorium

- 7:15 p.m. EVENING SERVICE at the Minneapolis Auditorium
Speaker: Steve King

Saturday, August 18

- 8:30 a.m. PRAYER SERVICE at Central Lutheran Church
- 9:30 a.m. EUCHARIST SERVICE at the Minneapolis Auditorium
Liturgist: Herb Mirly
Homilist: Dennis Pederson
- 1:30 p.m. WORKSHOPS at the Minneapolis Auditorium
- 3:00 p.m. WORKSHOPS at the Minneapolis Auditorium
- 7:15 p.m. EVENING SERVICE at the Minneapolis Auditorium
Speaker: Don Matzat

Sunday, August 19

- Sunday morning worship in cosponsoring churches
- 2:30 p.m. CLOSING SERVICE at the Minneapolis Auditorium
Speaker: Bob Mumford

Housing—Please make your own arrangements for housing. If you would like to stay in a private home, send the name, age, sex, church affiliation, address, and phone number of each person in your party along with the nights you'll need housing, when you will arrive, and if you'll need transportation from your housing to the auditorium to

Housing
International Lutheran Renewal Center
Box 13055
St. Paul, Minnesota 55113

Mind

continued from page 8

without seeing at once an irreconcilable conflict. To accept the presuppositions of naturalism is to deny the presuppositions of the Bible, and vice versa. Any talk of biblical authority must begin by recognizing that the mind of modern Western man is at war with God, and the battlefield is the adequacy of the biblical world-view.

Two World Views in Conflict

Many people, and not a few theologians, have shied away from the starkness of this con-

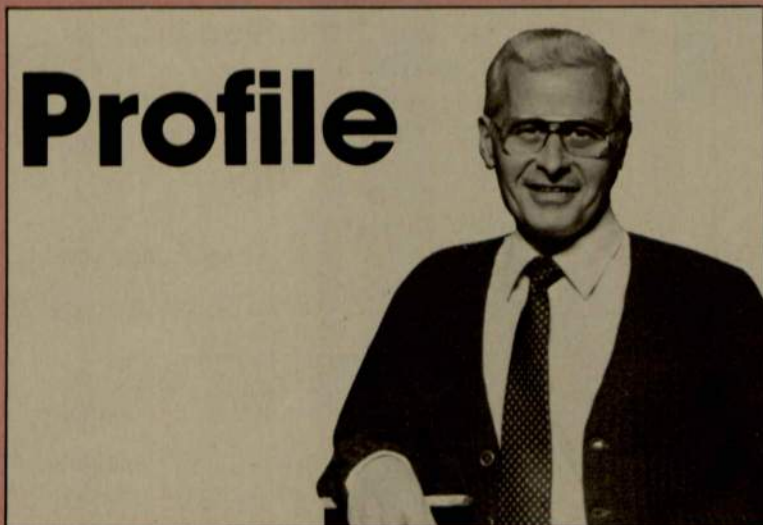
frontation. Some Christians have dealt with the conflict by surrendering the question of world view to naturalism without a struggle and reducing the sphere of biblical authority simply to a belief system regarding salvation.

But the gospel cannot be reduced to a belief system, though unfortunately that is what it has become for many, and thereby a living faith has become a lifeless doctrine. The gospel is preeminently *history*—the record of what God has done and is doing in the world and among the people whom He has created. And therefore it is impossible to

speak meaningfully about "the gospel" without becoming involved in questions of world view.

Consider a few things recorded in Scripture. Jesus spent time teaching moral and spiritual truths, and people who operate within a naturalistic framework handle that quite well. But Jesus also spent time healing the sick by nonmedical means, casting demons out of people, and performing a variety of miraculous acts, such as turning water into wine, walking on water, and raising the dead. And these kinds of things were not

Profile



Larry Christenson, a highly respected Lutheran leader, is best known in all segments of Christianity for his book *The Christian Family*, a benchmark for family living. In this 1970 classic, Christenson laid out the foundation necessary for a successful home.

In addition to his book, Christenson has greatly impacted the charismatic move-

ment within the Lutheran Church as a conference speaker, helping pastors and lay leaders experience and share the charismatic renewal. Christenson is currently editing a book that will give a broad-based theological and pastoral perspective on the charismatic renewal. His article, "Is Your Mind at War With God?" is an excerpt from that book.

Since 1983, Christenson has been director of the International Lutheran Renewal Center in St. Paul, Minnesota, an organization dedicated to the spread of spiritual renewal within the Lutheran Church.

The center, which serves the Lutheran Church in the United States and abroad, sponsors seminars and conferences for pastors, researches theology, communicates with church officials on the renewal, publishes literature, and produces tapes.

Through the center's seminars and conferences, pastors are trained to implement the renewal in their congregations.

Their next scheduled meeting is the International Lutheran Conference on the Holy Spirit, a gathering focused on unity, which will be held in Minneapolis, Minnesota, August 15 through 19. Christenson and Bob Mumford will be two of the featured speakers at that conference.

Christenson and his wife, Nordis, have four children, and live in St. Paul. □

limited to the ministry of Jesus: His disciples also healed, cast out demons, and performed miracles. The New Testament has 7,957 verses, of which 3,874 (49 percent) are "contaminated" with happenings that do not fit into naturalism's world view. When two world views that are opposed to one another come into conflict



ported into the Church through the prodigious theological work of Thomas Aquinas in the thirteenth century and has remained the reigning epistemology of Western culture to the present day. Aquinas steered a careful detour around the idea that man could have direct contact with spiritual realities, and Western culture has largely followed his lead.

Although Western culture gradually broke with the Church's understanding of the universe after the Copernican revolution, it maintained the same epistemological framework. It dismissed any knowing except what comes through sense experience and reason. The parade of thinkers inside and outside the Church who helped shape the modern Western

modern thought," said that only those ideas that could be proven true by reason could be accepted. This is naturalism in a nutshell.

Charles Darwin came up with the theory that life evolved upon the earth over millions of years by a process of "natural selection." Across the spectrum of Western culture this has become a widely believed "scientific account" of the way in which all forms of life on the earth came into being, an account that requires no reference to God.

For our purposes it is particularly helpful to observe the epistemology of naturalism in relation to Darwinian evolution because it illustrates how tenaciously a world view is clung to even in the

We can't understand the New Testament Church unless we break out of the straight jacket of naturalism and take seriously the dynamic manifestations of the Holy Spirit.

something has to give.

The Issue: Epistemology

The issue we must come to grips with in regard to a world view is that of epistemology. Epistemology has to do with acquiring and validating knowledge. In other words, "How do I come into possession of valid knowledge?" More simply, "How do I know what I know?"

The naturalistic mind-set of Western culture has its roots in the epistemology of Aristotle. Aristotle taught that man receives direct knowledge only through sense experience and reason. This epistemology was im-

mind varied their content and field of interest, but were astonishingly unified in clinging to the old epistemology—Descartes, Hobbes, Hume, Kant, Hegel, Schleiermacher, Kierkegaard, Nietzsche, Husserl, Heidegger, Barth, Bonhoeffer, Bultmann, Tillich. To a man they were skeptical of the possibility of any direct encounter with non-physical (spiritual) reality such as we read about in the New Testament. The impact of Aristotle-Aquinas philosophy upon Western culture has been enormous.

Naturalism in a Nutshell

Descartes, "the father of

face of contrary evidence. The progress of modern science has been brutally unkind to Darwin's world view. Thoroughgoing evolutionists have a difficult time of it today even within the scientific community.

Even Julian Huxley, himself an evolutionist, reckoned that the odds against a higher organism such as man coming into being through the process that Darwin suggested are an improbability of the same order of magnitude as that of a monkey with a typewriter producing the works of Shakespeare. Yet the basic presuppositions of naturalism remain intact, illustrating the

fact that an entrenched world-view will not be readily set aside.

Naturalism came on the scene

ing God in a realistic, objective way.

In a culture dominated by nat-

God is not a God of caprice who changes His world or His own way of working in it to conform to our latest philosophical or theological fad.

offering a reasoned explanation for life. It is not likely to quit the stage without a struggle.

Breaking Out of Naturalism

Emil Brunner, in his book *The Misunderstandings of the Church*, recognized that we cannot rightly understand the Church of the New Testament unless we break out of the straight jacket of naturalism and take seriously the dynamic manifestations of the Holy Spirit.⁵

Episcopalian theologian Morton Kelsey makes a similar point. "Man is not only in touch with the space-time or material world [which he perceives with his physical senses]... he is also in touch with a non-space-time or spiritual world, which is independent of the individual."

According to Kelsey, the only large group of Christians who take seriously the idea of a direct encounter are the Pentecostals and the Charismatics, "and they have come in for derision from every side."⁶

While naturalism rules out the possibility of God's intervention in the world, calling attention to divine intervention forces us to part company with naturalism and relate to the liv-

ing God in a realistic, objective way. In a culture dominated by nat-

uralism, the supernatural aspects of the biblical revelation remind us that God is a living, intervening God; it is not an idea about God but God Himself with whom we have to do.

A Renewal of Faith

Biblical faith is more than my subjective response to a doctrine or an idea about God. Faith involves a joining of my life to the life of God in Jesus Christ, through the working of the Holy Spirit. The present-day charismatic renewal is precisely a renewal of faith in God who intervenes in our everyday life. While some theologies call for accommodating the biblical revelation to the naturalistic presuppositions of modern man, the charismatic renewal is saying that the Church must abandon its efforts to tailor God to fit the presuppositions of a world view that dismisses out of hand things that Scripture presents with the greatest seriousness.

The charismatic renewal is challenging the Church to proclaim to this generation a Lord who is the same yesterday and today and forever (see Hebrews 13:8). He is not a God of caprice who changes His world or His

own way of working in it to conform to our latest philosophical or theological fad. He is the God who has revealed Himself in Scripture, the God who intervenes and encounters people in the real and everyday world, in ways and by means that He Himself determines, and to which Scripture bears faithful and accurate testimony.

This is the great challenge that the charismatic renewal presents to our generation. It is, at the same time, the one great hope of the Church and the world! □

Footnotes

¹Webster's New Collegiate Dictionary (Springfield, MA: G. & C. Merriam Co., 1949), p. 560.

²Hans Werner Bartsch, ed., *Kerygma and Myth* (London: S.P.C.K., 1953), p. 69.

³Rudolf Bultmann, *Jesus Christ and Mythology* (New York: Charles Scribner's Sons, 1958), pp. 37-38, 36.

⁴Ben Johnson, "The Authority of the Bible: Its World View," *Trinity Seminary Review*, Vol. 2, No. 2 (Columbus, OH: Trinity Lutheran Seminary, 1980), p. 2.

⁵Emil Brunner, *The Misunderstanding of the Church* (London: Lutterworth Press, 1952), pp. 49-53.

⁶Morton Kelsey, *Encounter With God* (Minneapolis, MN: Bethany House Publishers, 1972), pp. 26-36.

A Tribute to Francis Schaeffer

A STAFF REPORT

In honor of a great man of God

When Francis A. Schaeffer died May 15, 1984, the Christian world lost a major philosopher, author, theologian, and spokesman. Schaeffer had fought a courageous and inspiring battle against cancer since 1979.

When his doctors first discovered the extent of his sickness, they did not give him long to live, but the Lord in His graciousness allowed Schaeffer to remain with us much longer

than they had projected—a special gift from God to further strengthen the Church.

During his illness, Dr. Schaeffer continued his ministry with fervor, adding two major books to the outstanding works already authored by him. Those books, *A Christian Manifesto*, outlining the Christian's responsibility to stand in the midst of a declining, hostile society, and *The Great Evangelical Disaster*, exposing the tolerant attitude

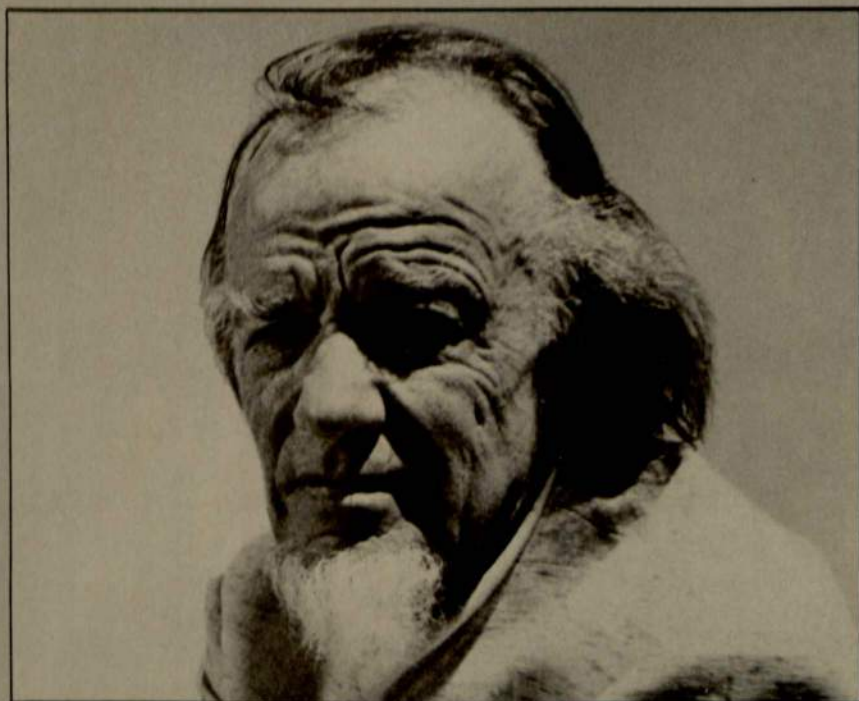
toward humanism prevalent among Christians today, will be an important part of his legacy to the Church. In recent years, he has also given a number of important addresses and has appeared in various publications, including *New Wine*, most recently in the February 1982 and October 1983 issues.

Some of Dr. Schaeffer's twenty-one other books include, *The God Who Is There*, *Escape From Reason*, *How Shall We Then Live?* and *Whatever Happened to the Human Race?* which was also a popular film series produced by his eldest son, Franky, dealing with the crucial topics of abortion, infanticide, and euthanasia, and their incursion into society.

Schaeffer's wife and children remain as excellent testimonies of his belief in the sanctity and importance of the family. His wife, Edith, has written many books, one of which is *The Tapestry*, a biography of her life and Schaeffer's. Their four children and their spouses are all in full-time Christian work around the world, including continuing their father's work at L'Abri, a fellowship in Switzerland that has touched the lives of countless Christians.

One of Schaeffer's favorite themes was that Christians should pay the price for their Christianity by striving to make an impact on the society around them. "Each of us must be willing," he told *New Wine* readers in February 1982, "to pay the price of commitment to the living God in our own profession and sphere of responsibility, regardless of what that price may be. When we are willing to pay that price, then we will truly be living on the cutting edge."

We honor this man who lived at the cutting edge and made such a difference in our society and our lives. We will miss him. □





WALKING IT OUT

Magnificent Obsession!

BY BILLY GRAHAM

Are we responding to the great commission with
the same zeal as the apostles?

The following article is condensed from a speech given by Billy Graham to college students attending KC 83, a Campus Crusade for Christ conference, last December in Kansas City, Missouri.

"These that have turned the world upside down are come hither also" (Acts 17:6).

The famous novelist Lloyd Douglas coined the phrase "Magnificent Obsession!"

The early apostles had a magnificent obsession to turn the world upside down with their message.

The people of Jesus' day accused Him of being "beside Himself." Governor Festus said to the Apostle Paul after listening to him speak: "You are out of your mind, Paul! . . . Your great learning is driving you insane" (Acts 26:24 NIV). But Paul had an obsession.

Paul said:

For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause. For the love of Christ constraineth us (2 Cor. 5:13-14).

He also said:

Knowing therefore the terror of the Lord, we persuade men . . . We are ambassadors for Christ, as though God did beseech you by us . . . be ye reconciled to God (vv. 11, 20).

Think of the glorious daring of those early apostles. Little wonder that the world called them mad. Paul was satisfied with nothing less than taking the gospel to the whole world, including Rome—the capital of the world.

The Torch Is Passed On

The apostles had magnificent obsessions indeed—every one of

them. Who could understand their zeal? They carried the flaming truths of the gospel far and wide, reckoning nothing of peril or reproach. They surmounted obstacles, overcame difficulties, and endured persecution. That was their answer to Christ's command—the magnificent obsession of obeying God's command. These men and women of the past have handed on to us a torch. We too must have their obsession. We must dare to believe God for even greater things in the rest of this decade. Let us get on with this obsession with a new dedication and fervor that we have never known before.

It is my prayer that this magnificent obsession—the love of God in Christ—will so constrain you that you will offer to serve His cause, to march under His flag, to surrender yourself to the lordship of Christ, to use your gifts in His service.

It is my prayer that we will represent Christ with a fervor that will put all worldly enthusiasm to shame.

There are four things I want

you to consider.

Our Commission to Go

First is the command we have. It comes from the Lord Jesus Christ. Just before His ascension, He said:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

This command is recorded at least five times in one form or another. Some scholars believe that Jesus repeated it over and over again to His disciples. He said to the maniac of Gadara, "Go home to thy friends, and tell them how great things the Lord hath done for thee" (Mk. 5:19). He elsewhere said: "Go out quickly into the streets and into the lanes"; "go into the town"; "go thou and preach the kingdom of God"; "go ye into all the world." In fact, we might



Billy Graham Evangelistic Association

Since 1940, Billy Graham has boldly proclaimed the Word of God.

say that Jesus really had only two verbs in His vocabulary. One was *come* and the other was *go*.

Thus we are people under authority. We go because we have been sent. If you have accepted Jesus Christ as your Savior and made Him Lord of your life, you have to take seriously His command. Is Christ really Lord of your life? Have you submitted your will to Him? Then what will you do with His command to go into all the world and proclaim the gospel? We go because we are sent.

A Message of Hope

Second, consider the message we proclaim. Time after time in Church history the message has been blunted, watered down, diluted. It has lost its power. But time after time the Church recovers its message and continues the spread of the gospel, and continues to grow.

The early apostles had no doubt about their message, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

God has a great message He wants to deliver to the world. It is a message of hope. He says, "I love you. I want you to come back into fellowship with Me. I want you to be reconciled to Me. I will forgive you. I will give you eternal life. I gave My Son to die on the cross and shed His blood for you. He was raised from the dead. He is coming back as Lord of lords and King of kings." There is hope. This is good news to a despairing world. Have you said yes to Him?

Wherever We Go

Third is the people we are to reach. Jesus said, "Beginning at Jerusalem... to all nations." They were surprised when He mentioned Jerusalem first, be-



Campus Crusade for Christ

Billy Graham challenged seventeen thousand college students at a Campus Crusade for Christ conference to be witnesses for Christ wherever they go.

cause that's where they had crucified Him. But Jesus loved Jerusalem and He loved the people of Jerusalem. Your Jerusalem is where you live. When Jesus had transformed the demon-possessed man of the Gadarenes, the man wanted to follow Jesus from that moment on wherever He went. But Jesus said, "Go home to thy friends, and tell them how great things the Lord hath done for thee." The world that our Lord is talk-

streets, on the campus, on the planes, in the buses, to your next-door neighbor. It is my prayer that many of you will be willing to say, "I'll go where You want me to go, and be what You want me to be; whether in America or abroad, Lord, I am willing."

Wherever I go throughout the world I am finding a receptivity to the gospel on a scale I have not known in my many years of evangelism. The fields are white unto harvest, but I warn you—harvest time is always brief. Jesus warned that the night is coming when no man can labor.

God's Explosive Power

Fourth is the power we have been promised. A few years ago there was a picture in *Life* magazine that showed a straw which had penetrated a light pole during a tornado. I asked myself how such a fragile straw could penetrate a light pole. It was because "the power" of the wind which was driving it was so tremendous. Christ has promised a power far greater than that. He said, "I will send the Holy Spirit upon you"—wind and fire. There are twenty-three Hebrew and Greek words in the Bible translated "power." The

To serve God is costly, but the rewards are overwhelming in this life and the life to come.

ing about includes the psychological and the sociological world. It includes the world of the school, business, government, labor.

I would like to challenge you to be a witness for Christ wherever you go: in the shops, on the

one Jesus uses here means "the explosive power of God."

Our power comes from the Holy Spirit. The Spirit prepares hearts. The Spirit guides us. The Spirit gives us boldness. The Spirit has given us the Word of God. The Spirit gives us wis-



Some fifteen thousand students attending the Campus Crusade conference spent a day of outreach distributing donated food and helping the needy.

dom. The Spirit alone can bring conviction and faith. Therefore we are dependent on Him. Our "mission" will never be accomplished by organization or methods alone. It will be accomplished by the power of the Holy Spirit through us. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Lk. 9:23). Christ asks you to renounce your plans, your goals, your ambitions, your motives. He asks you to put first His plans, His goals, as your top priority. He asks that your ambitions and motives become His.

Paying the Price

In the New Testament, the word *Christian* is used only three times: in Acts 11:26; Acts 26:28; and 1 Peter 4:16. In each of these occasions there is the idea of suffering and persecution in the background. To serve Him is costly—but the rewards are overwhelming in this life and the life to come.

In the latter part of the last century there was at Cambridge University a wealthy, highly-educated athlete. He was probably one of the greatest cricket players of his day. His name was C.T. Studd. His father was a friend of Queen Victoria, and

was one of Britain's foremost owners of racehorses. D.L. Moody went to Cambridge, and there was a great spiritual awakening, as a result of which C.T. Studd was converted. He resigned from the celebrated Cambridge Eleven Cricket Team, and led the "Cambridge Seven" as frontier missionaries—a movement that was to trigger one of the most momentous movements of modern missions. Reflecting on what made him do it, C.T. Studd said: "If Jesus Christ be God and died for me, no sacrifice can be too great for me to make for Him."

God is calling upon you to submit to the lordship of Christ and say, "I surrender all. All to Jesus I surrender."

Called to the Battle

You have the only message that can transform our world. You have the greatest power at your disposal in which to deliver that message. Jesus said, "The harvest is ripe." I challenge you to go into the harvest fields of the world. Jesus said:

"Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mk. 8:35).

God is not calling us to a playground or a sports arena. He is calling us to a battleground. God has promised us His full resources in the battle.

Many of you have heard the story about the famous organ at the Cathedral of Freiburg in Germany. The man who had played it for many years had become too old. One day a stranger came in and asked if he could play the organ. The old man said, "No. I am the only one allowed to play this organ." The stranger persisted, and finally the old man gave in. The stranger began to play music more beautiful than the old organist had ever heard. His eyes began to fill with tears, and at the end he asked the stranger, "What is your name?" The answer came back: "My name is Felix Mendelssohn." The old man told the story over and over, and he would always end by shaking his head and saying, "To think I almost did not allow the world's greatest master to play on this organ."

Are you an instrument in God's hands? Is He asking to sit at the keyboard of your life? You could be on the verge of missing God's great call. But if you answer yes to Him, it will bring fulfillment, joy, and peace in this life and glorious rewards in the life to come. □

Billy Graham has been in the ministry for more than forty years and has reached millions around the world with the gospel of Jesus Christ. He is the author of eleven books, including Peace With God and Approaching Hoofbeats: The Four Horsemen of the Apocalypse. Graham resides in Montreat, North Carolina, with his wife, Ruth.

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NATIONAL INTEGRITY FORUM presents

"WE MUST ACT NOW!"

A NATIONAL AFFAIRS BRIEFING • Washington, D.C.
August 9-11, 1984

The Christian values that have shaped our nation's history have rapidly eroded. Christians have vacated many areas of our national life. Into this vacuum has come the rising tide of secular humanism. We are no longer able to avoid the intense opposition to biblical values and principles. Jesus said, "Occupy until I come." Our freedom is at stake. We must act now.

It Is Time to Arise

Many Christians are awakening to God's call to impact our society, but many more must also become involved if we are to succeed. Edmund Burke once said, "All it takes for evil to prosper is for good men to do nothing." It is time for men and women of God to rise and be done with lesser things.

Power-Packed Conference

Will you be among those who act now to restore our country's integrity? If so, plan to attend this power-packed, three-day conference in Washington, D.C.

You Will Learn About

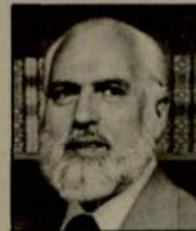
1. Secular humanism's impact on our government and what can be done to stop it
2. How to pray effectively for our government
3. Our responsibilities as Christian citizens, according to Scripture
4. How to make your views known to your elected officials
5. In-depth updates on critical issues, such as abortion, school prayer, IRS-Church conflicts, Christians and the courts, and many other issues and that is not all...

There will be a special briefing in the White House from administration officials on Friday afternoon. (Space is limited.)

Here are some of the many speakers you will hear



Robert Dugan,
director of Office of
Public Affairs, National
Association of
Evangelicals



R. J. Rushdoony,
president of Chaldean
Foundation and author of
Institutes of Biblical Law



John Beckett, presi-
dent of Intercessors for
America



John Whitehead,
president of Rutherford
Institute, attorney, and
author



Connie Marshner,
director of the Child and
Family Protection In-
stitute.

and other
prominent
congressional
and
Christian
leaders

INFORMATION

Location: Capitol Hill Hyatt Regency Hotel,
Washington, D.C.

Hotel Rates: \$60 single and double, \$80 quad.

Schedule: 7:00 p.m. August 9 through 7:00 p.m. August 11

Registration: \$35 one person, \$50 husband and wife

Complete details on hotel registration and conference
schedule will be sent following receipt of registration
application.

For additional information: (703) 471-0745

CONFERENCE REGISTRATION APPLICATION

Name: _____ Social Security Number: _____

(as appears on birth certificate for White House security clearance)

Spouse's Name: _____ Social Security Number: _____

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City: _____ State: _____ Zip: _____

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☐ Yes, I would like to attend the White House briefing.
Number attending () _____

Check One:

☐ \$35 registration for one person

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Enclose check payable to National Integrity
Forum. Send to: **National Integrity Forum**
11250 Roger Bacon Drive #10
Reston, VA 22090

Registration deadline is July 20, 1984.

TESTIMONY



“Do You Need a Miracle?”

BY KATHY KOVACS

Kathy Kovacs knew answering yes to that question was her only hope. She was dying of lupus.

Our story starts with a very unfortunate incident—an abortion. Back in 1969, before my husband, Dave, and I were married, I became pregnant. Because of our pride and the pressure of our circumstances, we had an abortion done, and that gave Satan a significant foothold in our lives.

The Apostle Paul wrote, “Whatever a man sows, this he will also reap” (Gal. 6:7 NAS). This we found to be true. Later, when Dave and I were married, we began to think we were in control of our lives, but within a year circumstances proved otherwise.

I began to have some physical problems and Dave, a medical intern, recognized symptoms that indicated some type of serious disease. A series of tests eventually proved what Dave suspected. I had an incurable disease called systemic lupus erythematosus, which causes the body’s defense system to regard parts of the body as foreign. As a result, the body then manufactures antibodies against its own tissues, adversely affecting primarily the kidneys, lungs, and brain.

On the advice of a specialist, Dave did not tell me I had lupus; instead he waited and hoped

that the medicine would help me go into remission, knowing all the while the usual prognosis for lupus—five to ten years left to live, if that.

Starting a Family

For a while, everything seemed all right. Then I became pregnant again and my body spontaneously aborted our second child. As a result, we thought we would never be able to have any children. But despite our fears, in September 1974, our first son, Landon, was born. The lupus symptoms seemed to ease, and I wasn’t quite as sick as I had been previously. We thought

that things were going to be fine—we would raise our family and live happily ever after.

When I became pregnant for the fourth time, however, the specter of abortion reared its ugly head once more. Shortly into the pregnancy, our physicians thought it might be necessary for us to abort this child to save my life. But Dave and I decided we would try to deliver this baby at all costs. We didn't want to repeat our earlier mistake.

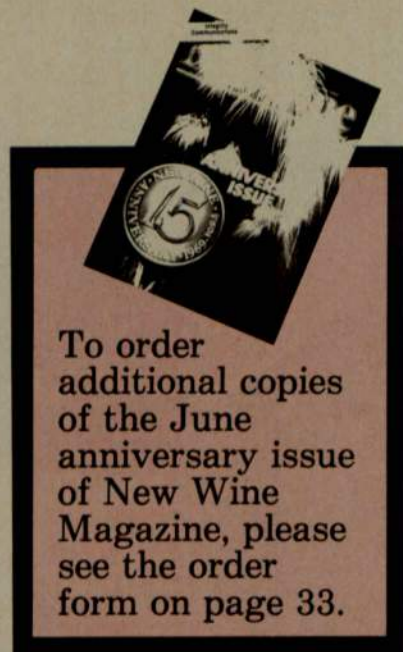
Thank God, our second son, Blake, was born healthy in July 1976. I made it through that pregnancy, and everything held together for about six weeks after Blake's delivery. After that, however, the disease seemed to take over completely.

A Hideous Disease

At that point, I still didn't know I had lupus, although I had many of the symptoms. I was experiencing severe arthritic pain and extreme fatigue. My kidneys were failing, and I had five skin diseases primarily on my face, including warts so thick and dense that they overlapped in areas. For me to say I had fifty warts on one eyelid would be no exaggeration.

When Dave took me to the doctors, I hid in the car because I didn't want anyone to see me. Besides the warts, my skin was so thin and transparent all my veins could be seen. My blood pressure was so high that Dave was concerned I might have a stroke. The muscle tone in my body disappeared. I was so weak that when I bent down to get something, I couldn't get up unaided.

My vision also became blurry, and my eyes were continuously red. I lost almost all the hair on my head, including my eyebrows and my eyelashes, but at the same time grew a downylike beard and mustache. My chest,



back, arms, and legs were covered with hair as well.

"Mommy Is Sick"

I was also experiencing excruciating headaches. They were most intense during the day, but at about two or three o'clock in the morning they would lessen, and before taking my second batch of drugs to combat the pain, I would be lucid. Because I couldn't function during the day, those early morning hours were when I would go to where Landon was sleeping and I'd say, "I'm sorry I didn't play with you today. Mommy loves you, but she's just too sick." I would take Blake out of bed and I'd hold him in my arms and say, "Blake, I love you so much. Mommy can't help it that she's dying." Then I would just sit in the rocking chair and pray, though I didn't really know to whom I was praying. I knew that my body was dying—the disease was out of control and there was nothing I could do.

During this time, my mind had been sharp, and I was counting on it to get me through, but then it began to go too. I began to lose my memory and was often confused. The medication I was taking affected me so bad-

ly that I literally knew how it felt to be psychotic. One vivid memory I have is of constantly wanting to bang my head against the wall until it was bloody. I wanted desperately for my torment to be ended one way or another. My mind and my appearance had deteriorated—two things I had always counted on. I felt broken and helpless.

Turning to the Lord

It was not until everything I had counted on was gone that I began calling out to God in my own primitive way. I didn't know Jesus Christ, but once I turned on the television set and listened to Oral Roberts. He said, "Do you need a miracle that only God can give?" Sitting there alone in front of my television, I found myself saying, "Yes."

My mother introduced me to some Christian friends of hers, and they talked to me about Jesus. During this time I heard the salvation plan many times, but in my drugged state I really couldn't comprehend it. But one day a minister called me long-distance. As I talked with my unexpected caller, the Lord broke through the haze and allowed me to repent of many things in my life that were not right. We prayed together and he told me I was healed. Then he instructed me to tell my husband. I made my way downstairs, my eyes red and swollen from crying, and told Dave what had happened, and that God was healing me. He thought I was nuts!

As we talked, one of our sons began to fuss, and when I turned to tend to him, I felt an intense heat in my shoulders. The arthritis that had been with me since Blake's birth was immediately healed! God had touched my body, and I knew it. Although my other symptoms remained, the turning point had come.

In the Battle

Amazingly, although much of my memory was gone, I was able to retain scriptures. One passage that strongly encouraged me was in Isaiah chapter 53:

He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed (v. 5).

When I read that, I said, "Praise God. I'm healed," though in the natural I looked as if I were dying.

As I continued to feed upon the Word of God, I began to realize that there was a battle for my life, and it was between the kingdom of God and the kingdom of Satan. The enemy was trying to rob me of my life, my husband, and my children.

The lies poured in during that tremendous war that was to last for two long years. The Devil

would say, "Kathy, you're never going to be healthy again; you're dying. The Bible is not true. God is a liar."

In response to what the Devil was saying, I felt that the Lord was saying to me, "Kathy, cast down all these lies." He showed me how to wage war against Satan by using the Word of God, not in some "mind over matter" or "power of positive thinking" way, but rather to claim the truth of the Word over the lies of Satan.

A Worsening Condition

My lab tests showed that my condition was continuing to deteriorate, however, and Dave didn't think I would make it through the winter. But by the end of December, more tests results showed some improvement, despite my worsening outward appearance. I had more warts and more hair loss.

Because of my firm conviction that what God said was

true, I told my doctors I was healed. Of course, they thought I was crazy, but I didn't care. My life depended upon my absolute confidence in the truth of God's Word.

A few months later, in the late fall of 1977, I felt impressed by God to stop taking the medications I was on. Stopping medication is very dangerous, and I don't recommend that a person do it inadvisedly. However, I knew God was leading me to do it, and He gave me a real peace in my heart.

I told Dave what I felt God had directed me to do, and asked him what he thought. He said, "Kathy, if you're really healed, there's nothing to be afraid of, but if you're not, you'll die." Dave was still an unbeliever at this time, but what he said seemed to confirm the step I sensed God directing me to take.

When I stopped taking my medication, my fatigue was immediately healed. Then my hair started coming in, and my eyebrows and eyelashes began to grow. The beard and mustache started going away and my muscle tone began to return.

My condition continued to improve, but by January 1978, my face was still covered with warts and other skin rashes that the doctors couldn't even identify, much less treat. I continued to trust God for the complete healing He had promised me.

Early one morning, I went to wash my face. I dreaded this task every day—those warts felt so terrible. But when I began to wash that morning, I felt healthy, normal skin for the first time in two years!

Later that morning, when Dave returned home from working the night shift, he took one look at me and pulled me into the light for a closer look. Though he still was not a Christian, he said, "This is the hand



Kathy Kovacs nearly lost her mind to lupus, but was completely healed and went on to receive her master's degree. She is now a speech pathologist, working primarily with special education students.



When she was sick with lupus, Kathy lost almost all muscle tone and could hardly move. Now she is able to enjoy jogging.

of God!" Dave knew that when the body's immune system finally attacks the wart virus, the warts usually fade over a matter of weeks. But I had been healed overnight.

The Final Battle

This was at the eighteen-month point of my battle. Though I was recovering at a rapid rate, the war for my life continued. Satan harassed me persistently.

During this time I developed a spot or two of the old rash. By then, we were involved in a church, so I asked one of the pastors what he thought about it. After prayer and consultation with the church leaders, he said he believed I needed deliverance. I had no idea what that meant, but I knew that my walk with Christ was filled with an unusual amount of harassment. Though I was saved and baptized in the Spirit—and by this time so was Dave—we had given the enemy a foothold in our lives through our earlier sins, and we were reaping what we had sown. But with the help of the leadership in our church, Dave and I both were freed through deliverance

from demonic torment.

Following our deliverance, the Lord said to me, "This deliverance will be revealed in your

I realized there was a battle for my life between the kingdom of God and the kingdom of Satan. The enemy was trying to rob me of my life, my husband, and my children.

next lab work. All laboratory studies will be normal and it will be your last visit to the doctor."

The Doctor's Pronouncement

When I went to the doctor

after that, one of the nurses led me back to an examination room—ironically, the very room that had been assigned to me on my first visit to that hospital eighteen months prior. I had not been back to that room since that visit.

I went over to the little closet where I had taken off my clothes to put on a gown on that first visit, and I remembered gazing at myself in the mirror—a woman with a totally diseased body. But this time I was saying, "Thank You, Jesus. I'm whole. I'm healthy." And I prayed that God would reveal to the doctor how He had intervened in my life.

When the doctor examined me, he said, "You're doing super. You look really healthy."

Then he looked at me and smiled and said, "Kathy, I know that God has touched you, that you are healthy, and that you are normal. Here is your chart."

I walked out of the office and into the parking lot. It was very cloudy, but as I looked up, the sun broke through. I can't express the joy I felt. And I heard the Lord say, "It is finished."

Perhaps many of you reading this have a need that you've been praying about for some time. Perhaps God has been speaking to you about it. Obeying Him and acting on His Word could be the beginning of life for you—it was for us.

Those words of Jesus—"It is finished"—were His shout of triumph, and because of His triumph, I triumphed. With the psalmist I can say, "You, oh Lord, have delivered my soul from death, my eyes from tears, and my feet from stumbling, that I may walk before the Lord in the land of the living." □

Kathy Kovacs is a New Wine reader who resides in Kalamazoo, Michigan.

Magazine New Wine

A ministry of Integrity Communications®

Dear Readers,

I wish I could sit down with each of you and talk with you about the tremendous opportunities that we have before us. My excitement is shared by the members of the Integrity Communications Board of Directors, many of whom have been traveling extensively, ministering all over the world.

All of these travels confirm that there are growing signs of a coming worldwide revival--something many other Christian leaders are also seeing.

Let me briefly share with you three specific areas we are focusing on in order to be prepared for this move of God:

** We continue to provide desperately needed financial support to Vino Nuevo, the Spanish edition of New Wine published in Costa Rica. This biblically-based magazine faithfully proclaims the message of the kingdom of God to the troubled region of Central America and beyond.

** On top of the outreach opportunities we see, Integrity Communications and its employees--like all other churches and nonprofit organizations--are being forced to pay Social Security taxes. This is the first time in U.S. history that such a tax has been imposed. Thus, the \$52,000 that we must pay this year alone cannot be channeled into ministry.

** Last year, with your faithful support, we sent out nearly 900,000 magazines and more than 225,000 hours of teaching tapes. The opportunities to expand and reach out to the millions of people hungry for God's truth are greater than ever. We want to meet this challenge--will you help us?

To help us prepare, I'm asking you to give a special offering--as much as you feel the Lord would have you give. This will not update your subscription, but it will let us know that you're willing to help us meet the challenges that God has put before us.

We are trusting the Lord to guide our steps in the coming days. We appreciate your prayers and support.

Yours in Christ,

Dick Leggatt

Dick Leggatt
Editor



BIBLICAL PERSPECTIVE

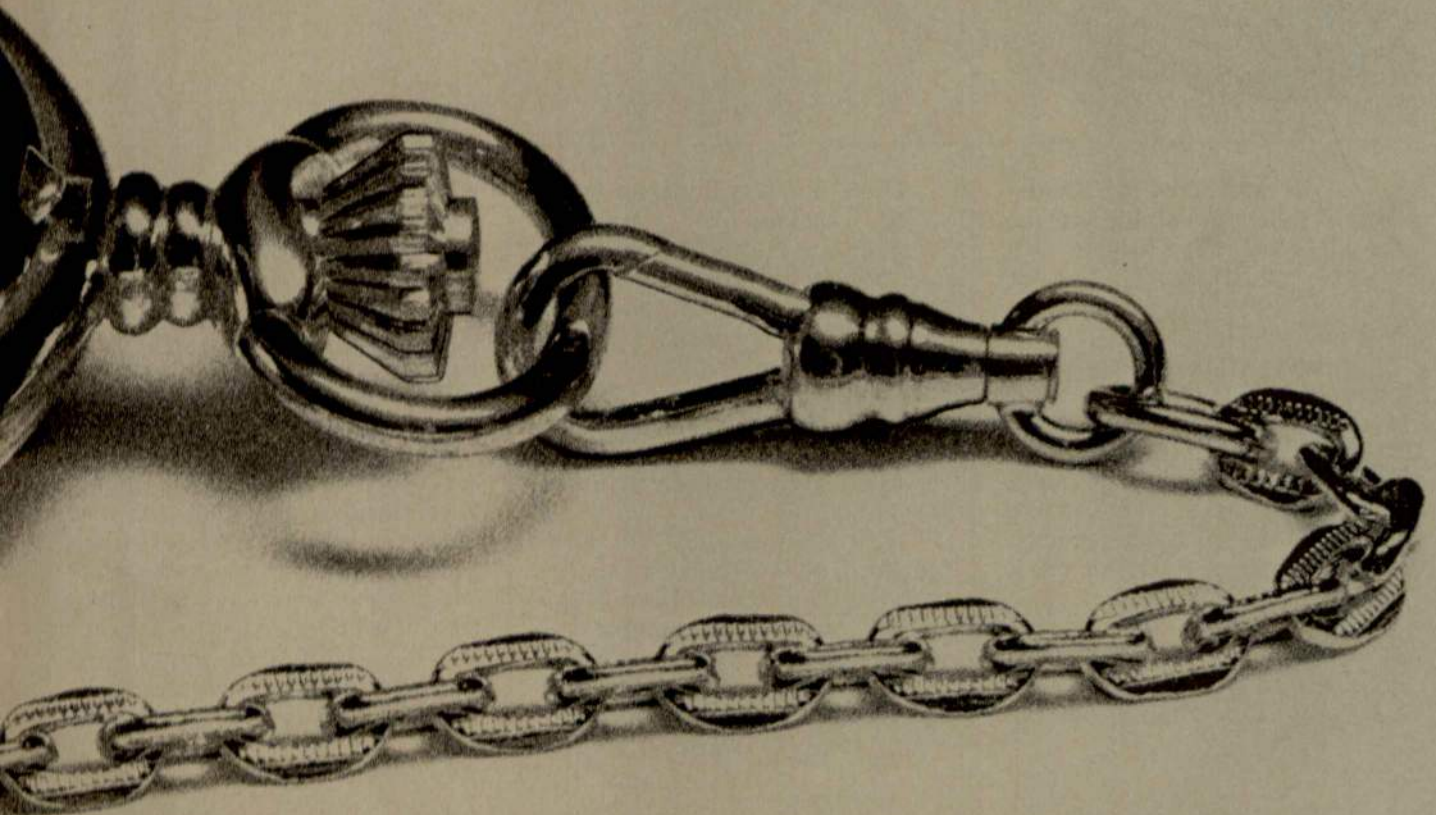
The Rewards of Waiting

BY BOB MUMFORD

God meets our needs as we wait on Him.

Some time ago, I went on a fast for twenty-one days, during which I only consumed water. The purpose of the fast was to hear from God concerning His power to effect miracles in our ministry. As the end of the fast approached, however, I hadn't heard anything from God. I felt as if the Bible was dead and the Lord had gone to the next state. In addition, through most of the time of my fasting, I was so crabby I could have bitten the head off a nail. My poor wife would say from time to time, "Honey, don't you want to eat? Please go ahead and eat." She was saying that because I was acting so mean—meaner than a junkyard dog.

And I couldn't figure out why God was so silent during that fast. But at the very end of those twenty-one days of fasting and prayer God spoke one phrase to me. It cost me sixty-three meals



to get that one phrase, but it changed my life. God simply said, "Wait."

That was a very important step in my understanding of a tremendously vital aspect of prayer in our lives with the Lord, and that is waiting on God. Many times in the Scriptures we are told to wait. Isaiah 40:31 says:

Those who wait for the Lord will gain new strength; they will mount up with wings like eagles, they will run and not get tired, they will walk and not become weary (NAS).

In Exodus 24:12 the Lord tells Moses to go up on the

going to deal with God, we have to first realize that He is God. We cannot hurry Him, for that would be to find fault with Him.

Proverbs 8:34-35 says:

Blessed is the man who listens to me, watching daily at my gates, *waiting* at my doorposts, for he who finds me finds life, and obtains favor from the Lord (NAS, *italics mine*).

To me that really means that if I get impatient and leave or give up prematurely, I won't get what the Lord has promised me.

Another verse that has to do with waiting is Isaiah 30:18:

says, "As the deer pants for the water brooks, so my soul pants for Thee, O God" (NAS).

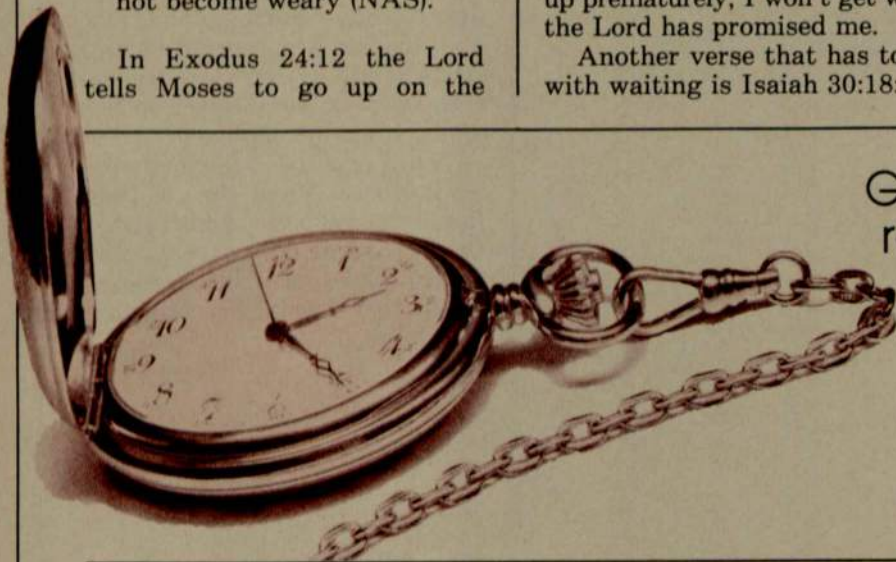
He Acts as We Wait

The verse that ties together the whole topic of waiting on God and gives it new meaning is Isaiah 64:4:

For from of old they have not heard nor perceived by ear, neither has the eye seen a God besides Thee, who acts in behalf of the one who waits for Him (NAS).

The Lord *acts* while we *wait*, unfortunately, just the opposite is true for most of us—we act

God is never late but He rarely comes according to my timetable.



mountain and "remain there" (NAS). So Moses went up and he waited seven days before God said a word to him.

Not on Our Timetable

An interesting aspect of the Lord's nature is that He is never late but He rarely comes according to my timetable. One time I had a gas bill that was thirty days late. I asked the Lord to please hurry with the money, and He replied, "It's not shut off yet, is it?"

That was not exactly the answer I had in mind. I really had no desire to wait any longer for His provision. But if we are

Therefore the Lord longs to be gracious to you, and therefore He waits on high to have compassion on you. . . . How blessed are all those who long [wait] for Him (NAS).

The Lord longs to reveal Himself to us, but He waits for us to wait on Him. As we learn to wait on Him, He will reveal Himself to us.

Waiting intensifies our hunger for God. It's like waiting for supper. The longer I wait, the more intense the hunger becomes. As we learn how to wait on God, we will find our hunger for Him increasing. Psalm 42:1

while the Lord waits on us. Activity is not tantamount to spirituality. There are churches where one would have to be in top physical condition to be a member because there is so much activity. But the Lord acts for those who wait. That's why we need to learn how to wait on God.

The ability to wait on God expresses our dependence upon Him. Suppose someone took me out three miles in the ocean and put me on a buoy and said, "Wait for me." I have no doubt that I would be there when he got back. But if he put me in downtown San Francisco with money in my pocket and said,

"Wait for me," chances are slim that I would wait. The only reason I'd wait would be if I needed him. If I'm dependent, I'll wait and that's what God wants. But we also wait on the Lord not only because we are dependent on Him, but also because we love Him. Waiting on Him shows that I honestly desire to know Him and to love Him in a special way.

Learning how to wait on God places several requirements upon us, and if we understand them, we'll be better prepared to do what pleases God.

No Place to Hide

First, we must believe that God is everywhere. Some people worry about trying to find God, but my approach is, "Where can you go to hide from him?" Jeremiah 23:23-24 says:

"Am I a God who is near," declares the Lord, "And not a God far off? Can a man hide himself in hiding places, so I do not see him?" declares the Lord. "Do I not fill the heavens and the earth?" declares the Lord (NAS).

One time a man called me in the middle of the night and said, "I am in very desperate trouble. Will you come help me?"

Over the phone I could hear hard rock music blaring in the background, but I said, "Sure, I'll come and help you." So I got out of bed and followed his directions down to the bar where he was at the time. It was a really raunchy place, but I walked in and sat down next to him.

"Aren't you afraid to be here?" he asked.

"No, I'm not afraid to be here."

"Would the Lord come to a place like this?" he asked.

"He's here." I said. And as I said those words, the Holy Ghost

came upon us.

"He is here!" the man said. "He is here!" He could feel the power of God in that place.

There in that raunchy bar, we experienced the manifest presence of God, that sense of really knowing the Lord is right there with us. God's omnipresence (or being everywhere) is not just a fact we can know intellectually—we can also experience His presence in a tangible, undeniable way. There is no hiding from the presence of God.

Waiting Expectantly

The second thing waiting on the Lord requires of us is expectancy. Ern Baxter uses an excellent illustration of expectancy. He tells of a candy store he knew of that sold all the candy a person could get from a jar in one handful for a penny. One day a little boy walked up to the candy jar and just stood there. And the candy store man said, "Well, which one do you want?" And the little boy stood there and waited. And as he waited the owner said,



David Wilkerson on God's grace

NEXT MONTH IN NEW WINE

David Wilkerson's ministry has changed dramatically since he wrote *The Cross and the Switchblade*. In an interview with *New Wine*, Wilkerson reflects on what has happened over the years in his ministry, dwelling on the refining process God puts us through and the grace that comes to us in the midst of that refining.

Prisoners are being set free by the redemptive power of the gospel at a maximum security prison in Alabama. *New Wine* hears from three inmates who are part of the revival there.

Praying for the government is a Christian's responsibility. Derek Prince gives his insights into interceding for our nation and its leaders.

All in the August *New Wine*

"Well, Son, make up your mind."

Finally the little boy said, "I can't make up my mind." Impatiently, the owner made the choice for the boy, reaching into one of the jars with his big hand and getting the candy. The little boy had to use two hands to hold all the candy he got for his penny. He was no dummy—he waited, expecting the man to act. And that's the way it is with us and God. We wait and He acts.

Poised Toward God

Third, waiting requires that we poise our soul toward God. When we meet people, we can sometimes tell what kind of an attitude they have. Some people have their souls poised toward earthly things. And there are other people whose souls are obviously poised toward God.

Some years ago, there was a group of Christians who would greet each other with the phrase, "Do I meet you praying?" Each was asking whether or not the other's soul was pointed toward the Lord.

When my wife, Judy, and I saw the movie *Chariots of Fire*, I was really moved. While we were watching it, Judy could tell it was affecting me, and she kept saying, "Easy, Honey." She thought I was going to prophesy right there in the movie. But I respond that way because when my spirit is poised toward God, inspiring scenes and events begin

to move my spirit up toward God. And I believe God is pleased when we keep ourselves poised toward Him. Knowing these three aspects of waiting helps us know how to respond properly to God.

In my own experience in this regard, sometimes when I wake up during the night, I go down to my study and wait on the Lord for a while. Most times I don't have anything specific to pray about. I don't say, "Oh, Lord, bless Grandma. Oh, Lord, bless Grandpa." I don't pray about anything in particular because I am waiting. Usually during those times I need a Bible, because my mind sometimes wanders. When it does, all I need to do is read a verse or two, and it brings my mind back to the Lord.

As I sit in the Lord's presence, I say, "Lord, it's me. I know that You know I'm here." What am I doing? I'm presenting myself before God, hoping He will reveal Himself to me. I am seeking the manifest presence of God.

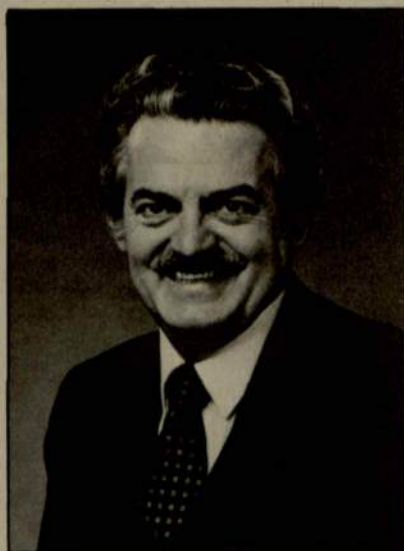
Many times His presence just comes and draws near. And I know that while I wait God works. In fact, much of what I teach the Lord gives to me in these times of waiting on Him. Judy said one time, "If people only knew how easily you come by some of the things you teach, they would be jealous." It comes from waiting. Waiting on God gives me the strength and portion I need.

Waiting Is a Skill

As I've learned how to wait, I've found that it's not necessary for one to stop and sit down to wait on the Lord. As I walk along or drive in the car, I can be refreshed in my spirit by taking that time to wait on God. It's a skill to be learned. If we work at it, we come to a place where the

poise of our soul is toward the Lord, and we can enjoy the Father's presence. But we must work at it.

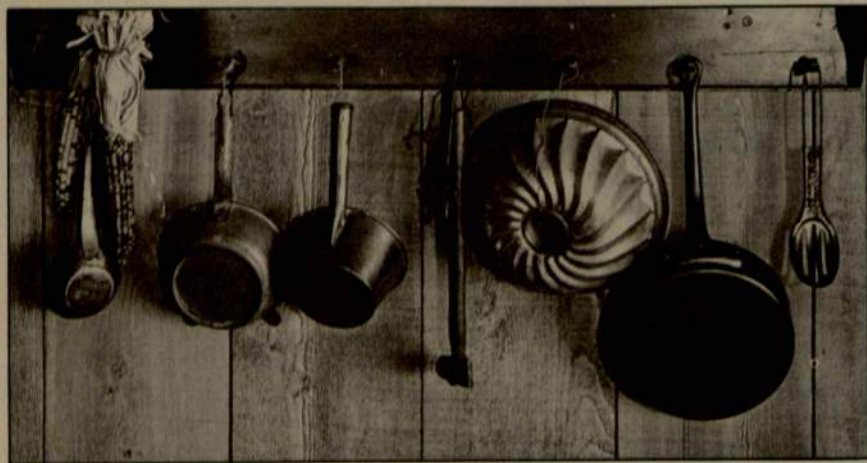
My encouragement to you would be this: Take time to be alone and learn. Aim your spirit toward the Lord, saying, "Lord, I want to learn how to wait on You. Holy Spirit, help me experience the Father's presence." Then know that He is there with you. And as you find yourself waiting in His presence, your strength will be renewed. And as you wait, the Lord will act, accomplishing in you and through you all that is His purpose for you. □



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.

REMEMBER:

FRIDAY, JULY 6, IS A
NATIONAL DAY OF
PRAYER AND FASTING.



A young boy scores a victory over shyness

The Grand Slam

BY MARK PIÉ

When I tell people my oldest son is very shy, the usual response is unbelief. How could an extraverted cartoon creator such as me have anything but "little cartoons" as children? The truth is that Joshua, my oldest, though uninhibited at home, has been very hesitant to come out of his shell. For a long while, Josh's standard response when people spoke to him was to practically stick his face in my pocket as he hid behind me.

Even playing with children he knew well was difficult for him when it was more than a one-on-one situation. My wife, Karen, and I tried to encourage him to be more social, because we have known all along that Josh wanted to break out of his timidity. But we didn't know how to help him. All the patient talks, positive words, and even discipline only made him withdraw further. He needed a major victory in his life—one that only God could provide for him. And that breakthrough came two summers ago.

We were at a cookout with a

few other families, and it was such a zany, chaotic time that Josh mixed right in with the other children without even realizing it. Before long he was playing a game of whiffle ball with the other kids.

The other fathers and I decided we would team up to challenge the kids in a game. (Of course, we had to bat left-handed and run backwards to make it fair.) When we reached what we decided was the final inning, we reduced the score from about three hundred for the dads to zero for the kids to a mild three to zero. As the final inning progressed, it came down to a situation where the children had two outs and the bases loaded, and it was my shy little Joshua's turn to bat. It was all up to him. Timidly he forced himself up to the plate, while the mothers cheered wildly for him. It almost seemed as if I could feel his racing heartbeat several yards away as he stood at the plate, his face beet red and his knees knocking. But he didn't give in to the urge to back down. In came the pitch, and with all the courage he had, Josh swung

the plastic bat and connected. The backyard exploded with cheers as the ball sailed over our heads. The other kids began jumping up and down and the onlooking moms went wild in the "stands" as the base runners flew around the bases. In their excitement, few of them actually touched all the bases or ran in the right direction, but run they did.

Joshua stood stock-still in the batter's box for a few seconds, not believing what he had done. Then the screams of his pals snapped him out of the daze and he headed for first base. By the time the dads had gotten to the ball and thrown it in, three runners had scored and Joshua was rounding third, headed for "glory." With a slide that was three or four feet short and a few feet wide of home plate, Joshua scored the winning run.

The kids mobbed him in total ecstasy. If they could have lifted him up on their shoulders, I'm sure they would have. We all congratulated him—moms, dads, brothers, sisters, and friends—and his face beamed brighter than I had ever seen it. Josh was the hero of the day.

But even more exciting than the home run was the major victory won in my son's life that day. It was just the breakthrough in confidence that he needed. Though he may not be totally ready for a public-speaking career yet, and though his economy with words and Bob Newhart "deadpan" expression still reflect a basic nature that is somewhat uncomfortable in a crowd, that home run somehow brought a change in his outlook from that day on. Joshua broke out of his shyness in style with a "grand-slam confidence builder" that only God could arrange. □

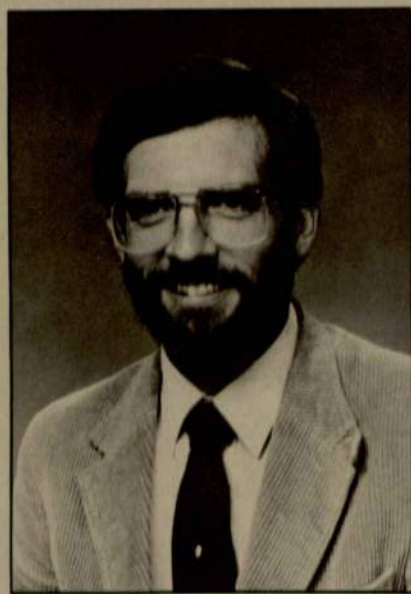
Mark Pié is the art director for New Wine.

TIPS FOR FATHERS

God desires to be a part of our lives—not "once upon a time" but all the time

Jesus and the Three Bears

BY BRUCE LONGSTRETH



"Once upon a time, there was Jesus and the three bears," my four-year-old daughter began.

"Jesus and the three bears, huh?" I broke in.

"Yes, Daddy, now please don't erupt me any more. I'm telling you a story."

So I listened intently as she continued her version of the traditional "three bears and a blond" tale, developing her own spiritual dimension by adding Jesus to the story. Her creativity fascinated me.

"Jesus was very disappointed with the bears because of their bad attitude. They would not share their porridge with Goldilocks." She paused. "That's all. Was that a good story, Daddy?"

Was it a good story? It was outstanding.

I was amazed at the moral she got out of *Goldilocks and the Three Bears*. I had never seen the obvious—the porridge could have been shared, the broken chairs easily mended, and hospitality extended to the weary. By adding Jesus to the story she had given it a brand-new meaning. My daughter's innocent but amazing insight alerted me to a problem adults have that children don't—we often divide our lives into spiritual and secular compartments. Spiritual things happen mostly on Sunday at church, before meals, or at bedtime. I soon found out that this was not only a trend in adults generally, but in me particularly. Just before a church softball game recently, the team gathered and one of the guys said, "Bruce, lead us in prayer before we play."

Prayer for a softball game? I wondered. All I could think of was, *Lord, bless us as we cream this other team for Your glory. Amen.* But I couldn't do it. Instead, out came a brief request from my heart: "God, keep an eye on us, and don't let anyone get hurt."

While I meditated on my frustration at being a compartmentalized person, a scripture came to my mind: "I came that they might have life, and might have it abundantly" (Jn. 10:10 NAS). I suddenly remembered God's desire to be a part of my whole life.

At the next game, I was not so apt to reply, "I don't do softball games," when asked to pray. I was certain the Lord wanted to be involved in our fellowship and recreation time. Instead I eagerly prayed: "Lord, we stand in a small place in a world that Your hand has wonderfully made. We are immersed in surroundings that are a symphony of praise to Your greatness. We pray that You will enjoy this game with us. Enter into our enthusiasm. Be welcomed in our fun. We love You Lord and want You to be pleased in Your creation, because we are pleased with You."

Fathers, we cannot segment our lives into the spiritual and the secular, the holy and the profane. All that we do bears the stamp "holiness to the Lord," because we are His workmanship.

We need to acknowledge and include the Lord in every aspect of our lives. But that does not mean simply adding "religious" speech to what we do—it's being aware of how the presence of our Lord changes the environment around us. For a four year old, the presence of Jesus with three grouchy, stingy bears meant that they would naturally be more gracious and generous. What would the practicing of His presence mean to us in our daily lives—"Jesus and Breakfast"; "Jesus and the Drive to School"; "Jesus and the Softball Tournament"; "Jesus and the Three Bears"?

"Was it a good story, Daddy?"

"Yes, little one, of such stories, and of children like you, is the kingdom of heaven." □

Bruce Longstreth is editor of Fathergram, a monthly newsletter that helps fathers build strong families. For a sample copy of Fathergram and subscription information, write to Fathergram, P.O. Box Z, Mobile, AL 36616.

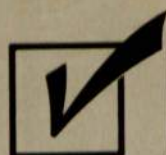
THE WORD

July 1984

I Believe in the Holy Spirit, Who Proceeds From the Father and the Son to Establish Heaven's Kingdom on the Earth.

- | | | |
|--|----------------------------|---------|
| I. Matthew and Luke: The Spirit and the Messiah | | |
| A. Incarnation | Lk. 1:29-38 | July 1 |
| B. Baptism | Lk. 3:1-22 | July 2 |
| C. Warfare | Mt. 12:22-37 | July 3 |
| D. Prophecy | Mt. 22:34-46 | July 4 |
| E. Teaching | Lk. 12:1-12 | July 5 |
| II. John: The Spirit of Truth | | |
| A. Gives new birth | Jn. 3:1-36 | July 6 |
| B. Gives life | Jn. 6:1-71 | July 7 |
| C. Quenches thirst | Jn. 7:1-53 | July 8 |
| D. Provides an abiding place | Jn. 14:1-31 | July 9 |
| E. Gives testimony | Jn. 15:1-27 | July 10 |
| F. Brings conviction of sin | Jn. 16:1-33 | July 11 |
| G. Comes to believers by faith | Jn. 20:19-31 | July 12 |
| III. Acts: The Spirit-Filled Church | | |
| A. Receives power | Acts 1:1-2:47 | July 13 |
| B. Power to heal | Acts 3:1-26 | July 14 |
| C. Power to speak | Acts 4:1-37 | July 15 |
| IV. Paul: The Spirit and the Process of Salvation | | |
| A. The gospel | Rom. 1:1-17 | July 16 |
| B. Circumcision of heart | Rom. 2:17-29 | July 17 |
| C. Hope and love | Rom. 5:1-11 | July 18 |
| D. Service | Rom. 7:1-6 | July 19 |
| E. New life | Rom. 8:1-17 | July 20 |
| F. Future glory | Rom. 8:18-27 | July 21 |
| G. Inseparable love | Rom. 8:28-39 | July 22 |
| H. The kingdom of heaven | Rom. 14:1-18 | July 23 |
| I. Sanctification | Rom. 15:1-16; 2 Th. 2:13 | July 24 |
| J. Functioning body | 1 Cor. 12:1-31 | July 25 |
| K. Walk of faith | Gal. 3:1-14 | July 26 |
| L. Victorious living | Gal. 5:13-26 | July 27 |
| V. Peter: The Spirit of Prophecy | | |
| | 1 Pet. 1:1-21; 2 Pet. 1:21 | July 28 |
| VI. 1 John: The Spirit of Error and Truth | | |
| | 1 Jn. 4:1-21 | July 29 |
| VII. Revelation: The Spirit Judges the Church | | |
| A. Ephesus, Smyrna, Pergamum, Thyatira | Rev. 2:1-29 | July 30 |
| B. Sardis, Philadelphia, Laodicea | Rev. 3:1-22 | July 31 |

"The Word," a monthly Bible study by Bruce Longstreth, is a seasonal study of basic teachings about the creation and fall of man, the person and work of Christ, and the nature and destiny of the Church. Next month, we will study the work of the Holy Spirit in the believer's life. We encourage our readers to use this feature daily, both for personal Scripture study and family reading.



RESPONSE PAGE



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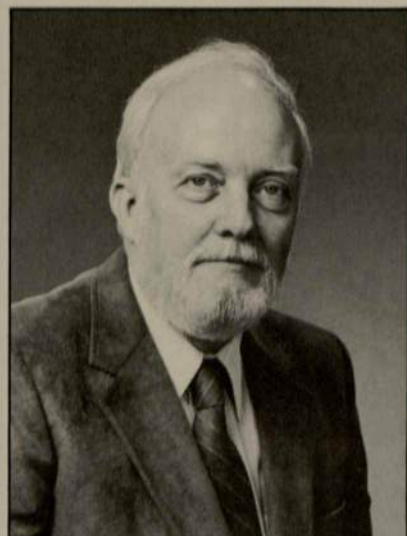


THE WAY I SEE IT

Counting on God to supply our daily provision often means

Praying It In

BY DON BASHAM



Recently, while on a plane heading for home from a speaking engagement, I found myself reading a small book about George Mueller, known as "the man of faith to whom God gave millions." Best remembered as the founder of the Bristol orphanages in England, Mueller also established many other ministries, sustaining them all solely through prayer. In his lifetime he "prayed in" an astounding one and a half million pounds sterling, the equivalent in purchasing power to more than sixty million 1984 dollars.

For some sixty years Mueller kept a journal in which he regularly recorded both his needs and God's faithfulness in meeting those needs. Here is part of

the journal entry for July 28, 1874, written when he was sixty-nine years of age:

If it pleases Him to make me do again in the evening of my life what I did from August 1838 to April 1849... gladly again will I pass through all those trials of faith if He only might be glorified and His Church and the world be benefited.

Then Mueller described his current situation:

All funds gone and 2,100 persons to be totally provided for; *all funds gone* and 189 missionaries to be assisted; *all funds gone* and 100 schools with 9,000 students to be provided for.

But once again God met his needs as He continued to do until Mueller's death at age ninety-two. Asked a year before his death if God had always been faithful, Mueller replied, "Always! For nearly seventy years every need in connection with this work has been supplied. Hundreds of times we have commenced the day without a penny but our heavenly Father has sent supplies the moment they were actually needed. No man can ever say I asked him for a penny; we have no collectors, no committees, no endowment. *All has come in answer to believing*

prayer."

As I read this account, I recalled how in 1968 I gathered my wife and children, and in one drastic, exciting step, left the security of a denominational pastorate to begin my own "faith ministry." Just as Mueller had done, my wife, Alice, and I resolved to ask no man for money and were fully prepared for a lifetime of "praying it in." For several years we experienced—on a small scale—answers to prayer as dramatic as any given Mueller. Those were awesome, scary, glorious days.

Then after a few years we began to prosper and could say with Paul, "I know what it is to be in need, and I know what it is to have plenty" (Phil. 4:12 NIV). Our joy, however, has not been found so much in the prosperity itself, but rather from our awareness that God is the source of it. And each morning I awake knowing that if He asked, we could gladly give it all away and return to praying in our daily provision just as we did for several years; just as Mueller did for seventy years. For during such times, Alice and I and our family learned the depth of God's love and the intimacy of His care. Such assurance should be at the heart of every Christian's faith.

Mueller died March 10, 1898, but today tens of thousands of believers continue to be inspired by his testimony. Some cautious Christians like to remind us that God doesn't call everyone to live like Mueller. Maybe not. But I can't help feeling that many people would be immeasurably helped by a strong dose of Mueller's faith. The result would be countless testimonies to the abundant faithfulness of God.

At least, that's the way I see it. □

Don Basham is chief editorial consultant for New Wine.

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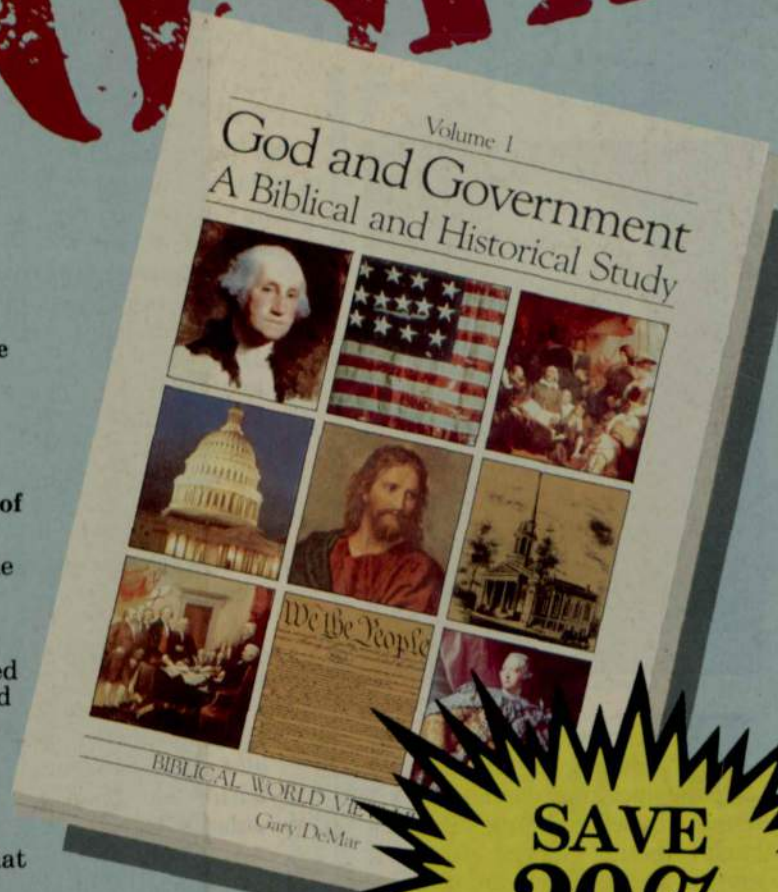
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