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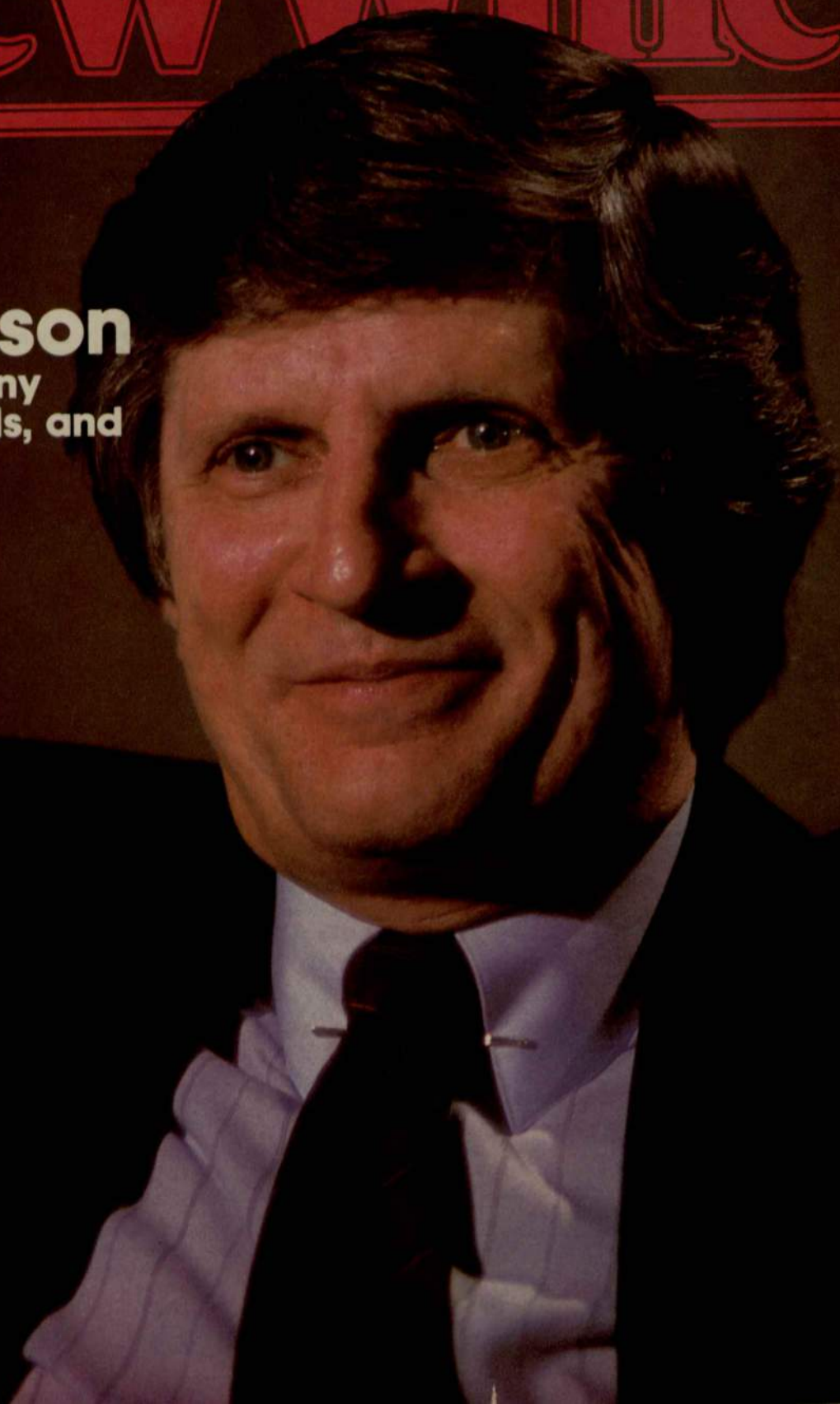
Magazine

August 1984

# New Wine®

## David Wilkerson

Through many  
dangers, toils, and  
snares

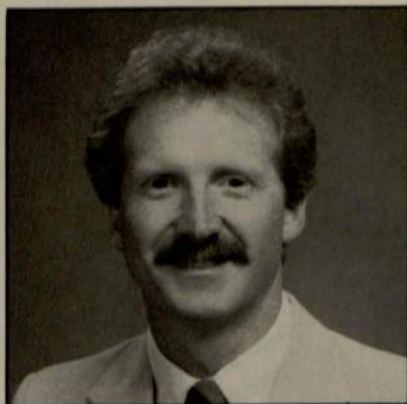




"Why did this have to happen to me, Dad?"

## Tougher Than Barbed Wire

BY DICK LEGGATT



**W**hy did this have to happen to me, Dad?" my son Christopher, then nine years old, asked me as he lay on the gurney in the emergency room. The doctor was just about to suture the angry gaping wounds on his neck with what would seem like an endless amount of stitches. I had no ready answer to his question. In fact, I was struggling with the question myself, as well as with all the thoughts and emotions that flood in when a parent sees one of his children injured and helpless.

Christopher (whom we call Tuffer) and I had been riding together on a minibike through some woods, with Tuffer sitting in front of me on the cycle. It had been a great ride, moving steadily along through a forest path that opened up into a pasture. But just as we were ducking a tree limb on the path, I looked up too late to prevent us from plowing right into a barbed-wire fence that had been hidden from our sight. A strand of the barbed

wire caught Tuffer's neck, and as my shoulder broke the strand, it recoiled, ripping deep into the skin on his neck.

As we untangled ourselves from the wire, I saw that Tuffer, though standing to his feet, was seriously cut. The wounds he received were all dangerously close to his windpipe, as well as important veins and arteries. Picking him up, I began running full speed back to the rest of our family at the car, both of us praying while I ran. Alarmed by the way he was bleeding, I was praying, "Jesus, we need Your help," and Tuffer kept saying, "I trust You, Jesus. I trust You." And the prayers continued as our family sped toward the hospital.

But standing there beside Tuffer in the emergency room, I struggled through the conflicting emotions of guilt, relief, and confusion, trying to find the right response to his question, "Why did this have to happen to me?"

"Tuffer," I found myself saying, "I don't really understand why it happened myself. But I have the feeling God will somehow use this to help turn you from a boy into a man."

Four years after the accident, I still don't have a ready answer for all the *why's* we face. But I believe the response God gave me for Tuffer is part of it. Somehow, the trials we confront are designed to push us along in our walk with God, farther down the path of maturity than we have yet traveled. Even as I write these words, that arduous pro-

cess continues on in my life; and most probably you are identifying right now with what you have just read, for it is a fact of life every Christian must face.

In this month's issue, you'll read the insights of David Wilkerson and Terry Law, and recognize the ring of authenticity in their words, for they too have walked through trials, maturing in their understanding of God's unbounded grace and faithfulness. We can gain much from the experiences these pioneers share with us in this issue.

Other articles this month testify as well to the faithfulness of God and the maturity and depth that come to our lives when we pay the price to seek Him wholeheartedly. In "Totally Sold-out to God," the testimonies of inmates in a maximum security prison encourage us to press on despite our circumstances.

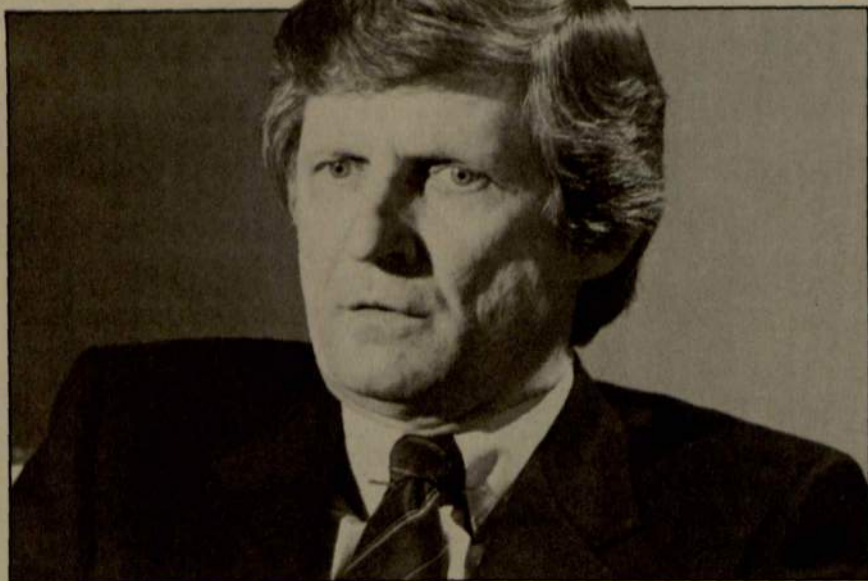
In an excerpt from his book *Shaping History Through Prayer and Fasting*, Derek Prince shares the power of prayer, recounting the dramatic effect prayer had on the country of Kenya. On the same theme, Des Evans gives his useful insights into prayer that can help us touch God with consistency and quality.

As you read this issue of *New Wine*, we trust your perspective on the *why's* we all face will be enlarged, confirming our experience of that certain toughness and resiliency that comes as we grow in His grace—the source of stamina we need to endure and triumph.

I see some evidence of this stamina in my son Tuffer. Somehow, he has grown through that unpleasant incident of four years ago. And now, when asked why he is called 'Tuffer', he answers, "Because I'm 'tuffer' than a barbed-wire fence." May God grant us all the same victorious testimony as we conquer the trials of life. □



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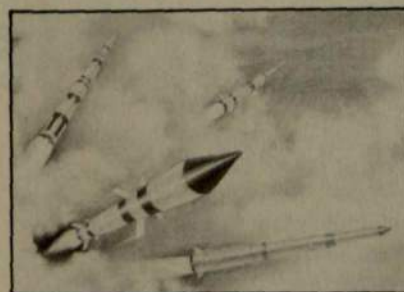
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Cover Photograph:  
Mark Pie'



## LETTERS TO THE EDITOR



# Dear New Wine

### *Hurrah for History*

Your anniversary issue was excellence at its best. I always wondered about the history of *New Wine* and found the account fascinating. I also wholeheartedly agree with the challenging vision of the future.

The richest blessing of all was contained in Ern Baxter's "Life on Wings." It is truly a classic article on God's call for all of us to mount up with wings as eagles.

Timothy Frink  
Leonardtwn, MD

### *Standard of Unity Coming*

Your fifteenth anniversary issue of *New Wine* was immensely significant, particularly Brother Charles Simpson's article—a very gracious invitation to the healing of divisions in the Church at large. I feel that a clear standard of unity is going to be raised very soon by the Lord and that the body of Christ will be making tremendous decisions regarding authority—decisions that will

need to be made corporately.

We all must pray that our leaders in particular will have a very clear path from God to follow.

Myrna Grumbein  
Ness City, KS

### *Remember What God Has Done*

Don Basham's article about the beginnings of *New Wine* (June issue) made me feel even more a part of you and the Body. It is so upbuilding to remember the things God has done, who He has brought into our lives, and the trials He has brought us through. He is ever faithful and loving. Thank you all for your dedication and perseverance.

L'Anne Sciba  
Plano, TX

### *Admires Pioneer Spirit*

I read your fifteenth anniversary issue from cover to cover in two days (it usually takes me all month because of a busy schedule).

All of the articles spoke to me. I can see why you call Ern Baxter's "Life on Wings" a classic. I am anything but an eagle. I flutter and flap until I'm exhausted. God has been speaking to me for years to slow down and mature in the way I expend my energy.

The "Highlights" section was appreciated because I've been a *New Wine* reader for only about eight of its fifteen years.

Because I met the Lord in 1971, I was excited to see Derek Prince describe that time as one of spiritual renewal, and I praise God that I was allowed to be included.

I was touched by Charles Simpson's open letter. I have always seen *New Wine* as something of a hero in Christendom—brave, vulnerable, willing to make mistakes and pay the price just to break the status quo and speak prophetically what God is saying to the Church today.

I have always admired the pioneer spirit of *New Wine*. There are no trails marked for pioneers. You have to make your own. And I believe with the Holy Spirit's guidance you've done a really good job. Thank you for seeking the mind and heart of God and then telling us what you've seen and heard.

Dee Clark  
Los Alamos, NM

### *It's Time to Stand*

In the June issue, Dick Leggatt wrote in the editorial of how it is time for Christians to stand together in unity and to be open to what the Lord is doing and saying in every part of His body. How true this is, and yet how sad it is to see so many people who claim to be Christians who are blind to this. I pray they may open their eyes to see.

John & Tammy Stoltzfus  
Rebersburg, PA



### **Pray for Those Persecuted**

I greatly appreciated *New Wine's* recent feature interview with Brother Andrew (May). I would greatly encourage *New Wine* readers to seek the Lord about regularly receiving information on the persecuted church from Brother Andrew's ministry, Open Doors. This information helps us pray, remembering those who are mistreated as if we ourselves were suffering (see Hebrews 13:3).

I praise God that *New Wine* hasn't been afraid to discuss issues that deal with the cost of discipleship.

Robert DiSilvestro  
Gainesville, FL

### **"Snatches" Aren't Bad**

The article "Prayer: Talking With Someone You Love," by Rousas J. Rushdoony (May), encouraged me tremendously.

I have always longed to spend more time with the Lord in prayer. Try as I might, the time flees, leaving me feeling somewhat guilty for only having talked with Him in "snatches" throughout the day. This article, however, helped me to see that what I have been doing hasn't been wrong. The Lord also graciously showed me He would rather hear from me all day long at intervals than for longer periods of time when my mind is drifting and my eye is checking the clock. Now as I go about my daily chores and errands, I can enjoy my brief "visits" with the Lord without feeling guilty.

Jeanne Arbuso  
North Babylon, NY

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## **About New Wine**

*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 that 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.

As a reflection of our desire to be open to all that God is saying and doing, we at *New Wine* regularly feature material from Christian leaders and groups of diverse points of view. Their appearance in *New Wine* does not mean they totally agree with us on every issue, nor we with them. It does mean we recognize them as Christians who are saying something that we all need to hear. We recognize that virtually every ministry has its controversial aspects. We deliberately choose, however, not to highlight those areas of controversy but rather, in the interest of Christian unity, to present their views in the context of a more primary issue: the lordship of Jesus Christ. Our desire is to emphasize the common commitment to Him we share with the Christians featured in *New Wine*, and their contribution to the purposes of God.

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

*New Wine* will carefully consider all unsolicited manuscripts, although we cannot return them unless accompanied by a self-addressed, stamped envelope. (Please note we do not publish poetry.)



COVER FEATURE

# Through Many Dangers

An interview with David Wilkerson





# s, Toils, and Snares

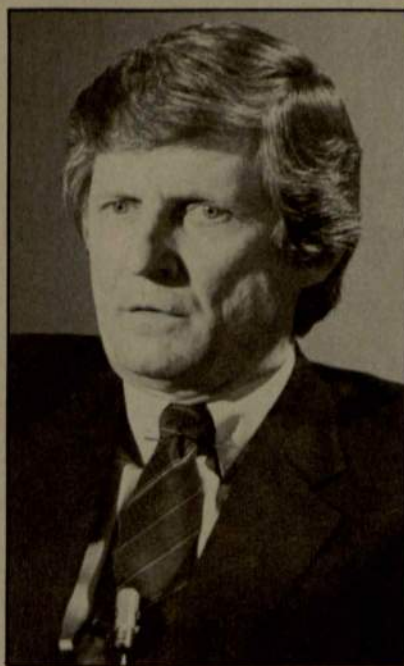
**M**uch has happened in David Wilkerson's life since he wrote *The Cross and the Switchblade*, the story of how he left a small town in Pennsylvania more than twenty years ago to bring the gospel to street gangs in New York City. Out of that ministry grew Teen Challenge and later World Challenge, which have established centers for ministry in cities around the world.

In recent years, Wilkerson has experienced a series of trials in both his personal life and ministry. In this interview, he explains that—far from being discouraged—he is learning to lean totally on the Lord, and is experiencing a spiritual closeness to his Father that he's never known before.

**New Wine:** Would you reflect briefly upon street ministry today as compared to the days depicted in your book *The Cross and the Switchblade*?

**David Wilkerson:** Some people think I've left the streets, but that's not really true. I go back every summer. That's still my parish. I feel I need to keep in touch with the reality of human need.

As I look back, I see significant cycles. Every ten or twelve years drugs seem to ease up, but another generation always arises. Each time the cycle turns, it gets worse. When I first started ministering in New York, the average age of drug addicts was twenty-two; now it's fifteen and a lot of preteens are involved



*It took crises in his ministry and personal life for David Wilkerson to be able to pray, "Lord, even if I lose everything but You, You're enough." That prayer has deeply affected his preaching on the streets, a ministry widely publicized in his best-selling book, *The Cross and the Switchblade*.*

also.

The violence now as compared to then is frightening. The violence in those early years as contrasted with the violence now in New York City is like comparing a Sunday school picnic to a riot. Now there is violence simply for the sake of violence.

Yet through it all I see the truth of Romans 5:20: "Where sin abounded, grace did much more abound." Although there's now more violence, homosexuality, crime, and drugs, there's also a greater response to the gospel.

The increase in crime and drugs has produced a greater sense of emptiness and a greater honesty among people about their problems, and therefore a greater response. I saw the greatest response in twenty-five years last summer, and we expect even better this summer.

**NW:** How are you conducting your ministry on the street?

**DW:** We set up our loudspeaker system in an area with a lot of pushers, drug users, prostitutes, and so forth. Usually we have a good singing group that plays for an hour or so to gather a crowd. Then I preach straight mercy and grace—a message of reconciliation. It's a blatant call for drug addicts, alcoholics, prostitutes, and gang leaders and members to step out of the crowd, come up, and meet me in front of the stage. My workers take aside one by one those who come, and lay hands on them, praying for their healing, both spiritual and physical. We take those who desperately want help to one of our centers.

There has hardly ever been a street service where we haven't gotten a new full-time Christian worker for the ministry. There are evangelists all over the world who came off those streets. I'd estimate that as many as ten thousand former drug addicts, alcoholics, prostitutes, Mafia people, pushers, crooks, thieves, and rapists from the streets are now preaching the gospel full-time.

**NW:** Would you describe some of the early days of your New



## York ministry and the pressures you had to face?

DW: The first stages of our ministry in New York are recounted, of course, in *The Cross and the Switchblade*. The book publicized our ministry all over the country, but there was a price to pay for that publicity. Every city wanted me to come and raise money to help it start a Teen Challenge Center. I became a fund raiser with less and less time to spend on the streets.

It's so easy to get away from our original calling and follow trends. I'm not judging others who are trying to help their ministries continue, but for me it ended up in a five million dollar ranch in eastern Texas with a Bible school, headquarters, and large staff. I found myself having to take on extra meetings and make stronger appeals more often to try to support my organization. That is a vicious cycle that sometimes forces us into compromises we wouldn't ordinarily make.

I was conducting large crusades and traveling around the world, and growing very dry and empty in the process—all because



*Wilkerson says today's increase in crime and drugs has produced a greater sense of emptiness in people, and therefore a greater response to the gospel.*

of my busyness. The one thing I wasn't giving the Lord was *time*, and that's what my heart was crying to give Him.

Three years ago I came to a crisis in my ministry. One night I left a meeting, went into the back room of the bus I was traveling on, threw myself on the floor, and began to weep. "Lord," I

said, "I've had enough."

He told me, "You're too busy. Your values are not what they should be."

But for two years I ignored Him until finally He had to bring me to a point of desperation. God will allow a crisis in our lives that only a revelation from Him can get us through. Times such as that force us to touch Him in intimacy. The only way for me to do that was to shut down everything, and take a sabbatical with a pledge not to preach until I worked through all that God was saying to me. The big lesson I've learned is that the Lord is more interested in winning all of me than in my winning all the world for Him.

NW: How did you go about seeking God?

DW: For me that meant a crash course reading through the Puritan writers, which really gave me a knowledge of sin in the old man. Then, for an understanding of grace and reconciliation, I read John Wesley and George Whitefield, as well as the great English and Scottish Presbyterian preachers. My heart was hun-



*Thousands of young people and their families have found healing for their hurts and freedom from life-controlling addictions through Wilkerson's ministry.*



gering to settle a question: What message needs to be preached today—wrath or grace? My dilemma was how to approach a Church full of divorce, immorality, and other disobedience. To me the Church was as a room full of disobedient children fighting over toys. It seemed incongruous to go into that room, hug them, and say, "You are loved." The natural tendency is to go in with a belt and spank them, saying, "You need discipline."

Like Jeremiah, I wanted to come storming out to the pulpit, chastising people, and preaching such hell, fire, and brimstone that they'd fall on their faces. I read Jonathan Edwards's great sermon "Sinners in the Hands of an Angry God," and asked the Lord to give me the same words. But the Holy Spirit prompted me to get my Bible and concordance and write down everything I found on love and reconciliation.

After a week of filling up tablet after tablet, I became convinced that the message for this last hour is reconciliation, that God is in Christ reconciling the world to Himself, and He has given us the ministry of reconciliation.

**NW:** What has this meant for you personally?

**DW:** When I shut down everything, canceled all my meetings, gave away my ranch, and began to seek God, I thought that was the stripping away of outer things that I needed so that I could focus more on the Lord. But the stripping was still to be much more personal. I was willing to give up all the things around me, but God was working toward an inner response.

When I took my sabbatical, everyone in my family got sick: my children, my grandchildren, and my wife, who has suffered for years, got worse. I experienced

colitis and excruciating back pains, and a con artist nearly robbed our ministry of a half million dollars. But all that wasn't nearly as bad as the feeling that God was finished with me, that there was nothing left.

Yet through it all I had a sense that God had to do this to me—to strip me until I finally got to the point where I could say, "Lord, if I lose everything and You're the only thing that's left, You're enough."

I've come to that point. I have no desire to preach—just a

consuming desire for wisdom and revelation in the knowledge of Christ, to be unglamorized and decreased so that He may increase. I probably wouldn't have gone through this if I had known how painful it would be. I would have said, "Lord, just let me go on preaching, taking the applause, and avoiding the pain." Anyone who says there's no suffering in the cross has never seen the cross.

Although the suffering I've endured has been painful, I've never had such peace and assur-



*Wilkerson believes a revival of righteousness is coming to the Church—a revival strong enough to restore stability to the faltering institution of marriage, and to give teenagers the spiritual strength they need to live victoriously.*



ance. Out of all this has come a revelation of His grace that I've never known. Now when I preach, I preach grace. Oh, do I preach grace!

**NW:** What do you believe difficult times such as those you have experienced accomplish in us?

**DW:** They cause us to face what is really in our hearts and make a commitment to the Lord that goes beyond the superficial—a commitment of all we are and all we have, forsaking all and following Him, and really dealing with the ruling passions in our

**DW:** Knowing my security in Christ has helped me. I don't try to work *toward* security; I work *from* security. I am secure in what Jesus has accomplished for me through the sacrifice of His blood on the cross.

I've seen the cross and I've seen the ascension life—that I'm seated with Christ in heavenly places. Even though I have been severely tested, I see myself now taking my place of security and ascension with Christ. I guess I feel like King David; if I hadn't suffered, I wouldn't have sought the Lord. Often good times, prosperity, and power debilitate and tranquilize our spirit.

of your own need for the Lord's mercy, grace, and reconciling love.

If God hadn't shown me this revelation of His grace and mercy, I couldn't have gone back to minister on the streets. I was burned-out on the corruption. I had seen so much of it. But now I believe I can say to the worst drug addict, homosexual, or prostitute—to the most vile, wicked sinner—that God's grace is available to him. And I can say it with more assurance than I've ever had in thirty years of ministry.

**NW:** These are vivid lessons the Lord has taught you. How would you sum up what you have learned through all this?

**DW:** Last night I looked out over the lights of the city, knowing that my wife is critically ill just three blocks away in the hospital. I imagined myself back up on the stage in front of ten thousand people, sharing with them, hearing their applause, and ministering to two or three thousand people at the altar. I compared that experience to where I'm at now with such a sense of my own unworthiness.

I think the Lord just stands by waiting for us to give up the struggle to try to please Him in our own strength, and to be holy in our own power. He waits for us to come to the point where we say, "Lord, if You're not going to do it, I can't do it."

I've laid my wife on the altar. I've prayed for her healing, but she's in His hands. I have a tremendous sense of peace and security, because when you come to the end of yourself, there's nothing but grace left. And when that grace comes rolling in, you enter into the rest that remains for the children of God. I have great peace and rest—and great confidence in Him. □



*The message for this last hour is reconciliation, says Wilkerson. God is reconciling the world to Himself, and He has given us the ministry of reconciliation.*

lives. The old man can't be renewed; he has to be done away with so that a new man comes in. God won't deal with that old man. He requires from us a response to the cross—a personal crucifixion so that we can then come out on resurrection ground.

**NW:** How have you handled what you have had to face?

If a man is really going to stand up to this society and preach truth, his own ministry and personal life will be tested so that what he shares will be more than just theology, but practical lessons he has learned in the fire. When you go through trials, you don't stand in the pulpit and chastise. You stand there with compassion because



## TESTIMONY

# "Totally Sold-out to God"

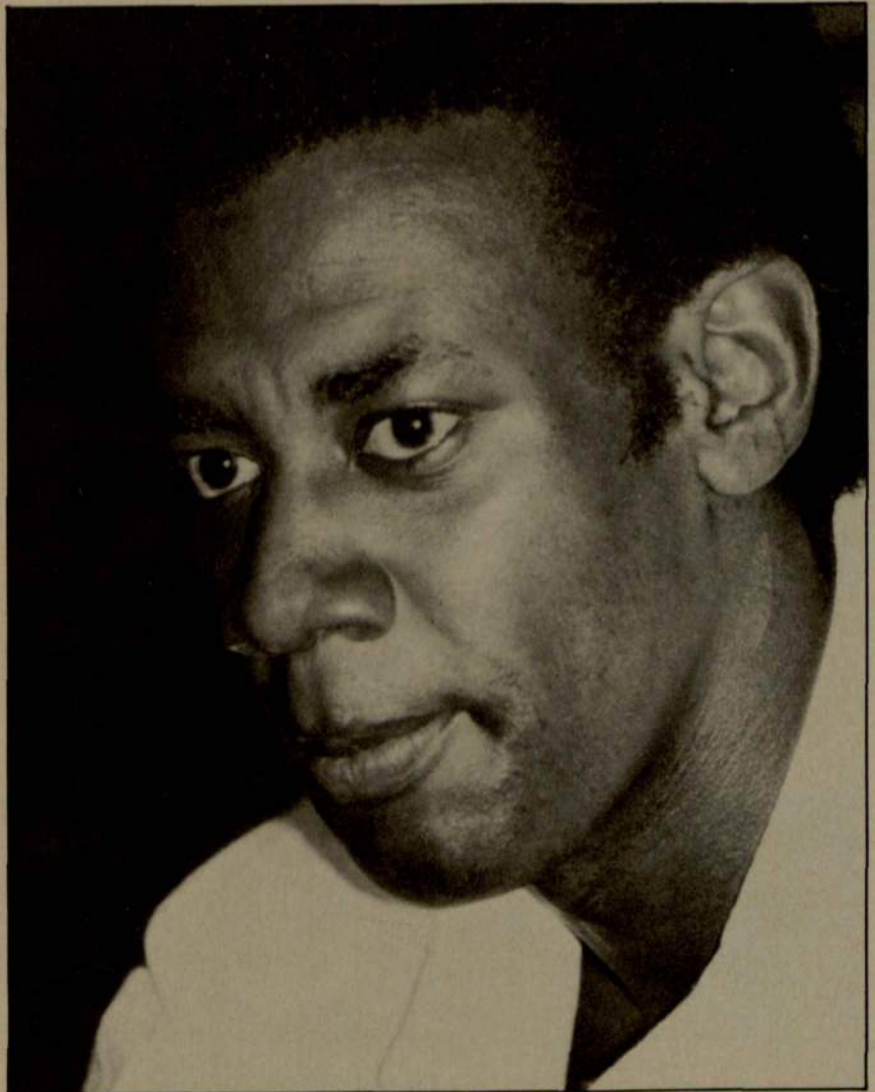
### A STAFF REPORT

Inmates at Alabama's Holman Prison see the life-changing power of the gospel.

**M**any New Wine readers have a burden to pray for those in prison. What we read and hear about the condition of jails is often discouraging, but even so the Holy Spirit is moving in this area. Many Christians are involved in strong prison ministries, praying with inmates, counseling them, and leading many to Christ.

One such group meets regularly at Holman Prison in Atmore, Alabama. The power of the gospel is communicated there, not just by outsiders, but by the inmates themselves. New Wine editors recently visited Holman Prison to ask inmates about all that God is doing among them.

One morning while listening to a gospel radio program from Pensacola, Florida, the Spirit of the Lord powerfully touched Ricardo Cook and he broke down into deep, heavy sobs. He repented and right then asked the Lord to come into his life. Many other people may have been moved by that program, but Ricardo's situation was unique—he was on death row at Alabama's Holman Prison, scheduled for an appointment with the electric chair.



*Ricardo Cook found the Lord in prison, and now serves Him behind bars as a pastor.*



But the message of the gospel reached him through the seemingly impenetrable walls of a maximum security prison, and Ricardo began to grow in the Lord. Immediately following his conversion, he began meeting frequently with the prison chaplain for counseling. It was during this time that the Lord moved mightily in his situation, and Ricardo's case was reviewed. As a result, he was taken off death row, and his sentence was changed to life without parole—still a stiff one, but the Lord had seen fit to use Ricardo where he was.

Today, Ricardo is still an inmate, but he also serves as a pastor. He and about twenty-five other men make up a prison church that has been having a tremendous impact on the men at Holman for the past three years.

### Seeing Changed Lives

One of those church members is Arthur Hayes, who is another example at Holman of God's life-changing power. Arthur became a Christian when he was thirteen years old, but "grew up and away" from his faith until he reaccepted the Lord as an adult while in prison.

Arthur, Ricardo, and the others have seen the Lord at work in

Holman. The men are convinced that only the Holy Spirit could be responsible for the new lives they see in themselves and each other. "This is the only reason I can account for these changes," explains Arthur. "I'm watching guys who are supposed to be killers. They aren't putting on any show. They aren't trying to make any 'brownie points.' They are actually changed individuals."

A lot of men in prison read the Bible, but for others, the Christians in this institution are the only Bible they ever see.



*Cook, left, tells New Wine editor Dick Leggatt about the pressures of being a Christian in prison. Some inmates call Christianity a phase that won't last, so their changed lives are what really counts, he says.*

### A New Son

Other members of the church at Holman also see significant changes taking place in the lives of the inmates. Brad Jackson, who is in Holman Prison with a life sentence, expressed the situation with Christians in prison this way: "It's really blessed me to see how God has worked in our lives and changed us. Once we were out there on the street doing wrong, but now that we're in here, we've trusted Him and He's totally given us a new vision on life to live for Him."

Brad received Christ into his life in prison in July 1979, only a month after his mother made the same decision. God had been dealing with him before that, but Brad admits he just didn't want to let go of his old ways. But he did promise his mother he would go to a revival being held at the prison.

The first night he went, he just listened intently while the



preacher spoke the salvation message. The next night he went forward during the altar call, but only to ask for prayer. "I wanted God to continue dealing with me so that I could make the right decision," he explains.

Brad went back a third night. "As the man was giving the invitation, he asked for anyone who wanted to give his dad a new son to come forward, or if he wanted to give his son a new father, to come forward. Then he said, 'If there's anyone out there who would like to give his mom a new son, come forward.'"

"My heart just pounded, and I couldn't seem to sit still. I went forward and the preacher led me to the Lord."

#### Spreading the Word

Naturally, some of the inmates are skeptical of what the Christians in prison have to say. "Some can't read; some can," Brad says. "Some just go by



*During the time he has been a Christian, inmate Brad Jackson has seen the Lord mold him and change him so that he is now an assistant pastor of Holman's church.*

# Did You Know?

Did you know that New Wine is proclaiming "liberty to captives, and freedom to prisoners" (Is. 61:1 NAS)?

A number of our subscribers are prisoners, and one aspect of our ministry is to provide them with complimentary subscriptions.

Here are excerpts from a letter we recently received from a prisoner in Texas:

I am a convicted felon. I am also a born again Christian. Until a year ago, I faced a life of naked failure, branded by my past, with little incentive or hope for my future.

Today, I am a free man. Though temporarily behind bars, the power of the shed blood of Jesus Christ in my life has broken the chains of bondage to sin and failure. The world outside these prison walls is shackled and driven by a frantic search for peace and success.

The answer is Jesus Christ—the only source of freedom and light in a world full of darkness. There are many who need to hear the truth before their time runs out and the prison doors on their eternity are locked forever.

J.B.

Tennessee Colony, TX

We are honored to share the life-changing power of Jesus Christ with these men and women through **New Wine**, and we thought you'd like to know. □



what they see. A lot of men here read the Bible, but for others the Christians in this institution are the only Bible they ever see."

As with any other ministry, "some people receive you and some people don't," explains Ricardo. One prominent view held by the other inmates is that the Christians are just going through a religious phase that won't last. "Some of the fellows in here believe that it's either a game or a 'psyche-out' for any convict inside to accept Christ. They tell me, 'Come on, man, you know that's not going to last. Don't do yourself like that.' But the majority of those who know me know what my lifestyle was before. They see I've been consistent and that I've been growing. Some of the things I did last week or last month or last year I don't do anymore. Then they see the changed lives of some of the brothers in the Body here who are totally sold-out to the Lord. And it has an impact on the fellows."

Ricardo admits that the pressure from other inmates affected him at one time. For a while he was in what he calls the "Christian secret service." He was saved, and wanted to be saved, but didn't want anyone to notice.

"But then I realized God doesn't want us to just float with the current; He wants men who can swim against the current," he explains. "You shouldn't stop being what you are just because people dislike it."

Now Ricardo has a new approach. "I try to let my life be a testimony of Christ. I don't try to put on any heavy, religious airs or act as if I'm 'holier than thou.' I let the men here see that I was once a part of what they're a part of, but that the Lord changed my direction. He's changed my mind."

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I'm looking at guys who are supposed to be killers. They aren't trying to make brownie points. They are really changed individuals.

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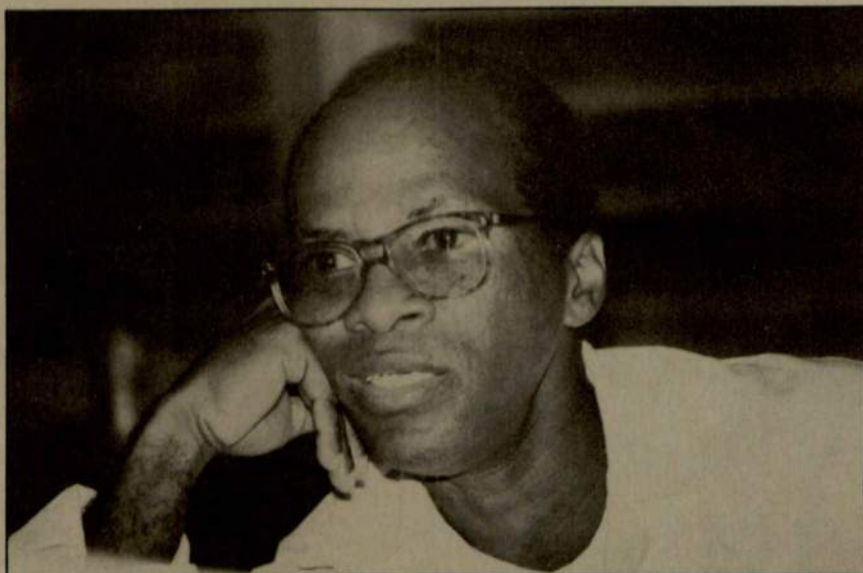
#### The Church Inside

Ricardo, Brad, and Arthur have all been active in Holman's three-year-old church. From the outset, Chaplain Robert Smith got the men actively involved in their worship, including allowing them to elect church officials. They voted Ricardo as pastor—a move that surprised Ricardo, not only because other men had been Christians longer

than he, but because he had other ideas about how God should use him.

He had decided that if God were to get him out of Holman, he would be a tremendous witness for the Lord on the street. But then he read in the book of Acts that the disciples were to be witnesses where they were—not only to the uttermost parts of the world. Ricardo realized he was concentrating more on being a witness somewhere else than where he was. He sensed the Lord saying that by being obedient where he was, God would somehow allow him to make an impact upon the uttermost parts of the world.

Brad has also seen the Lord lead him to places he never would have imagined. "In September 1982, God was speaking to me about preaching His Word but I began to give Him some resistance. 'Wait a minute,' I told Him. 'I can't do this.' It was like Moses; he couldn't speak, but God said He would give him the words. And God kept dealing with me until I began to pray



*We need prayer and we need people coming here to minister the Word, says inmate Arthur Hayes, an example at Holman of God's life-changing power.*



about it seriously. I felt God telling me that I would preach His Word at Holman." Sure enough, a week later, Chaplain Smith asked Brad if he would like the position of assistant pastor.

Besides Ricardo, who serves as pastor, the church has two assistant pastors and nine deacons. The structure also allows for men from the outside to visit and minister—something the men inside really appreciate. In addition, the church members visit their fellow inmates on an informal basis to tell them about the Lord.

The church also sponsors regular Bible studies in both group and one-on-one settings. The strong sense of fellowship is vital to the men. Although they come from different backgrounds, they find a common ground in Christ, and can minister to each other and pray for their families.

#### The Forgotten Society

Many outside churches have been heeding God's call in Matthew 25:36 to minister to those in prison through visits, letters, and reading material.

"I praise God," says Ricardo, "for those who have a desire to look inside here and to remember the forgotten society."

"We need prayer and we need people coming here to minister the Word," explains Arthur. Because of the desperation, hatred, and opposition, an important focus for prayer is on overcoming Satan. "This place is totally geared to the negative. If any person can really be completely turned away from God, prison is one of the prime places for it. And look what Satan benefits from it. He can send out a person worse than what he was when he came in. So participation and prayer are what the convict needs."

But the men involved with the prison church understand the opposition and how to deal

with it. One important insight comes from a sermon Ricardo once preached about eagles. "I've done some research on them," he explains. "An eagle doesn't fly away from the storm. He flies right into the midst of it, gliding with it to the center, because there's calmness and peace there. But he's able to attain this only because he's not afraid to meet the opposition of the storm. I thank God He enabled me not to be afraid to meet opposition."

Because of the changes God

has worked in the lives of these men, they are able to do His work—and proclaim His faithfulness—even on death row. The pressures to succumb to hopelessness and despair are enormous, and the men literally face the threat of death every day. Only because of the Lord's daily grace can they continue their ministry.

"God has equipped us," Brad says. "Apart from Him there is no other way. He knows our hearts. We're totally sold-out to Him." □



*Terry Law on spiritual warfare*

## NEXT MONTH IN NEW WINE

**While angels wage war** in the heavens, we can tap into the supernatural to add power to our spiritual warfare. Terry Law explains how—in part two of his three-part series.

**Pure gold** is what God can make out of us—in spite of our sins. Bob Mumford writes that choosing God's forgiveness is the key to being comfortable in His presence.

**God's miracle-working power** is at work in Zambia. Mahesh Chavda gives a powerful account of a healing and deliverance service recently held there. The story, complete with dramatic photographs, will rekindle your faith in miracles.

All in the September *New Wine*



THE CHURCH IN ACTION

# The Red Horse From the East

BY DEREK PRINCE

Only one thing could save the nation of Kenya from certain bloody conflict.





**O**ften we feel our individual efforts to influence our nation have no significance or effect. But it is vital, especially as elections approach, that we see how we as Christians can affect the outcome of national and international events. God has given us a useful tool that moves His hand to action—prayer. In this article, Derek Prince shares how he has witnessed God's intervention in important historical events as a direct result of prayer.

For me the power of prayer to shape history is no mere abstract theological formula. I have seen it demonstrated in my own experience many times. Let me relate one such occasion.

From 1957 to 1961, my wife, Lydia, and I served as educational missionaries in Africa, where I was the principal of a teacher training college in western Kenya.

During this period, Kenya was still painfully struggling to recover from the bloody agonies of the Mau Mau movement, which had created bitter mistrust and hatred, both between Africans and Europeans, and also between various African tribes. At the same time, the country was being hastily prepared for the end of British rule and for national independence. This was eventually achieved in 1963.

#### **A Grim Forecast**

In 1960, the Belgian Congo, to the west of Kenya, gained its independence. Without adequate preparation, the various African groups inside the Congo were unable to meet the demands of self-government, and were plunged into a bloody and protracted series of internal wars. Many of the

European residents of the Congo fled eastward into Kenya, bringing with them gruesome pictures of the strife and chaos they had left behind.

Against this background, the forecasts of the political experts for the future of Kenya were dark indeed. It was generally predicted that Kenya would follow the unhappy course of the Congo, but with problems made even more serious by the internal antagonisms that were the legacy of Mau Mau.

In August 1960, I was one of a number of missionaries ministering at a week-long convention for African young people held in western Kenya. A missionary colleague from Canada brought the closing address, which was translated into Swahili by a young man named Wilson Mamboleo, who had recently graduated from our college. The first two hours of the service followed a normal pattern, but after the close of the missionary's address, the Holy Spirit moved with sovereign power and lifted the meeting onto a supernatural plane. For the next two hours almost the whole group of more than two hundred people continued in spontaneous worship and prayer, without any human leadership.

#### **"Pray for Kenya"**

At a certain point, the conviction came to me that, as a group, we had touched God, and His power was at our disposal. God spoke to my spirit, and said, "Do not let them make the mistake of squandering My power in spiritual self-indulgence. Tell them to pray for the future of Kenya."

I began to make my way to the platform, intending to deliver to the whole group the message which I felt God had given me. On the way I passed Lydia, who was sitting beside the aisle.

She put out her hand and stopped me.

"Tell them to pray for Kenya," she said.

"That's just what I'm going up to the platform for," I replied. I realized that God had spoken to my wife at the same time that He had spoken to me, and I accepted this as confirmation of His direction.

Reaching the platform, I called the whole group to silence, and presented God's challenge to them. "You are the future leaders of your people," I told them, "both in the field of education and also in the field of religion. The Bible places upon you, as Christians, the responsibility to pray for your country and its government. Your country is now facing the most critical period in its history. Let us unite together in praying for the future of Kenya."

#### **A Vision From God**

Wilson Mamboleo was with me on the platform, translating my words into Swahili. When the time came to pray, he knelt down beside me. As I led in prayer, almost every person present joined me in praying out loud. The combined volume of voices rising in prayer reminded me of the passage in Revelation 19:6:

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings. . . .

The sound of prayer swelled to a crescendo, then suddenly ceased. It was as if some invisible conductor had brought down his baton.

After a few moments of silence, Wilson stood up and spoke to the congregation. "I want to tell you what the Lord showed me while we were pray-



ing," he said. I realized that God had given him a vision as he knelt beside me in prayer.

Wilson then related the vision he had seen, first in English and then in Swahili. "I saw a red horse coming toward Kenya from the east," he said. "It was very fierce, and there was a very black man riding on it. Behind it were several other horses, also red and fierce. While we were praying, I saw all of the horses turn around, and move away toward the north."

Wilson paused for a moment, and then continued, "I asked God to tell me the meaning of what I had seen, and this is what He told me: 'Only the supernatural power of the prayer of My people can turn away the troubles that are coming upon Kenya!'"

#### God Heard Their Prayers

For many days after that I continued to meditate on what Wilson had told us. I realized that Wilson's vision was in some ways similar to one recorded in Zechariah 1:7-11. I asked Wilson whether he was familiar with this passage, and he replied that he was not. I gradually came to the conclusion that by this vision God had granted us an assurance that He had heard our prayers for Kenya, and that He would intervene in some definite way on behalf of the country. Subsequent events in Kenya's history have confirmed that this was so.

In January 1964, there was an exact fulfillment of the vision which Wilson had seen. A bloody revolution broke out in Zanzibar, off Kenya's east coast. This was led by an African from Uganda who had been trained in revolutionary tactics under Castro in Cuba. The revolution succeeded in overthrowing the sultan of Zanzibar.

In the same month, a revolu-

tionary movement gripped the national army of Tanzania, and its influence spread also to the army of Kenya. The aim was to overthrow the elected government of Kenya, which had achieved independence in 1963. But Kenya's new president, Jomo Kenyatta, acted with wisdom and firmness, and with the help of the British Army, suppressed the revolutionary movement in the army and restored law and order.

In Wilson's vision the red horses that turned away from Kenya moved toward the north. Northward along the African coast from Kenya lies Somalia. Here the kind of Communist military coup that failed in Kenya was successful. Other countries bordering on Kenya have likewise experienced serious political problems. Over the past



*Derek Prince was educated as a scholar of Greek and Latin in Great Britain at Eton College and at King's College, Cambridge. His radio program, Today With Derek Prince, is aired on seventy stations around the world. Derek and his wife, Ruth, spend part of the year ministering in Israel, and the remainder of their time in Fort Lauderdale, Florida, where they are also involved in ministry.*

years the history of Kenya and the surrounding nations has demonstrated the exact fulfillment of the vision which God gave to Wilson in 1960.

#### A Confirmation

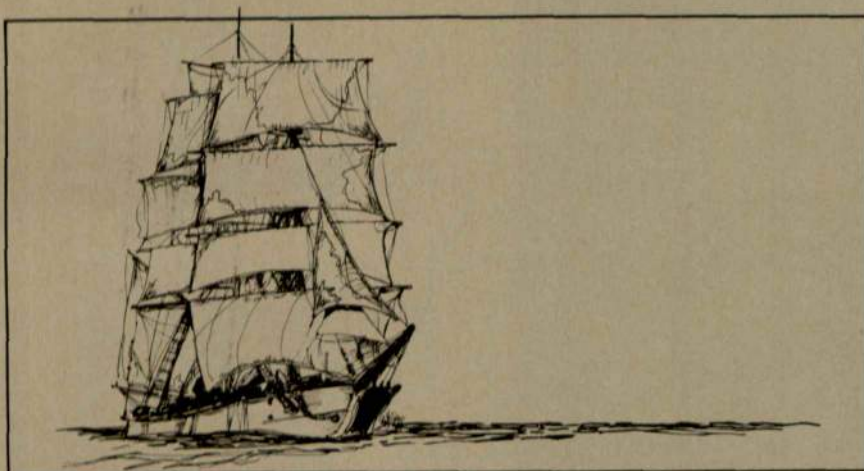
Sometimes God uses unexpected means of getting information to us. In October 1966, I was in the office of a travel agency in Copenhagen, making arrangements for a flight. While waiting for my ticket to be prepared, I picked up the *London Times* and there was a special sixteen-page supplement dealing exclusively with Kenya. In essence, the theme was that Kenya had proved to be one of the most stable and successful of nearly fifty new nations that had emerged on the continent of Africa since the end of World War II. As I turned each page of the supplement, I seemed to hear the inaudible voice of God within my spirit, saying, "This is what I can do when Christians pray with faith for the government of their nation."

The intervention of God on behalf of Kenya came through a group of Christians who united to pray, in accordance with Scripture, for the government and the destiny of their nation. As you ponder this record of God's faithfulness, call to mind the words with which Wilson's vision closed: "Only the supernatural power of the prayer of My people can turn away the troubles that are coming upon Kenya."

Is there not good reason to believe that these words apply just as much to your country and to mine? □

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## The Rudder of the Nation

### A STAFF REPORT

Through prayer the Church has the power to change the course of history.

**W**hen we are reminded of the Apostle James's fiery words concerning the human tongue, most of us usually think first of its destructive capabilities: "The tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life" (Jas. 3:6 NAS).

But in this same passage the tongue is also compared to the rudder of a ship:

Behold, the ships also, though they are so great and are driven by strong winds, are still directed by a very small rudder, wherever the inclination of the pilot desires (v. 4 NAS).

So the tongue can be an instrument for good, as well as evil, and holds, as Proverbs 18:21 says, both the power of death and life.

At this time in America's history, the ship of our nation is being driven by many strong winds. We as Christians know from the Scriptures that we bear both a privilege and a responsibility for the direction our country takes.

I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness and dignity (1 Tim. 2:1-2 NAS).

With the many significant national problems we face, as we approach the elections in November, we must remember that our responsibility to pray is not based merely on our concern for our country, be it the United States or some other nation, but is rather a God-ordained responsibility as

citizens of His kingdom.

It is primarily through prayer that the tongue of the Church can steer the nation. We are called to speak prophetically to our government and to demonstrate our convictions through proper political and social action, but nothing we do will have its full impact upon the world apart from the power of prayer.

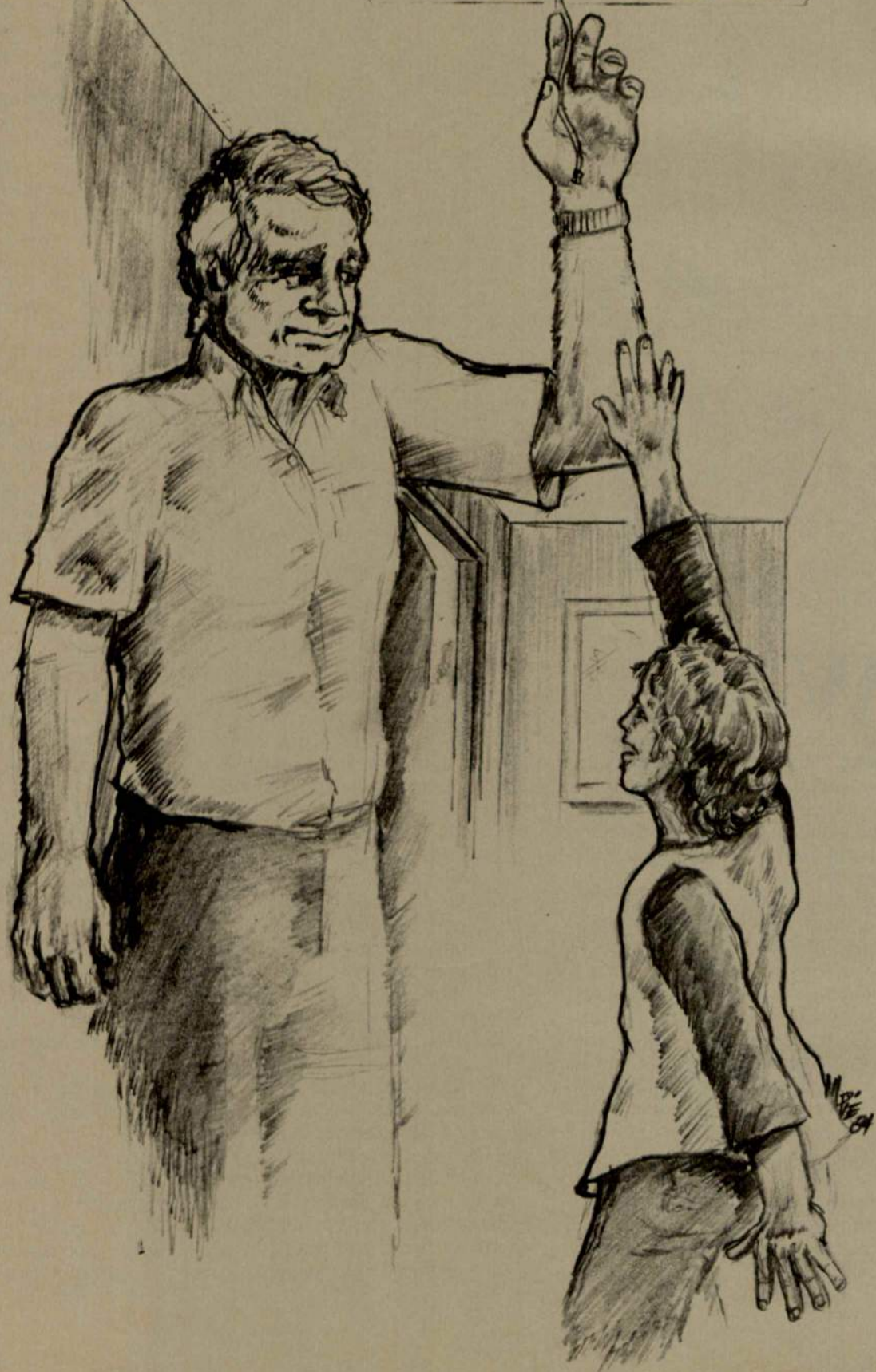
In understanding the importance of prayer, it is necessary that we remember what Paul said in Ephesians chapter 6 about the nature of our warfare: "Our struggle is not against flesh and blood, but... against the spiritual forces of wickedness in heavenly places" (v. 12 NAS). In his article in this issue, Terry Law gives us a battle plan for our warfare, explaining that prayer is a "rocket" that launches spiritual weapons.

We at *New Wine* believe there are three specific areas that we should target our prayers on at this time:

1. The upcoming elections, that God would raise up the righteous and remove the wicked from office
2. Issues affecting the value and dignity of human life, such as abortion, infanticide, euthanasia, genetic engineering, and fetal experimentation
3. The Church, that the Lord would move on the body of Christ to bring us into the kind of unity for which the Lord Jesus prayed

Exercising this privilege to pray is more than a suggestion from God; it is a biblical mandate. We urge you to focus on the above areas in your prayers during the upcoming months. Write and let us know how you sense God directing you to pray concerning these vital areas. □







# Prayer at Its Best

BY DES EVANS

Reaching God with quality and consistency

**F**or the last twenty years, God has been showing me sound biblical patterns for prayer. It has become increasingly evident to me that the Lord desires consistency and quality in every Christian's prayer life. This was made clear to me recently through the following incident in our home. We have a cord hanging from the ceiling that opens a trapdoor to the attic. When I walk along the hallway, if I stand up straight, I touch the cord with my head. My youngest son, however, has to take a running leap to reach it. Sometimes he is successful in reaching it. Other times he is unsuccessful. One day not too long ago, having leaped up and touched it three times in a row, he turned to me and said, "I can do it just like you, Dad! I can touch it every time."

I didn't want to burst his bubble, but I told him, "Son, there's a difference between touching it with your head as you walk by, and touching it through a running leap."

It's the same with prayer. The quality of my prayer life is not to be measured by the times when I leap higher than usual in my faith, although I'm grateful for the occasions when I touch something that is beyond me. Rather, my prayer life is to be evaluated by my everyday posture—whether or not I consistently touch God

through His grace.

The New Testament lists several different levels of prayer. I want to share seven categories as being particularly meaningful in our walk with the Lord.

## Common Prayer

I call the first level of prayer common prayer, partially because I am from the British Isles, where we have in our state church a liturgical system called common prayer. The quoting of the prayers of the saints is both beautiful and biblical. When the people of Israel gathered together to give thanks to the Lord, they reminded themselves of His faithfulness by the quoting of psalms and other traditional passages. The apostles Peter and John were going to the temple at the hour of prayer to engage in common prayer. The disciples asked Jesus to give them a common prayer to pray, and He gave to them what we now call the Lord's Prayer.

Godly parents still teach their children to engage in prayers. We teach them to say grace before meals and to say a devotional before going to sleep. There is nothing wrong with that. The tragedy is that for many people this is the only mode of prayer they ever experience. It is time the Church engaged in other levels of prayer besides common prayer.

## Conversational Prayer

I have called the second level conversational prayer because it involves the Greek word that means "to ask." John 4:31 says, "His disciples *prayed* him, saying, Master, eat" (*italics mine*). Literally, they *asked* Him to eat. The Lord Himself used conversational prayer in John 14:16 when He said, "I will pray [ask] the Father, and He shall give you another Comforter."

Conversational prayer is simply talking to God and being natural in both word and tone. The Lord is not impressed with the "holy quiver" in our voice. He invites us to come before Him as children to a father. When my teenage son talks to me, he doesn't change his tone of voice and say something like, "Oh Mighty Dad!" He uses everyday language. In our prayer lives it is important that we learn to talk with God as a friend, sharing with Him our hopes, our fears, and our frustrations.

## Companionable Prayer

The third mode of prayer is represented by the Greek word usually translated "wish" or "would." In the New Testament, the classic example of such prayer is in 3 John 2, where John writes to Gaius, his beloved brother in the Lord, saying, "I wish above all things that thou mayest prosper and be in health, even as thy



soul prospereth." It must be remembered that John is not making a promise here; he is simply showing his concern for a dear brother. Literally, what John is saying is, "I wish you well, dear brother."

When a godly dad says to his son, "Have a good day," he is not giving him a guarantee that all will be well, for only God has that prerogative. He is, however, saying, "My prayers are with you today so that things will go well for you." This kind of prayer is a living expression of Christian love.

### Compulsive Prayer

The fourth level of prayer is compulsive praying. Literally, it's the outpouring of one's desire or wish. It is usually much more intense than the former mode of prayer. In Mark chapter 9, Jesus took three of His disciples up a mountain with Him. The climb must have been strenuous, because when they reached the summit, the disciples promptly fell asleep. Jesus, however, began to pray, even though He too must have been exhausted. This ought to indicate to us the priority He gave to prayer. Later, in Gethsemane, when Jesus entered into prayer, they again fell asleep. What kind of prayer was the Lord expecting of them at that time?

The Lord wasn't expecting them to quote some cute poem. He wasn't expecting them to become merely involved in conversation or to wish Him well. When the Lord roused Peter, James, and John from their sleep and asked, "Could you not pray with Me?" He was really asking them, "Could you not engage in the pouring out of yourself for Me for one hour?" He wanted something to come from deep within them and flow out on His behalf. Yet they never arose to the occasion.

That kind of prayer is what Jesus expects from His follow-

ers. If ever there was a time in which the Church should be involved in creative prayer, it is today.

## REMEMBER:

FRIDAY, AUGUST 3, IS A NATIONAL DAY OF PRAYER AND FASTING.

ers. However, it is a tragic indictment against the Church that so often we too have slept through occasions when the severity of the situation demanded that instead of relaxing we be vigilant in prayer.

### Creative Prayer

Compulsive prayer will inevitably lead us to the fifth form of prayer: creative prayer. When Jesus prayed on the mountain, He was transformed and transfigured. So it is with us when we become involved in prayer. Something happens within us for His glory. Creative prayer is the birthing process Paul describes in Romans 8:26: "The Spirit itself maketh intercession for us with groanings which cannot be uttered." I'm grateful for all the other forms of prayer, but there must come a moment within us when there is a dynamic release of the Spirit, a flowing forth of a prayer language, which has the energy to produce creative works through us and beyond our understanding.

Paul said, "I will pray with my spirit" (1 Cor. 14:15 NIV, italics mine). Certainly, facing trying circumstances as he did, he might not have always felt like praying. But he *did* pray, because it was right—for prayer had the power to change him, even if the Lord did not alter his circumstances. Because we are

prayer, it is today.

### Corrective Prayer

Corrective prayer, the sixth form, is what we usually call intercession. *Intercession* means "to meet with" or "to make an appeal before," such as a subordinate talking to a superior, as when one would go before the king.

The Hebrew word for *intercession* has several shades of meaning. One of the most significant of them refers to the establishing of boundaries. This word is used six times in Joshua chapter 19. Verse 11, for example, says, "Their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that is before Jokneam." Intercession directly relates to setting boundaries, or "reaching to."

In the last few years, we have watched the world trespass on God's territory, and we've accepted it as the norm of living. We ought to recognize that we have a privilege, a right, indeed a responsibility to establish and extend the boundaries of the kingdom of God. Like Samson, we can put our hands upon the two pillars and say, "Lord, just one more time let me stretch these boundaries; let me move



these pillars. If it means that the walls will come tumbling down, so be it for Your glory" (see Judges 16:28-30).

It is time for the Church to rise up and say, "Enough is enough! You've gone too far, Satan. With our Lord's help, we're going to reverse your progress in our world." There is a light on the horizon, a sense of hope beginning to dawn, as the Church realizes that prayer does change things. Our Lord desires His Church to become the head instead of being the tail—to produce some creative answers to the problems of our world system. I am convinced one of the greatest means for producing those answers is through intercession.

### Supplication

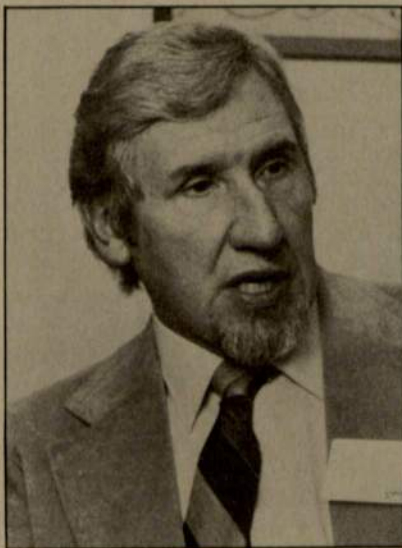
Another word for *prayer* presents us with its seventh form: namely, supplication. In Hebrews 5:7, the writer describes the prayers and supplications of the Lord Jesus in the garden as "with strong crying and tears." But we need to understand that in His supplication, the Lord was not looking for a way of escape. He was not looking for a way out. Rather, He was looking for a way in. At the precise moment that He was facing the prospect of the cross with all its ugliness, bitterness, and shame, He was able to see the eternal purposes of Almighty God. He looked into eternity past, knowing that He was the Lamb slain before the foundations of the world, and prayed, "If there is no other alternative—then Thy will be done" (see Matthew 26:39).

Supplication is looking beyond that which is perceived through natural vision. In Paul's letter to the church at Philippi, it is evident that he had been engaged in supplication for them (see Philippians 1:4). As a result, he saw the divine purpose for

them, and seeing it, he could triumphantly say, "I am confident . . . that He who began a good work in you will perfect it until the day of Christ Jesus" (Phil. 1:6 NAS). Paul was looking beyond the "now" of human limitations to view the situation from the divine perspective.

It would be so easy for the Church to settle for the mediocre, to go along with the status quo, to be like some of the tribes of Israel; who had a plot of ground within sight of the promised land and were satisfied, even though they were not yet in the promised land. However, there is something great in store for the Church; it is even greater than we have imagined in the most glorious moments of inspiration.

Prayer is one of the means of releasing the divine alternative. We dare not settle for second best. The enemy has challenged us; he has thrown the gauntlet down in front of us. He has encroached upon our liberties, sabotaged the dignity of life, and laid siege to our land.



*It is easy to settle for the mediocre in our prayer life, explains Des Evans, but God has promised us victory when we pray with quality and consistency.*

The Church must engage in supplication today as it looks beyond the norm, beyond its desire, beyond its frustrations and fears, until it senses the purpose God has in mind, and responds, "Thy will, not ours, be done."

### The Victory Prayer Brings

Two years ago, the Lord challenged me to tithe my time in prayer to Him. My carnal response was, "You must be joking, Lord. You mean set aside two hours a day just for prayer?" In return, I seemed to sense the Holy Spirit asking me how much time I was allocating for my own pleasure. The timing of His question heightened the conviction I felt, because that morning I had played thirty-six holes of golf. The Lord had set me up perfectly to accept the challenge to tithe my time in prayer. But as I have done so, I have come to understand prayer and its power, and I have also become convinced that time spent in seeking Him is never wasted. Just as the Lord Jesus was transformed and transfigured while engaged in prayer, so the Lord will change and remake us as we relate to Him in prayer.

The victory God has promised comes when we do more than leap up occasionally to "brush the cord" of His power with our outstretched hand. Prayer at its best comes when we touch God's heart with quality and consistency, as we cry out to God from the depths of our hearts, "Lord, teach us to pray." □

*Des Evans has served as senior pastor of Bethesda Community Church, Fort Worth, Texas, for nine years. Born in Wales, he has pastored churches in Europe, Australia, and the United States. Des, who has been in ministry for thirty years, lives in Fort Worth with his wife, Mary, and their two sons.*

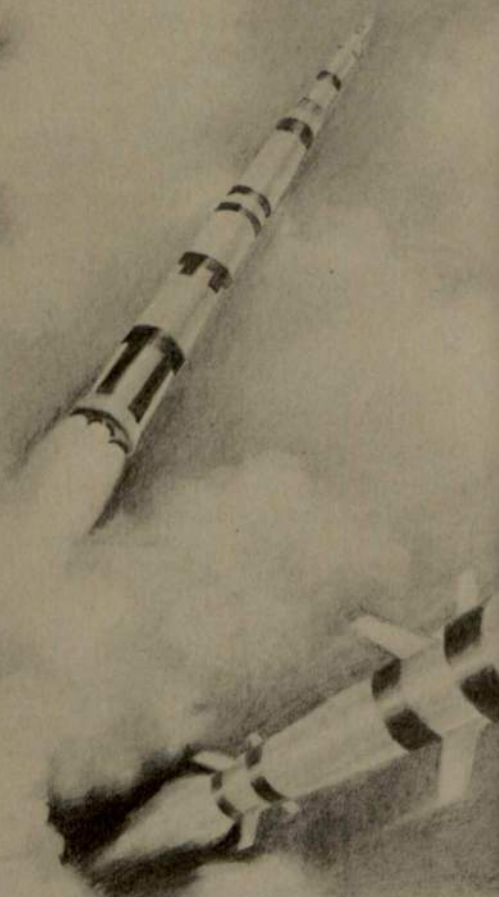


Part one of a three-part series

# Launching Our Weapons

BY TERRY LAW

How to use our spiritual artillery to destroy the enemy



**T**erry Law, president of Living Sound, an evangelistic organization that ministers through music, shares in a three-part series the place of praise and worship in spiritual warfare. This month, he tells about the weapons we have at our disposal and how to use them.

Through various circumstances in the last eighteen months, the Lord has been showing me the power of praise and worship. Not only have I seen the effects of praise and worship in our work behind the iron curtain, causing the Spirit of God to

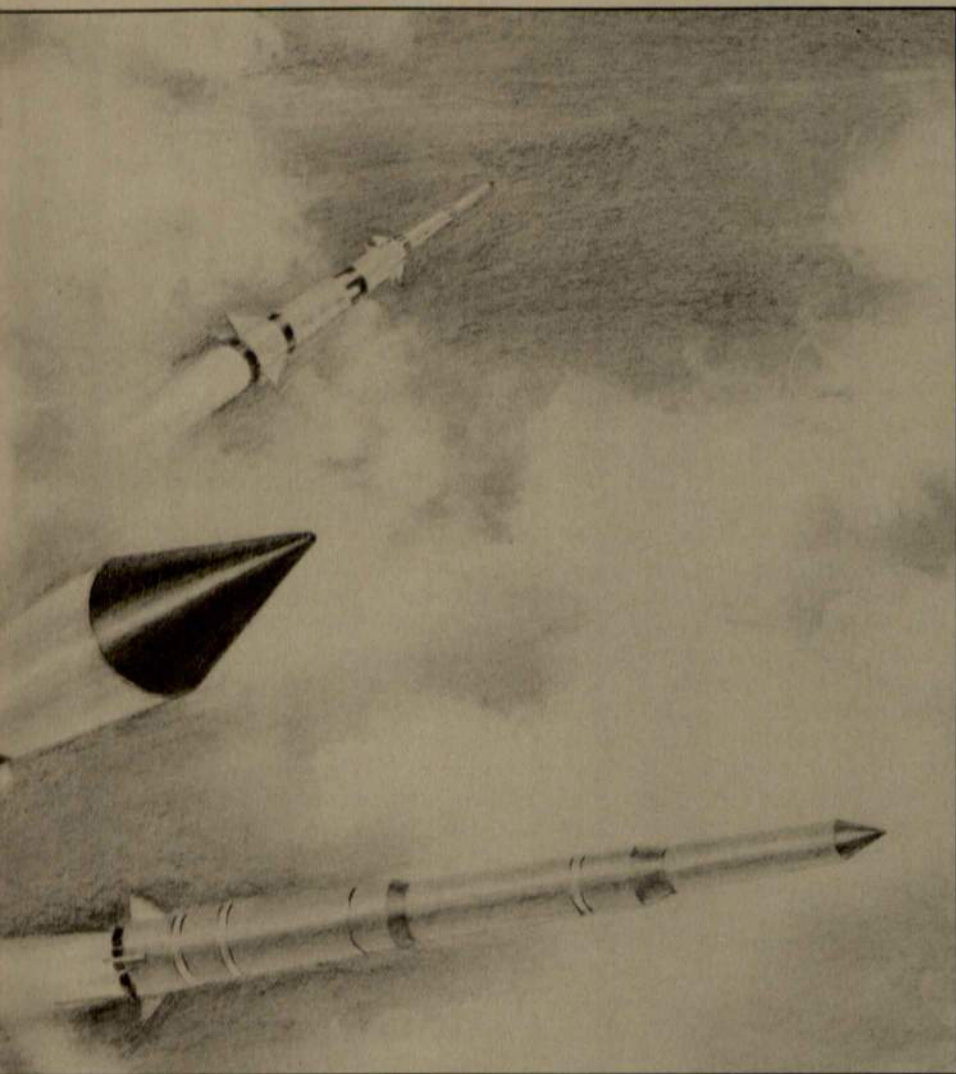
move on large groups of Communist listeners, but also in my own life, where praise and worship helped me overcome the grief and despair I experienced during a time of personal tragedy. I believe—because I have seen it with my own eyes—that if we follow God's word, we will see the power of praise and worship in a way we've never before seen in the history of the Church.

In 1972, I received a letter from Poland, inviting Living Sound to perform at a large university in Krakow. I felt that it was God's will for us to go, and

we did, but when we arrived in Krakow, I found that two terrible mistakes had been made. First, those extending the invitation were not students; they were leaders of the Communist youth group in southern Poland. Second, they thought Living Sound was an American rock and roll group, and they had scheduled us to sing at a fundraising banquet at the Communist party headquarters.

I thought it was the end of the world. We were scheduled for two concerts that night, and as we walked into one of them we were met by three hundred





young people—every one of them were card-carrying Communists expecting a rock concert.

#### Sharing the Gospel

So Living Sound, which only knew music about the Lord, began to sing. We got through about three songs and the audience began to get restless. Something welled up inside me, and I knew the Holy Spirit was prompting me to speak to the crowd.

But when I opened my mouth, even I was surprised at what came out. I told those young people that Marx and Lenin did not have the way. I said there's

only one way and His name is Jesus Christ. I explained to them what God had done for the world in sending Jesus, outlining the meaning of the gospel, what it could do in their lives, and how the Lord had changed and transformed my life when I trusted Jesus as my Savior.

After I finished, I walked off the stage and into the clutches of two young men. Grabbing me under each arm, they escorted me into a room where the leadership of the party was waiting for me. "Who sent you?" they asked. "The CIA is involved in this, aren't they?"

I spent the next forty-five minutes listening to them curse and swear at me, threatening the whole group with jail. Yet, they were embarrassed over the mistake, and did not want to cancel the concert, because it was a fund raiser for them. They decided we would continue playing, but I was forbidden to speak anymore. Of course, I didn't bother to explain what the Lord was able to do just with the anointing from the music.

#### A Miraculous Response

When I returned to the auditorium, I didn't have an opportunity to prompt the group in any way, so I just stood at the back of the stage and watched a miracle happen. As I watched, the Spirit came upon the singers and players strongly, and they began to weep and raise their hands to worship the Lord. It went on that way for twenty minutes. The power of God in the room was so heavy that the group totally forgot the audience and just sang a concert to God.

When the final song died away, there was a period of absolute silence. Then the audience stood and began to applaud with chantinglike clapping in response to the anointing of the Holy Spirit in the room. But God wasn't finished yet. After the concert, we were there until 3:30 in the morning leading people to Jesus Christ. I had begun to taste what the Lord would do with praise and worship.

He showed me more about this power a few years later when we were invited by the Soviets to sing in Moscow. One of the young editors of the *Pravda* youth magazine told the members of the group they could practice in the central television studio in downtown Moscow, where another group was scheduled but never showed up. There is only one



studio in Moscow. It's the television center for the entire Soviet Union and it's run by the Communists.

Once at the studio, the group began to practice, and as they did, the producers came out of their offices and asked if they could tape the concert. They called together a studio audience of five hundred people—the country's top jazz and rock groups, the top composer, members of the Bolshoi Ballet, artists, and poets. In front of this group of people, Living Sound sang nine charismatic choruses in Russian—the group members with their hands in the air, worshipping the Lord. Throughout the studio audience, people wept. Four television cameras captured the entire event, broadcasting it to some two hundred million people in the Soviet Union.

### Weapons of Our Warfare

We didn't realize it at the time, but in those Communist gatherings we were actually battling strongholds, and by the power of praise and worship we pulled them down so that those people were able to respond and hear the message of Jesus. Since then, we have come to recognize that there are many strongholds, primarily in the realm of thought systems and philosophies, that can bind people up. This bondage can be manifested in many ways: sickness, deception, sin, or political idolatry, to name a few. The entire nature of spiritual warfare is to pull down thought systems—strongholds in people's minds—whether communism, deception, or immorality. The Bible says:

For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God,

and bringing into captivity every thought to the obedience of Christ (2 Cor. 10:4-5).

If we're going to deal with strongholds, we've got to use weapons. Ephesians chapter 6 talks about the believer's defensive weapons, but there are also three offensive weapons every believer should use.

### Our Offensive Weapons

The first weapon God has given to the believer is the word of God. The words of God are in reality the thoughts of God. The Bible says they are quick, alive, powerful, sharper than any two-edged sword, piercing and dividing asunder of soul and spirit, joint and marrow. The words of God are also able to discern the thoughts and intents of the heart (see Hebrews 4:12). When we take God's words and thoughts and bring them to bear against thoughts from the Devil, we've tapped into a power that is awesome, opening the way for miracles to happen. I've seen that power work in Communist groups and in my ministry all over the world, causing sickness to depart and people to be healed as the word of God is preached with power.

The second weapon of the believer is the name of Jesus. Some people relegate His name to a signature for their prayers, but when we are on the front line and need authority, that's when we can see the power of His name.

The source of this power is in what His name represents. It stands for everything that was accomplished on the cross. When we bring the power of the name of Jesus to bear against a stronghold, truly believing in the power of the name, that stronghold has to yield. That's why Jesus said to the disciples:

"These signs shall follow them

that believe; *in my name* shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mk. 16:17-18, *italics mine*).

The power is in the name.

The third weapon of the believer is the blood of Jesus. Theologically, the blood is primarily defensive, because it cleanses us and prepares us for battle. But an offensive characteristic is mentioned in Revelation 12:11, where John writes about the war in heaven, saying the believers "overcame him by the blood of the Lamb, and by the word of their testimony." This is fighting strongholds offensively by using the power in the blood of Jesus. When I go into a Communist country, relying upon the victorious power of the blood of Jesus, I see strongholds fall. We've got to put the blood back into our theology, our preaching, and our songs, because it is the power of God to help us overcome strongholds.

### The Launching Rockets

Because God's word, the blood, and the name are our weapons, we must learn how to launch them. I have come to recognize four spiritual "launching rockets"; their tremendous force and power have changed my ministry.

Prayer is the first rocket that launches weapons; it is a means of getting our weapons focused on strongholds. Prayer has its maximum power when, like a rocket with a warhead, it is carrying a weapon. When we begin to focus in prayer on the weapons—the word, the name, and the blood—the impact is enormous and we see dramatic answers take place. We also find new life and power in our prayer.



The second spiritual launching rocket is testimony. In Poland, I saw the effect my testimony had upon those young people, who were impacted by hearing what had happened to me. That's all that a testimony needs to be—telling how the Lord has changed your life. You don't have to be a preacher to give a testimony; any believer can do it, because the weapons give the testimony power.

Preaching is the third launching rocket. Preaching God's word, the blood, and the name can literally smash strongholds. Scripture says that God's word never returns void; it always accomplishes that for which it was sent (see Isaiah 55:11). That's why we see manifestations of the power of God in services where the preaching is anointed and powerful.

The fourth rocket—praise and worship—is a gold mine that the Church has not fully tapped. The first three rockets are individually launched, but praise and worship are strongest when they take place in a corporate setting. When the body of Christ comes together and moves into an atmosphere of praise and worship, we conduct spiritual warfare at a level that most of us have rarely experienced.

#### Crucible of Life

These weapons and rockets are the battle plan the Holy Spirit has shown me for spiritual warfare. I learned their practicality through a tremendous tragedy and spiritual dry point in my life. On September 28, 1982, I had just arrived in London when I received a phone call from home. I was told that my wife had been killed in a car accident back in Tulsa, Oklahoma. I can't describe the pain I felt. As I hurried home by plane, I told the Lord a hundred times that I would not stand in the pulpit

again—I was finished with the ministry. There was such a wall of hurt and anger burning in my spirit that for almost a month I could not talk to God. I had read all the right books, knew all the theology, but now I was in a crucible.

This went on for almost a month until my friend Oral Roberts called me into his office. He and his wife knew what I was going through, because they had lost their son Ronnie two months earlier. We met for two hours, crying together, praying together, and talking together about the Lord. Just as I was getting

ready to leave, Oral stood up and said, "Terry, I want you to go home, get on your knees, and praise the Lord."

"I can't, Oral," I answered. "I can't even talk to Him. I have put my life on the line for Him every way I know how, and this just isn't fair. I can't go on without her."

"Terry," he said with love and understanding in his voice, "go home and praise the Lord."

#### Thank God in Everything

That night I set my alarm for daybreak, and I awoke the next morning to try to pray. Never in

## Profile



**T**erry Law, president of Living Sound, a missionary music group, has done evangelistic work in dozens of nations all over the world. In response to his burden to reach the Communist world, Law has ministered fourteen different times in Poland, seven times in the Soviet Union, and numerous times in other Soviet bloc countries. Just last month, Living Sound ministered in Poland, where Law was to meet with Lech Walesa, former leader of the Solidarity movement.

Law also feels a burden to be an instrument of unity within the body of Christ. In 1980, at the request of Pope John Paul II, he and Living Sound ministered at St. Peter's Square in Vatican City before thousands.

Law formed the first Living Sound team in 1969 in response to a vision from God. Today there are four teams ministering around the world. A graduate of Oral Roberts University, Law is currently a member of the school's board of regents. He and his family make their home in Tulsa, Oklahoma. □



my life have I faced such a battle. The first fifteen minutes on my knees seemed like three hours. When I said, "I praise You, Father," there was such deadness and dryness that I felt like a hypocrite. That morning the Devil himself sat on my shoulder and said, "Law, you're a liar. You don't mean these words you're mouthing."

That is when I learned the difference between thanking God in everything and thanking God for everything. A lot of people thank God for everything, but God didn't give us everything. The Devil has works too, and through them he's out to destroy us. That moment on my knees I learned what it means to thank God *in* everything. In the midst of that total, relentless pain, I just kept praising Him.

The spirit of prophecy came on me and I prayed the most healing prayer that I've ever prayed for anyone in my life—and it was for myself. The healing wasn't complete in a moment. But the next morning I was back on my knees praising God, and I continued to do so consistently for two months.

Then one morning during one of these sessions of praise, the Lord told me something I didn't understand: "I'm going to have you lead people into healing and deliverance through praise and worship." I didn't know what that meant. I had no idea that people could be healed through the power of praise.

#### Focus on Praise

Then I remembered my experience in Poland, and I realized

those young people were impacted by the praise and worship; that's what made them open to receive the power of Almighty God. I began to understand what God was saying: We can see the power of God impact a congregation simply by leading them to launch into praise and worship as an act of spiritual warfare.

I was obedient to what God had told me and we began to change our ministry to make it focus on praise. In our very next meeting, we experienced the results of putting praise and worship into action. We saw healings, deliverance, blind eyes opened, and cripples walk. And each time we focus on praise in this way, we see similar results.

Last fall, we sang in a Roman Catholic cathedral in Poland. The people there had never praised verbally in church in their lives. They hadn't even sung choruses. But when they entered into praise and worship, they saw manifestations of the power of God. In that service, two blind eyes were healed; a growth the size of half an apple disappeared off a little girl's throat; and a woman who had not been able to bend over in thirty years reached down and touched the floor.

We can have that manifestation of the power of God as well—in our own prayer time and in our own congregations. Rather than just lamely praising God simply out of habit, we can focus on the Lord and cast down strongholds with praise. Through praise and worship we can launch our weapons, and see healing, a confounding of the Devil, people being born into the kingdom of God, and a manifestation of His life. □



*Living Sound, ministering above in Katowice, Poland, believes that praise and worship can pull down strongholds in the minds of people in Communist countries and set them free to hear the gospel.*

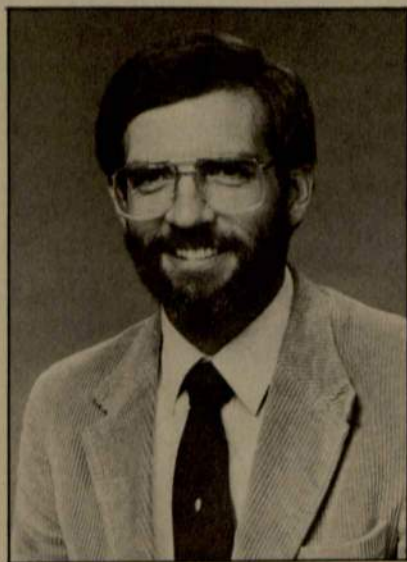
*Next month: Part two of this series is on how our praise affects the activity of angels.*



A tale of two letters

## When in Doubt, Throw It Out

BY BRUCE LONGSTRETH



**A**ll of us—except for a few hermits, holy men, and monastics—have the desire to communicate effectively with others. Whenever we do, however, we run the risk of being either misunderstood or else perfectly understood and rejected for expressing our point of view.

As a writer, I try to envision the readers who are “out there” somewhere reading the material I write. I am fascinated as I imagine them enthusiastically setting out to implement new insights gained from what they’ve read. On rare occasions, however, I am shocked to discover that some take issue with my sense of humor or theological perspective. From these few, I receive fan mail expressing their different points of view...

Dear Bruce,

For some reason, you’ve begun to wander from sound doctrine and are dabbling in what Paul calls, “cunningly devised fables.” You need to repent from your wicked ways. Stick to the Bible, stop the cornball illustrations, and realize that people are not converted by your opinion but by the Word of God. I insist that you remove me from your mailing list and I demand that you burn my next issue.

Herman Fairisee

My initial response to such a letter? Brother Herman is obviously nothing less than a self-righteous, dim-witted turkey. Armed with the “full armor of mad,” I take my inky sword and launch an all-out blitz...

To Herman Fairisee:

I feel deep regret that the “power to remove” only extends to the mailing list. Your insipid insights indicate that you are an ignorant and unlearned man. Furthermore, our records show that you are a consumer in the truest sense. You have given “zip” to our contribution-based newsletter. We’ll gladly cancel your “subscription”—the free ride was about to end anyway.

A wise man once told me, “Always mail the second letter.” It’s human nature to react strongly when others take issue with the work we do. But it’s best to put those “natural” feelings on hold for a day. Then see if your “spir-

itual” feelings aren’t a little more redemptive. In the case of Herman Fairisee, that means a “second letter”—the one I write when I’ve calmed down, when my words have lost their bite, and when I’m free to act “redemptively” rather than “vengefully.” Only after letting the unmailed “epistle missile” cool on my desk for twenty-four hours do I prayerfully draft the second letter...

Dear Brother Herman,

I’m deeply concerned about your disappointment with our publication. Our goal has always been to strengthen and encourage our readers. When we fall short of this goal, we feel a tremendous sense of failure. We will regretfully stop sending our publication to you, but be assured of our continued prayers and concern for you as a brother in the Lord. If we can serve you in the future, please let us know.

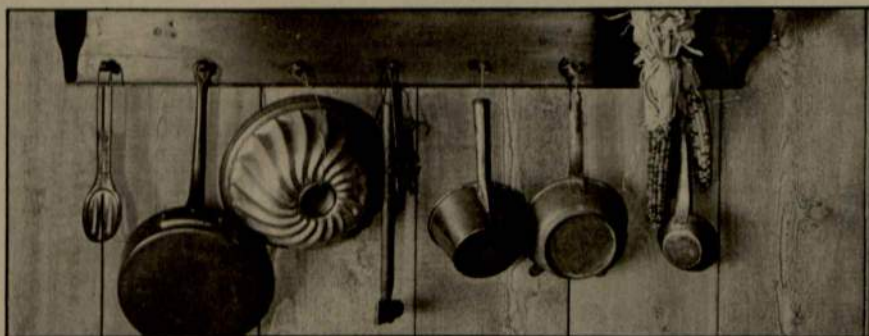
The “second letter” keeps the relationship intact, expresses hope and concern, and most importantly, leaves the door open for future fellowship.

I know many fathers who are “right” but are separated from their children. The separation has often been caused by a “first letter.” They have reacted to some hurt from their children and have never fully recovered—a situation particularly distressing because reconciliation is at the very heart of fatherhood!

Do we owe anyone a second letter—our children, our friends, our neighbors, or our world? Maybe we do, especially if we mailed the first one in haste. □

*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.*





A novice learns her need for

## A Line on Fishing

BY JACKIE CONN

**B**y most Friday evenings, my husband, Henry, and I are so worn out from a hard week's work that we aren't good for anything more than warmed-over leftovers and vegetating in front of the television in our southern Mississippi home. Occasionally, however, we break out of our Friday night exhaustion for a late-night adventure. One recent Friday, we decided to go fishing.

A few weeks earlier, we had invested in fishing equipment, although we knew absolutely nothing about the sport. I remember choosing which bait I wanted by its color. (I always did like purple.) But our attempts at catching fish since that time had yielded zilch. We had sat for hours on end, suffering gnat bites and burning lobster red, trying to hook anything. But our biggest catch so far was half a plastic milk carton.

This time we found a new spot on a river where we could throw in our lines. Personally, I wasn't very optimistic about fishing at night. *How would I know if I actually caught a fish?* I wondered. I couldn't even see my cork bobber. I couldn't see Henry's bobber either, so, of course, I threw

my line right over his. When he directed me to quickly reel mine in, I complained to myself, *But I just threw it out there!* As I reluctantly began to bring in the line, I felt a sharp tug; then another. "Henry, I've got something!" I yelled. The bent rod and heavy weight let me know I really had caught something. Sure enough, I had hooked a good-sized catfish.

In the next hour, we caught seven catfish, and with each one, we got more excited. Passersby must have thought I was practicing for cheerleader tryouts because of my jumping and screaming. But I was so proud.

After we caught enough to cook up into a small feast, we headed home. It was past midnight by this time, but Henry spent another hour cleaning the fish so we could freeze them. By 1:30 a.m., we finished and went to sleep quite satisfied with our great accomplishment.

The next morning, a friend dropped by and I immediately began to brag on our successful fishing expedition. But then the bombshell dropped. "Jackie, you know there are some catfish out of that river that you can't eat."

"You can't what!" I was stunned. Surely that couldn't be true. "Maybe she's wrong," I told Henry. So we agreed I should call a friend of mine who was an experienced fisherman. When I called and explained the situation, all I heard on the other end was a burst of laughter and then the explanation that "everyone knows you can't eat those fish unless you 'bleed' them just after you catch them."

"Oh, of course," I murmured, wishing that we had consulted our fishing expert for that little tidbit before our fishing trip instead of after. But even as our moment of glory abruptly ended with the click of the receiver, I was understanding an important lesson that applied to another realm where I was equally inexperienced as a fisherman—evangelism.

My past attempts at "fishing," spending hours, months, and years trying to make a particular catch for the Lord, had brought some unsatisfactory results. Then too I had needed the advice of older, more experienced fishermen, but hadn't sought it. Especially I had needed the insight of the greatest fisherman of all, who had said, "Follow Me and I will make you fishers of men."

The skill of that kind of fishing comes not just by hard experience but also by contact with practiced fishermen who know how to catch fish and what to do with them immediately afterward. The insights we gain both from them and the One who called us to "fish" will help us with our next "Friday night adventure" and with each adventure we will experience as His witnesses for the rest of our lives. □

*Jackie Conn is an editorial assistant for New Wine.*



# THE WORD

August 1984

## *I Believe in the Holy Spirit, Whose Presence in the Life of Each Believer Produces the Fruit of Righteous Behavior.*

### I. The Fruit of Righteousness: An Overview

A. Fruit in season	Ps. 1:1-6	Aug. 1
B. The planting of the Lord	Is. 61:1-11	Aug. 2
C. Fleshly works and spiritual fruit	Gal. 5:16-26	Aug. 3
D. Fruit of the light	Eph. 5:1-21	Aug. 4

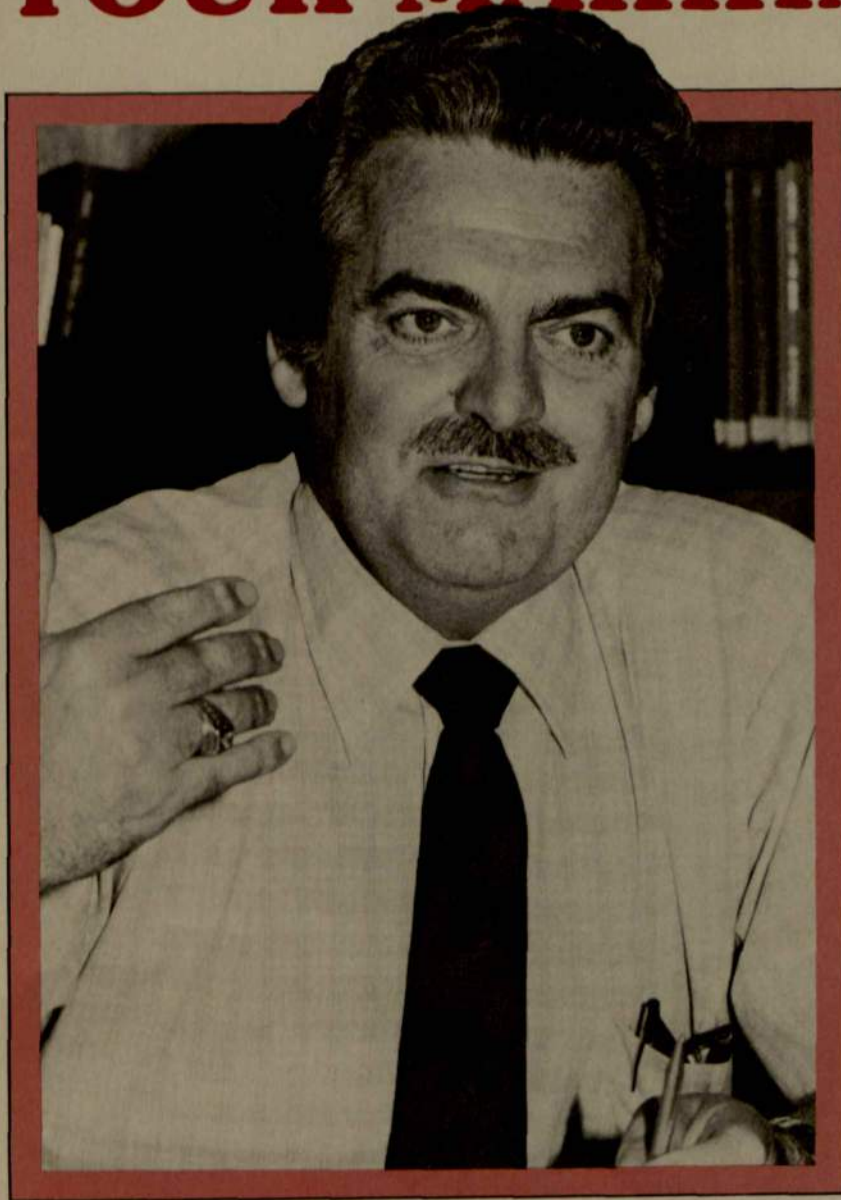
### II. The Fruit of the Spirit: A Closer Look

A. Love		
1. The greatest thing	1 Cor. 13:1-13	Aug. 5
2. Evidence of new birth	1 Jn. 3:11-24	Aug. 6
3. Fulfillment of the Law	Lk. 10:25-37	Aug. 7
B. Joy		
1. Manifested in the redeemed	Is. 35:1-10	Aug. 8
2. Produced by salvation	Lk. 15:1-32	Aug. 9
3. Persecuted but unperturbed	Mt. 5:10-16	Aug. 10
C. Peace		
1. Provided by God	Ps. 85:1-13	Aug. 11
2. Preached by Jesus	Eph. 2:11-22	Aug. 12
3. Pursued by the saints	Heb. 12:14-29; 13:20-21	Aug. 13
D. Patience		
1. Slow to anger	Ps. 103:1-22	Aug. 14
2. Quick to forgive	Mt. 18:23-35	Aug. 15
3. Persevering under trial	Jas. 1:1-20	Aug. 16
E. Kindness		
1. Rewarded by God	Mt. 25:31-40	Aug. 17
2. Required for servants	2 Cor. 6:1-13	Aug. 18
3. Jesus the example	Ti. 3:1-8	Aug. 19
F. Goodness		
1. Received from God	Ps. 27:1-14	Aug. 20
2. Repaid to one another	Phile. 1-25	Aug. 21
3. Sown and reaped abundantly	2 Cor. 9:1-15	Aug. 22
G. Faithfulness		
1. A faithful Word	Is. 25:1-12	Aug. 23
2. A faithful God	Lam. 3:19-37	Aug. 24
3. A faithful steward	Lk. 16:10-13	Aug. 25
H. Gentleness		
1. Strengthening	Ps. 18:25-31	Aug. 26
2. Restoring	Gal. 6:1-10	Aug. 27
3. Enlightening	Jas. 3:13-18	Aug. 28
I. Self-control		
1. Required to lead	Ti. 1:1-9	Aug. 29
2. Required to run the race	1 Cor. 9:23-27	Aug. 30
3. Required to know God	2 Pet. 1:1-11	Aug. 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 unity of the Church. We encourage our readers to use this feature daily, both for personal Scripture study and family reading.*



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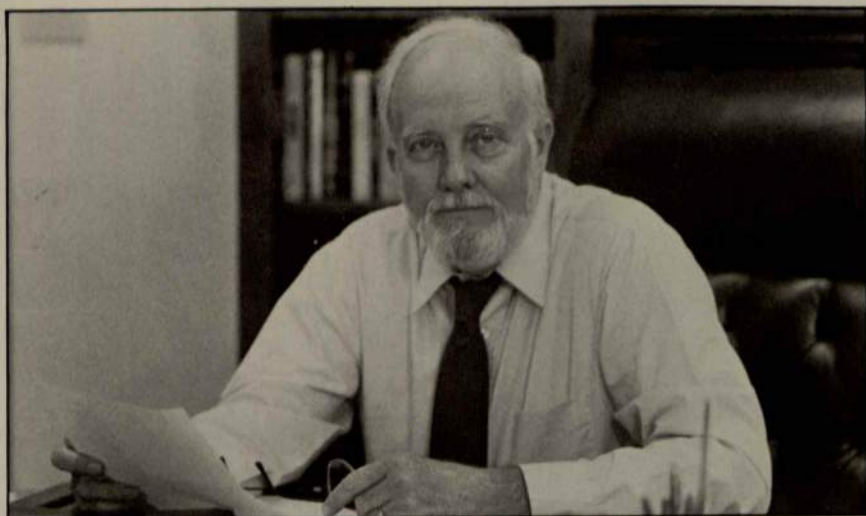
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Sticks and stones break more than bones

## The Danger of Throwing Rocks

BY DON BASHAM

**T**he Bible is as relevant today as when it was written, not simply because it is the Word of God, but because human nature doesn't change. Apart from God's grace, people today have the same tendency toward evil they've had since Eve gave Adam the apple, even if outward techniques are more refined.

Long before His crucifixion, Jesus' enemies tried to do away with Him by pushing Him over a cliff or by stoning Him (see Luke 4:28-29 and John 10:31-32). Today, pushing people over cliffs and crucifixion are in poor taste. But stoning is another matter. Not literal stones, which kill the body, but verbal stones, which assassinate character—stones of gossip, criticism, and condemnation.

In John 8:2-11, when self-righteous scribes and Pharisees bring the woman caught in adul-

tery (but not the man!), insisting she be stoned, Jesus' reply is twofold. To the Jews He gives a firm rebuke: "If any one of you is without sin, let him be the first to throw a stone at her" (v. 7 NIV), and to the fallen woman, forgiveness and encouragement: "...neither do I condemn you. Go now and leave your life of sin" (v. 11 NIV). In the Sermon on the Mount, Jesus said, "In the same way you judge others, you will be judged, and with the measure you use, it will be measured to you" (Mt. 7:2 NIV).

Obviously Jesus understood human nature. The louder we condemn or criticize the faults of others, the more likely it is that we have committed—or at least have secretly desired to commit—the same sin.

In Luke chapter 15, the elder brother complained bitterly to his father about the royal wel-

come he gave his penitent son: "But when this son of yours *who has squandered your property with prostitutes* comes home, you kill the fattened calf for him!" (v. 30 NIV, italics mine).

Actually, nothing in the story indicates the elder brother had any direct knowledge of how the prodigal had squandered his inheritance. His complaint was simply a confession of what *he* would have done had he been brash enough to claim his inheritance and leave town the way his brother did. Inwardly, he was as much a prodigal as his younger brother, only without the daring.

The elder brother's attitude reminds me of an incident years ago when a prominent church in the city where I pastored suffered a minor scandal. The minister was caught in a questionable situation with a woman parishioner. Though there was an appearance of impropriety, no actual immorality occurred. Nevertheless, the ruling elder in the church condemned the pastor in thunderous tones and the church board fired him. Months later the whole city was shocked when it was discovered that the self-righteous elder had fathered an illegitimate child by a mistress he was seeing at the very time he condemned his own pastor.

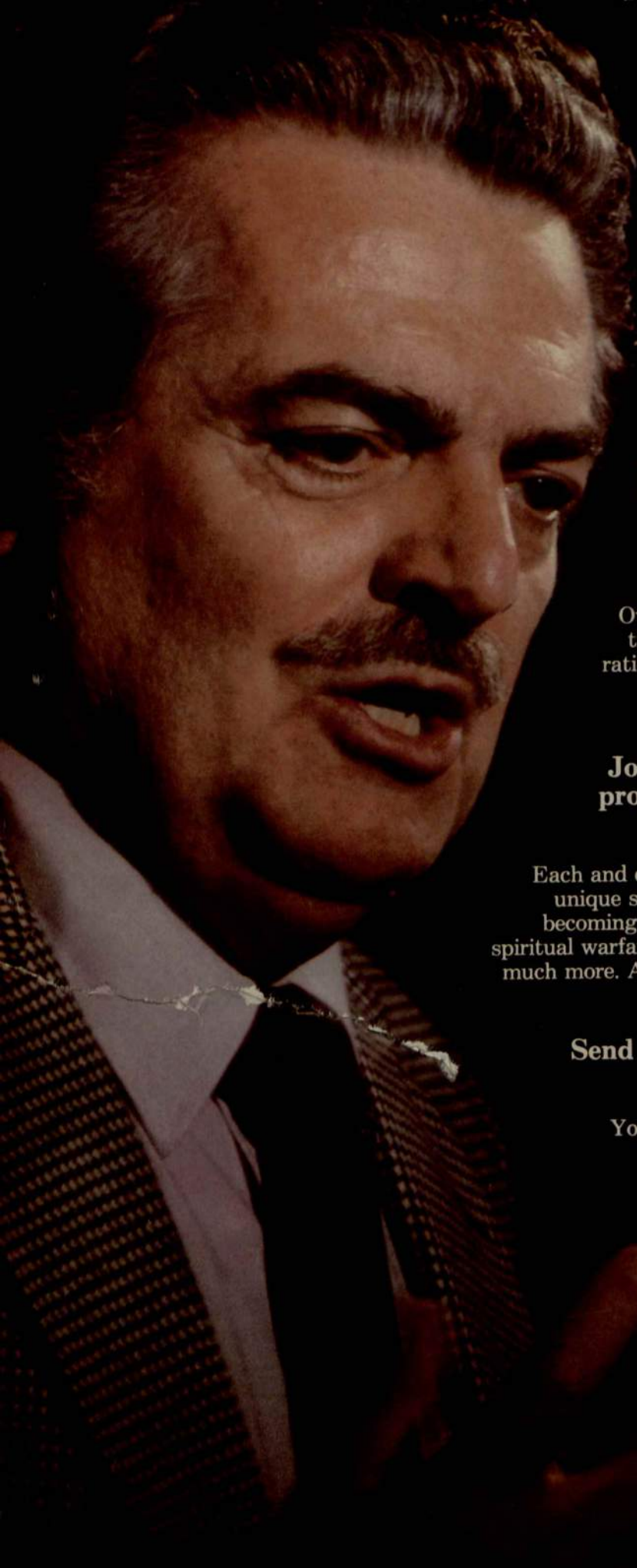
Jesus knows full well the weaknesses of human nature. That's why He insists that we not judge one another. As the old couplet says:

There's so much good in the  
worst of us  
And so much bad in the best  
of us  
It's very unwise for any of us  
To talk about the rest of us.

At least, that's the way I see it. □

*Don Basham is chief editorial consultant for New Wine.*





**"I didn't want to hear about Christ. I didn't want to hear what my sister had to say. Finally, she got me to church...  
and the Holy Ghost drove me to my knees...."**

**—Bob Mumford**

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