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Comfortable In the Presence of God
by Bob Mumford

Magazine **New Wine**

September 1984

**Breaking
Through to the
Supernatural**

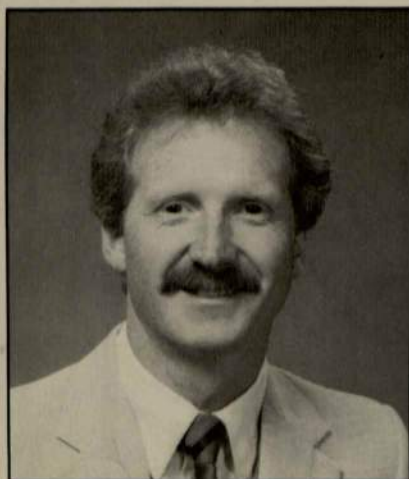


Featuring: Angels in Action
by Terry Law

All it takes for us to break through to the supernatural is

Opened Eyes

BY DICK LEGGATT



My very first exposure to the world of miracles and the supernatural took place when I was a young boy. It wasn't an isolated event—rather it took place each Sunday over a period of my life when I was really too young to understand. Back then, my standard Sunday routine upon returning from church was to spread out the “funnies” section of the Sunday paper in front of the television, and switch on the regular broadcast from the tent revivals of a healing preacher named Oral Roberts.

I wish I could say that I was drawn to watch that program because of some deep spiritual stirring taking place in me at that tender age—but I'm afraid I can't. I just thought what went on in those services was amusing. Not only that, but I also thought it was make-believe, no more connected to reality than the funny papers I was reading. My eyes were not

yet open to the reality of what I was seeing.

Looking back, I can see now that alongside the early skepticism and cynicism toward the supernatural that began to develop in me, a seed of receptivity was planted that would eventually outgrow the “tares” that tried to choke it. It took some doing, but in later years I was brought by the Lord to the point of realizing that there was more to reality than just what I could see, hear, taste, smell, and feel. Beyond the empirical realm of our senses is a spiritual realm that our eyes just need to be opened to see and understand.

We're like the servant of Elisha in 2 Kings chapter 6, who saw the surrounding Syrian army with all its horses and chariots and cried out in despair, “Oh, my lord, what shall we do?” (v. 15 NIV).

Elisha's calming response was the result of his eyes being open to an exciting, supernatural realm. “Don't be afraid,” he said. “Those who are with us are more than those who are with them” (v. 16 NIV). While that frightened servant scratched his head in bewilderment, trying to figure out the prophet's unusual approach to arithmetic, Elisha prayed a simple prayer: “O Lord, open his eyes so he may see” (v. 17 NIV). With the answer to that prayer, the servant saw the realm Elisha saw—one filled with angelic forces far superior in size and strength to any earthly army. All it took was his eyes being opened.

Why have we titled this issue

of *New Wine* “Breaking Through to the Supernatural”? Because that's exactly what we have to do—break through. We have to break through the skepticism and cynicism that may have been cultivated in our hearts from our earliest days. We have to break through the spiritual blindness that prevents us, like Elisha's servant, from realizing that we have a host of supernatural help standing by to move into action on our behalf. Breaking through to the supernatural is essential if we are to fulfill God's purposes in the days ahead.

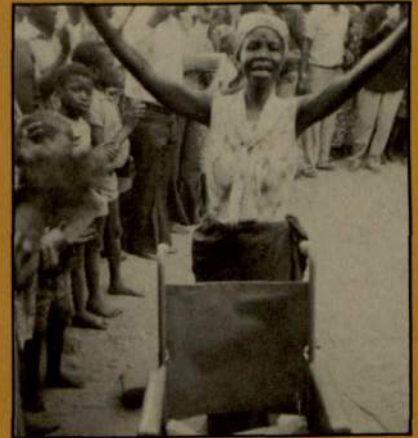
We have sensed a consistent mandate from the Lord to highlight the supernatural power of God, and this issue is a response to that direction. Terry Law's feature article, “Angels in Action,” is a challenge for us to realize what happens in the spiritual realm when we involve ourselves in praise and worship. The exciting report by Mahesh Chavda of the miraculous power of God as he experienced it in Zambia offers further encouragement to us that what God does far exceeds the limitations of human ability. And Ken Sumrall sounds a similar note in our interview with him as he testifies to the fact that our prayers will inevitably bring miraculous results.

Are you in a difficult place right now? Are you feeling that in your own power there isn't the strength to accomplish what lies before you? If so, you stand in a place of tremendous potential, for it is only when we have come to the end of ourselves in seeking God that we discover that our prayers and faithful actions have stirred up a host of supernatural help. All it takes to realize it is for God to answer that simple prayer, “O Lord, open our eyes that we may see.” □

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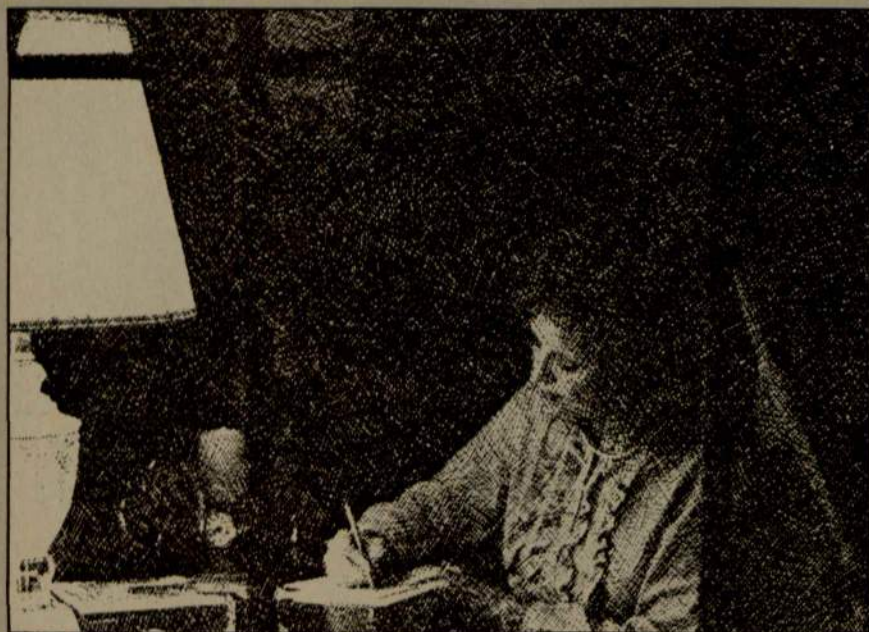
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Living Sound

LETTERS TO THE EDITOR



Dear New Wine

Wings and Waiting

Thank you for reprinting the article "Life on Wings," by Ern Baxter (June). That article combined with the July article "The Rewards of Waiting," by Bob Mumford, has really put into words what has been going on in my life.

Helen Mast
Kalispell, MT

Kovacs Gives Hope

Your testimony article by Kathy Kovacs in your July issue was especially interesting to me. For the past three years, I have prayed for a miracle healing for rheumatoid arthritis, which is a condition somewhat similar to lupus.

Thank you for this testimony and the hope that it gives to me and others with similar problems.

Nancy Worley
Elyria, OH

What Kathy Didn't Tell

Kathy Kovacs didn't tell something that we who know her feel should be told: Kathy Kovacs was Miss Michigan 1967!

Look again at the pictures of her; you see a lovely woman, now in her mid-thirties, beautiful again by the grace of God. But physical beauty is only skin deep and the pictures cannot show her even more beautiful personality. Kathy really lets the Lord's love and grace show through her life.

T.E. "Ted" Whitmore
Kalamazoo, MI

Editor's note: Sorry for not mentioning it.

Prayer for Unity

I would like to share with you an answer to prayer.

I had written to *New Wine*, telling of strained relationships in Sheridan between some church-

es due to differences in teaching. In your letter of reply, you said, "We asked God's blessings on the relationship between believers in your city."

I am happy to report that on Pentecost Sunday six churches gathered at the YMCA for a service with all pastors cooperating. Four of the churches were Pentecostal, one was Charismatic, and one was a "faith" church. Praise the Lord! We hope to have more of these in the future. I thought you might like to know this and rejoice with us.

Carolyn Watt
Sheridan, WY

A Better Perspective

The anniversary issue of the magazine and the June Tape of the Month helped us to see *New Wine's* ministry in a better perspective historically and for the future. We trust God will keep you on the "cutting edge" of what He is doing in the earth.

Leland Heppner
Kerrobert, Saskatchewan

"Message" Brought Tears

Reading the recent fifteenth anniversary issue was exceptionally special to me. It was like reminiscing with an old friend. You see, I started reading *New Wine* in 1976 when I was a young Christian. *New Wine* was always there as a very important part of my life.

Just reading the article "A Message for the World" brought tears to my eyes as I remembered each issue and how God used it to do a special thing in my heart.

Peter Giglio
Beach Haven, NJ

Make Us Eagles

Your June anniversary issue arrived last night and I just had

to sit down and read it straight through.

We live so far from any church that sometimes we are only able to have fellowship with other Christians three or four times a year. And how the Lord has taught us through this same lack of fellowship that His Word is sufficient! He meets all our needs, spiritual and otherwise. He has blessed us greatly through *New Wine*.

The reprint in this June issue of Ern Baxter's article "Life on Wings" brings such a challenge into our lives! I pray that the Lord will make us eagles, to become what He wants us to be.

Hermilio & Sheryl Maia
Guape, Brazil

Seeing the Reward of Waiting

Last weekend, after reading Bob Mumford's "The Rewards of Waiting" (July), I had the opportunity to lead a prayer meeting. There God worked in power, and I thank both the Lord and the magazine. I have benefited tremendously from its articles.

Rejeanne Robichaud
Sanford, ME

A Serious Steward

I am writing to tell you how grateful I am for your April issue article "The Law of Accountability," by Charles Simpson.

This article has taught me to be really serious with things God has put into my care, since I am going to give an account to God about these things.

Francis Sanyi-Philips
Accra, Ghana

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

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About New Wine

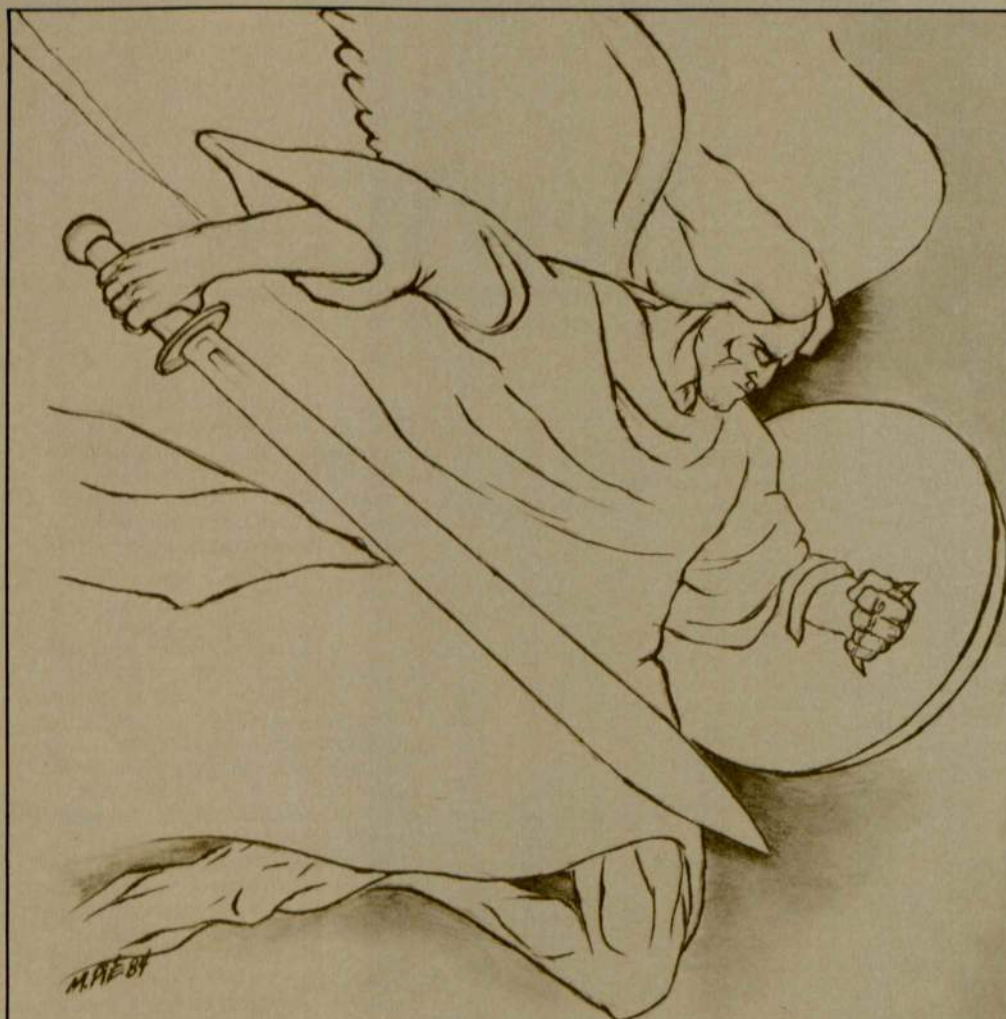
New Wine Magazine, published monthly by Integrity Communications, seeks to promote the maturity of the Church and the individual Christian by publishing scripturally sound content that is personal, action-oriented, and timely. We implement this purpose by including a wide diversity of Christian authors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



Part two of a three-part series

Angels in Action

BY TERRY LAW

As we use the weapons of praise and worship in spiritual warfare, God sends a host of help.

Last month I dealt with the weapons of our warfare, that they are mighty and that with them we pull down strongholds. I shared how strongholds are thoughts that bind,

and that they are established and ruled by principalities and powers. I believe that when Satan was cast out of the presence of God, he established a command post in the heavens from which he and his agents conduct

nefarious deeds, trying to undermine and control our lives. He does that through a system of thoughts.

The weapons God has given us for our warfare against these thoughts are mighty. They are



the word, the name, and the blood. Those three weapons that God has placed in the hands of the believer are the mightiest, most powerful forces available to mankind. I believe there is coming a revival wherein the

Church will understand the power of those weapons and begin to use them to mount a mighty offensive against the Devil and his cohorts.

Last month we also explored the four launching vehicles God has given every believer to get our weapons into activity against the Devil. They are prayer, testimony, preaching, and praise and worship. They are the launching rockets—the ICBMs—that transport the word, the name, and the blood to smash enemy strongholds.

Christianity is a rocket-launching business. This is where the significance of the believer comes in. God will not launch the rockets. He has committed the weapons to the Church, and said, "Now I'm going to let you use them to get the job done. I'll back up what you do. But I'm not going to do it for you." It's up to the Church to rise with its weapons and do exactly what God has designated for us to do in His plan. That's an exciting spiritual transaction. It is very significant that the actions of the believer affect what takes place in the heavens.

War in Heaven

Revelation chapter 12 is an exciting and enlightening scripture about our role in what takes place in the heavens.

And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salva-

tion, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And *they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death* (vv. 7-11, *italics mine*).

The Effect of Praise and Worship

In this passage, which I believe is speaking of an event yet to occur, a battle takes place with Michael and his angels against the dragon and his angels. Michael and his angels were victorious, and Satan and his troops were cast out of heaven. But the scripture also says the believers overcame Satan by the blood, using the launching vehicle of testimony. The blood was the power and the weapon used; the word of their testimony was the launching rocket that got the blood to the point of attack. I see here an example of what I believe happens in the heavens through our praise and worship.

When we use our weapons and spiritual launching rockets, somehow in the economy of God we begin to influence the activity of angels. I'm dealing with a sensitive issue here and I want to be careful in saying that I don't believe we ever dictate to angels. They get their instructions from the Father. But I believe they are on alert from the Father so that when the Church begins to transact its business using principles of spiritual warfare, those angels are allowed to cooperate with believers in accomplishing the divine purposes of God.

God Waits on Us

In this passage from Revelation, the angels did the casting down, the throwing out, but

they did it in cooperation with a Church that was operating on the principles of spiritual warfare. It was the Church that launched the power of the blood by its testimony, and when that happened, the angels said, "Devil, you're finished. The Church has entered into its responsibility, standing on God's principles. Now, we're going to throw you out."

God could throw the Devil out of the heavens anytime He wanted to. But He won't do it until we, the Church, get to the point in spiritual warfare of deciding that it's important enough for us to stand in the power of the blood and by the word of our testimony, cooperating with the eternal sovereign plan of God for the casting down of Satan.

God is waiting for believers to move in accordance with His plan so that the angels can help deal with strongholds in the heavens.

Daniel is a good illustration of angels moving with a man who was acting on the principles of spiritual warfare. Daniel, who was a captive in Babylon, began reading what Jeremiah had said to the nation of Israel, "If you don't repent, Babylon is going to invade you. You'll be taken as prisoners and slaves and you will spend seventy years as captives in the land of Babylon" (see Jeremiah 25:1-11).

When Daniel read the writings of Jeremiah, the words leaped off the page. Daniel "checked his calendar" and found that sure enough this was the seventieth year. Daniel wrote:

In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish

seventy years in the desolations of Jerusalem (Dan. 9:2).

The Person Who Acts

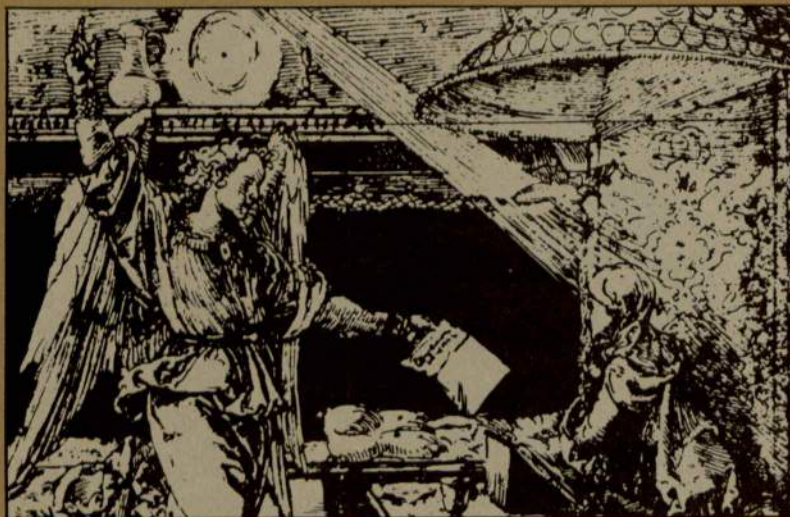
When he saw in the book that it was time for the Babylonian rule to end, Daniel didn't sit

back and simply wait for it to take place. Rather he moved into action to become involved in the prophecy's outworking. Daniel repented before God, putting on sackcloth and ashes. Then he began a time of fasting and

Seeing the Power of Praise and Worship

A STAFF REPORT

Through worship, a congregation experiences the healing power of God.



It's one thing to read about how praise and worship can put Christians in touch with the supernatural realm. It's quite another to actually see it happen.

New Wine's series on the role of praise and worship in spiritual warfare was given this summer as a three-day

seminar by Terry Law, involving the staff of *New Wine Magazine* and Integrity Communications. During the session from which this second article was taken, we had the opportunity to experience for ourselves the extraordinary supernatural power of God in praise and worship that Law has shared about in his articles.

prayer.

As Daniel realized he was in days when action had to be taken, he got on his knees and said, "God, You said it was going to happen, but I'm not going to sit back and wait for it. I'm

going to be a part of making it happen." The person who is interceding and fasting and waiting on God because he wants to be involved in His purposes is the person whom God is going to involve in what He's doing in

our generation. That's the way it works. What that person does will make an impact in the heavens.

We see this in Daniel's life. After Daniel started his time of prayer and fasting, I imagine he

The message was a prelude to a healing service that followed it. But in that healing service, instead of laying hands on each person individually, Law led in a time of praise and worship, during which he asked the Lord to send healing to those in need.

Many of the people involved later said that this time of worship was more joyful and more charged with supernatural power than anything they had ever been a part of. Here is a report we received of what one woman experienced that night:

While I was worshipping and praising the Lord, I looked up and saw an angel sitting on the ledge of one of the windows high above the pulpit. A little doubtful of what I'd seen, I closed my eyes and began praising God again. A minute or so later I opened my eyes and this time the angel was hovering above the pulpit. He was about seven or eight feet tall with long, flowing robes of a beautiful grayish white color. Although his hair and face were the same color, I could distinguish his features.

As I looked at him, he turned to me with an expression that seemed to say, "Watch what we're going to do now!" Then he and several other angels started hovering around the room. They'd go down

and then up to the ceiling, then back down again, brushing against the members of the congregation as they praised the Lord. I watched them for a couple of minutes and while they hovered over us I was impressed that they were rejoicing with us as we were rejoicing in God. There was a prophecy after the time of worship that said we had touched God with our praise, and I knew without a doubt that God had blessed me by opening my spiritual eyes to see these angels.

Another woman, unaware of what the first woman had seen, said that during the singing of praises she had heard angelic voices joining ours as we worshiped together.

After the worship, Law asked those who were healed to make certain that they had in fact been healed, and then to come forward to testify. Scores of people crowded the area around the podium and told of their healings. A young girl who had vision problems in one of her eyes testified that during the praise and worship time she saw Jesus come to her, lay His hands on her eyes, and heal them. Law verified her healing by holding a printed page a few feet in front of her. She easily read it, something she said she would not have been able to do before her healing.

But the most dramatic healing involved a two-year-old boy with cancer whose mother said he had never walked more than a few stumbling steps. As tears welled up in her eyes, she placed him on his thin legs, and the audience burst into praise as the child walked across the floor.

The entire seminar was a reminder that our praise and worship touch something in the supernatural realm far beyond our understanding—a fact that should encourage us to commit ourselves to praise and worship on a much deeper level than our present involvement. A prophecy during the last session of the seminar challenged the audience not to be afraid to enter this deeper form of worship, because it is actually the gate into the King's throne room. Our commission and privilege then is to say with the Psalmist:

Shout joyfully to God, all the earth; sing the glory of His name; make His praise glorious.... Bless our God, O peoples, and sound His praise abroad (Ps. 66:1-2, 8 NAS).

As we glorify God's name in this way, it will make an impact upon the heavens, and we will witness ever-increasing demonstrations of the power of God in our own lives and the lives of those whom we touch. □

got a little discouraged, saying, "Lord, it's been twenty-one days and nothing has happened. What's wrong?"

Then the angel Gabriel appeared:

Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words (Dan. 10:12).

Daniel Persists

Daniel had prayed, reminding the Lord, "The word of the God of Jeremiah is in the book. I'm standing on Your word and You're going to take us home."

The first day he prayed that kind of prayer, his words were heard in heaven and God said, "That's My man. I'm going to do it because he is praying it." Prayer was the launching vehicle for the word of God.

We see here that when angels move with men, they move on the principles of spiritual warfare. When God's people observe those principles, it looses angels to do what God wants them to do. Gabriel said:

The prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia (Dan. 10:13).

Gabriel had been trying to get through to Daniel with this message and he was hindered by the evil prince of Persia for twenty-one days. But Daniel kept on launching the weapon, sending it up to smash against the power of the prince of Persia. Persia was the main roadblock stopping Israel from going home, and the prince of Persia, the stronghold behind the nation, had to be over-

come by man cooperating with angels in order for God's purpose to be accomplished.

Because Daniel didn't quit his praying, finally the moment came when God said to Michael, "Get down there and take care of that prince." And Michael, the captain of the host of the Lord's armies, came down, free-

When God's people launch out in spiritual warfare, angels are loosed to come to our aid.



ing Gabriel to go to Daniel.

It wasn't Michael who tilted the scales; rather it was the man who was moving in the principles of spiritual warfare who got the job done. Daniel didn't give up. If he had given up, Gabriel may never have gotten through. But Daniel wouldn't let go. The same is true for us today: It is by our involvement in spiritual warfare that we are able to effectively participate in what God is doing, and loose God's angels to help us.

Jahaziel's Battle Plan

Another illustration of this principle of man's actions affecting activity in the heavens is recorded in 2 Chronicles chapter 20, when Israel was about to be invaded by powerful enemy armies. When the messenger ran into the courtroom of King Jehoshaphat to tell him that three powerful armies from Ammon, Moab, and Mount Seir were coming to invade and destroy Israel, the scripture says, "Jehoshaphat feared" (vv. 2-3). Nothing strikes terror in a nation like the word *invasion*. Even so, Jehoshaphat set himself to seek the Lord, and called Israel together, proclaiming a public fast.

Then he began to pray, declaring God's greatness, and he began to enter into praise. "Then upon Jahaziel the son of Zechariah... came the Spirit of the Lord in the midst of the congregation" (v. 14). The spirit of prophecy comes often in times of difficulty, but always in times of thanksgiving and praise.

The battle plan that came from Jahaziel is amazing. It is an example of how God would fight if He were us. He said:

Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. Tomorrow

go ye down against them
Ye shall not need to fight in
this battle: set yourselves,
stand ye still, and see the
salvation of the Lord with
you (vv. 15-17).

The battle plan that emerged
was that the singers would go
out before the army praising and
worshipping God, and the Lord
would take care of the rest.

The Enemy Falls

Jehoshaphat consulted with
the people, and appointed singers
who were to sing God's praises.
As they went out before the army,
they were to say, "Praise the
Lord, for His mercy endureth forever." Verse 22 says, "And when
they began to sing and to praise,
the Lord set ambushments."

Let me ask you a question.
How did God ambush these armies?
I believe He did it with
angels.

I believe the angels God sent
did the reverse of what the Devil
does. They whispered in the ears
of the men of Ammon and said,
"Look out for those Moabites.
As soon as you turn your back,
they're going to stab you from
behind. And those guys from
Mount Seir, they're worse than
the Moabites."

Each of those three armies
must have decided, "Well, we'd
better wipe those other guys out
first." By the time they were
done, that invading army had totally
self-destructed. I believe the
angels of God were doing the
Lord's bidding, but they would
not do it until the men began to
sing and praise God. It happened
when His people exercised the
principles of spiritual warfare,
using the power of praise and
worship. When they obeyed,
God said to His angels, "All
right, My people are doing what
I told them to do. They are operating
on the right principles. Go
in and clean up."



Your praise and
worship can mean
the difference
between defeat
and personal
victory.

Conclusion

It's amazing to realize that
our praise brings victories and
breakthroughs in the heavens,
prompting angelic activity to accomplish
God's plan. But how
does this affect each of us on a
practical level? It means that
when you face a hopeless situation
like Jehoshaphat did,

surrounded on all sides by "advancing
armies," your praise and
worship can mean the difference
between defeat and personal victory.
Or you may be like Daniel,
waiting for the fulfillment of a
promise from God, which for
some reason just doesn't come;
your diligent prayer may be the
factor that tips the scales for
victory in the heavenly battle
going on. If you are facing circumstances
such as these, why
not commit yourself right now
to see God's victory in your life
through the power of praise and
worship?

The fact that our involvement
has an impact upon the heavens,
influencing the activity of angels,
should encourage each of us. But
beyond the personal level, it has
powerful ramifications for what
God is going to be doing with the
whole Church in the days that lie
ahead. God intends for the Church
to participate in the outworking
of His plan for the earth. The
angels of God are waiting to do
the will of the Lord, but they won't
move until the Church stands up
with its weapons. And when that
ultimate moment comes, and we
are believing, and the Church is
standing in the power of its
weaponry, declaring the power
of the blood against the very
gates of hell and the Devil himself,
we will see a victory in the
heavens that will establish on
earth the eternal purposes of
God. □

*Terry Law, president of Living
Sound, a missionary music
group, has evangelized in dozens
of nations around the world, including
Poland, the Soviet Union, and other
Communist countries. A graduate of
Oral Roberts University, Law is
currently a member of the school's
board of regents. He and his family
live in Tulsa, Oklahoma.*



The Power of God vs. The Powers of Darkness

BY MAHESH CHAVDA

"It was almost as if God was anxious to confirm His word in a miraculous way and to have a confrontation with the Devil."

The scene that met the ministry team as we stepped off the tiny single-engine plane in northwest Zambia, Africa, was one of the most moving we had ever encountered. We had just finished a week of ministry in the copper belt region of the country, and had flown hundreds of miles over land untouched by mankind, without roads, farms, or vil-

lages. This was one of the most remote bush regions of Africa, where, we were told, no one had ever come with a healing or deliverance ministry. Literally thousands of people anxiously awaited our arrival. Some had traveled for days—six hundred miles through the bush in some cases—to hear the word of God.

These people were the poorest of the poor. Most of them were

barefoot and the only clothes they owned were the ones they wore. The once thriving economy of Zambia, a mining center, had suffered a devastating blow in the 1970's, when copper prices plummeted. At present, the country suffers from extreme poverty and many diseases run rampant, such as malaria.

Zambia is also riddled with witchcraft, and for generations

the people have lived under the bondage of superstitions and curses that are an integral part of the culture. But the Lord had begun to stir the spiritual climate in Zambia in preparation for a miraculous manifestation of His power. As a result, our ministry team of Derek and Ruth Prince, Jay and Sally Fesperman, Jessica Prince, and I had received an invitation to preach, minister healing and deliverance, and train the local pastors. Some of the leaders of the village churches had been told we were coming, and in the last few months word had spread across the villages that "men of God were coming from America" to tell them about Jesus and pray for the sick.

"God Is Blessing Us"

As the date of our arrival grew near, they started walking and arriving at the gathering place. Some of them had waited three days for us with no shelters or buildings to protect them from the elements. The evening rains had soaked most of them, but an elderly lady told the leaders not to be concerned. "We are so happy to be here because God is going to be blessing us," she said.

When our plane flew overhead, the people started waving to us, and we could see just how joyfully they were anticipating our arrival. Even after we arrived, hundreds of more people were being brought in by trucks. All through the day and night, we could hear them coming, and even at three o'clock in the morning they would be singing native songs and worshipping the Lord as they came in. One of the faces I'll never forget was that of a little boy who had walked more than fifty miles with his little brother tied on his back. He came and got saved. Another was an eighty-seven-year-old

man who waited excitedly for his turn to meet Jesus.

Their faith was amazing. They brought hundreds of their sick for prayer—people with epilepsy, malaria, chicken pox, some who were deaf and dumb, crippled, blind, with running sores, and leprosy. Some were so oppressed by demons that they had to be physically restrained. Medical facilities near their villages were few and far between. These were people in great need, desperately wanting the healing touch of Jesus.

Never Seen a Miracle

We had been told that there would be people attending from several hundred villages in the area, mostly from the Lunda tribe. When we arrived, how-

ever, we found out there were people from more than two thousand villages—not only from Zambia, but from the bordering countries of Angola and Zaire as well. We counted almost seven thousand adults, most of whom had brought children with them. We were told that not one of them had ever seen a miracle before.

The first morning, Derek Prince taught powerfully on the work of the cross. That afternoon we began the first healing service. I told them that Jesus is alive, that His kingdom is now, that He is Lord, and that the miracles they were about to see would be a confirmation that Jesus is the King of kings. In that service, as with each one throughout our stay, I felt



The power of God was so prevalent at what was reportedly the first healing and deliverance service ever held in the remote bush region of Zambia that the moment the ministry team went up to someone who wanted prayer, there was immediate deliverance. Above, a woman is set free from demonic oppression. Some seven thousand people from Zambia, Angola, and Zaire, opposite page, left, participated in the services, where Mahesh Chavda, right, a member of the ministry team, saw numerous healings and deliverances.



The deliverance service was one of the most magnificent sights ever seen by the ministry team: from left, Chavda, Derek and Ruth Prince, Sally Feserman, Jessica Prince, and Jay Feserman.

God's authority backing me up so strongly that the moment I touched those who stood up for prayer or went near them almost all were slain with the power of the Spirit. They were that sensitive to the Holy Spirit, that open for God to move, and that desperate to be touched by the Lord.

Shout for Joy

In our time there, literally hundreds were saved and baptized in the Holy Spirit. The power of God moved on them in each service, and we heard of hundreds receiving healing. Often a roar would arise from the crowd

when many of the people who received prayer threw away their crutches and started leaping for joy. It reminded me of the man in the Book of Acts at the temple gate who leapt and praised God for his healing. It seemed as if a kind of electricity went through their bodies that prevented them from sitting still. They had to leap because there was so much of God's power going through them.

By the end of that afternoon we saw an empty wheelchair and piles of canes and crutches on the platform as a powerful testimony to God's healing through Jesus Christ.



Mahesh Chavda, born of Hindu parents in Kenya, Africa, came to the United States in 1968. He attended Wayland Baptist College and Texas Tech University. He is currently an elder of Good News Church in Fort Lauderdale, Florida, and travels extensively around the United States and the world with an evangelistic healing ministry. He and his wife, Bonnie, have three children.

One young man, about sixteen years old, was brought forward for ministry. He was sitting in a wheelchair, his face extremely sad, and we learned he had been paralyzed since he was one year old. The moment we touched him he slid to the floor, and when he got up, the power of God touched him so mightily that he ran to and fro. The other people were cheering, giving a shout of victory like we would hear at an American football game. The boy's mother wept and thanked me with the traditional Lunda honor for a chief—bending low and putting dust on herself, gently touching her heart several times.

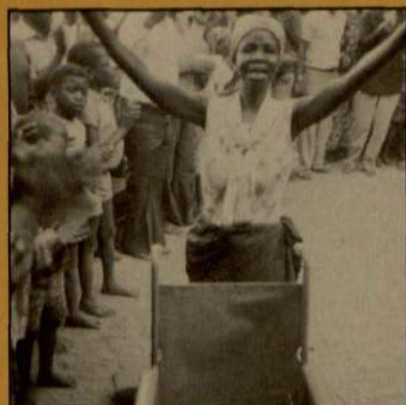
"It wasn't me," I told her. "I'm just a servant of the greatest of chiefs, Jesus Christ. It was He who healed your son. Give Him the honor."

The Deaf Hear

The next day I asked people who were deaf, dumb, and blind to come up. As we prayed, the Lord healed many of those in the audience. About a hundred yards from where I was standing, a woman named Bernadette was holding her one-year-old daughter, who had never cried or uttered any kind of sound since birth.

The moment I raised my hand to pray, the child was slain in the Spirit. She fell back in her mother's arms and started crying. The baby's mother almost went into a frenzy of joy as she heard her child crying for the first time. There was a young boy whose arm was paralyzed, but the moment we touched him, his arm started swinging. The Lord healed him that quickly.

There were many, many other miraculous healings. A native pastor excitedly brought me the news that a girl born blind had started seeing. One of the chiefs of the Lunda tribe came to a ser-



An ecstatic mother stands behind the wheelchair that once confined her son and joyfully gives thanks to the Lord for her child's healing.

vice; after forty-five years of suffering from asthma, he was instantly healed.

Another boy, who had been deaf and dumb since birth, started running out of the conference when he was healed.

"Where are you going?" the others asked him.

"I'm running to the next village to tell my father that I've been healed," he shouted, and ran twelve miles, weeping and crying, to tell his father that he had been made whole.

Every Knee Shall Bow

In Zambia, some medical problems are also sociological problems. For instance, if a wife does not conceive within a few years after marrying, her husband may divorce her. Discovering this fact, I felt a strong burden to pray for such women and knew God would do something in many of their lives. I asked for wives who had never borne a child to come forward, and about four hundred crowded around the platform. Before I started to pray for them, God gave me a word of knowledge: "They have been involved in witchcraft. Ask them."

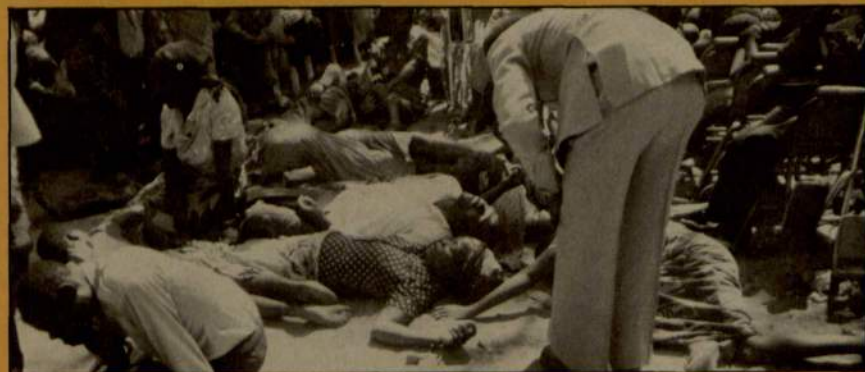
I asked for a show of hands of those who had gone to a witch doctor for medicine or charms to

help them have children. All but three women raised their hands. I realized that if they had conceived after going to a witch doctor, their children would have been born under the curse of witchcraft. So I led them in a prayer renouncing the curse, opening the way for God to heal their barrenness, so that the children born to them would be to the glory of God instead of the power of witchcraft.

By this time we sensed that witchcraft and occult practices were a root cause for many of the people's problems. It seemed that eighty percent of the children we saw there had some kind of epilepsy. Every time Derek or I stood up to speak, there would be an immediate demonic mani-

Freed From Oppression

We decided to hold a mass deliverance service, and it was one of the most magnificent sights we had ever seen. The moment we went up to someone, there would be instant deliverance. We witnessed hundreds of people being freed from the power of demonic oppression. People came toward us writhing in the dust like snakes, and little children ran up to the platform foaming at the mouth as demons made their presence known. Over and over again we saw the demons bow to the name of Jesus and depart. It was the largest mass deliverance that Derek and I had ever seen, and God gave us the privilege of holding it in the heartland of witchcraft.



Many of the people suffered from diseases that were the result of their involvement with witchcraft, a common practice in that area. During a mass deliverance service, hundreds were freed from the power of demonic oppression.

festation from the audience. The demons would start screaming out of people and throwing them to the ground.

We knew these people needed the power of God and the gospel of the Kingdom to stand against these powers of darkness. The Lord seemed to be saying, "You take them My word and I'll be there with all My might to confirm it." It was almost as if God was anxious to confirm His word in a miraculous way and to have a confrontation with the Devil.

At the end of the service when we started worshiping the Lord, the people were much freer and more joyful than before the meeting. They were free from demonic oppression, and their celebration was something to behold.

Afterward, the local pastors took us aside and asked, "Why didn't the missionaries tell us sixty years ago when they brought us the Word that we had power over witchcraft and evil spirits? If our forefathers had received this message years ago, this part of Africa would

have turned away from witchcraft. We were oppressed by the evil spirits all these years. The missionaries told us evil spirits don't exist, that witchcraft is just in the mind, and the Devil is just a myth.

"But we know better because we have seen. The religion we come from is witchcraft. But we see now that the power of Jesus is the greatest. He is the greatest Chief of all."

New Creations in Zambia

In all we saw hundreds come to the Lord while we were in Zambia. One evening during our ministry in the copper belt region, I invited all those who had been born again during the services to be baptized in a little fountain that had been built by the World Council of Churches. Several hundred people joined us, and it was quite a sight.

Later, when we were in the bush, we invited people to receive the baptism of the Holy Spirit. More than four thousand people stood up, and there was a mighty sweep of the Holy Spirit as they started singing and speaking in tongues. So many came to the Lord that a team of



A woman shows her once mute daughter who began crying for the first time in her life during the healing service.

native pastors couldn't finish water baptizing them during the time allotted in the meetings. They had to set aside an extra day to finish the baptisms, which took place in the Lunda River. These new Christians really had to want to obey the Lord to be baptized in that river;

it was reported there was a crocodile nearby!

After the main conference was over, we worked with four hundred local pastors, teaching them how to take the gospel to different villages, how signs and wonders confirm the Word, and how to minister deliverance. Jay Fesperman taught on the importance of family and fatherhood. In many ways, these meetings were probably just as significant as the evangelistic meetings with the dramatic healings and deliverances that took place during our time in Zambia.

The church leaders in Zambia told us this was an important, historic time for them. They felt it was in God's destiny that we came at this particular time, and that our ministry would alter the course of their nation's history. We touched strategic people—cabinet ministers, tribal leaders, and others who have great power in their country. In a very real sense, God enabled us to touch the whole of Zambia.

I believe the success of the gospel in Third World nations depends upon us reaching and training local leaders. If we can come in as friends, rather than "foreign missionaries," and help strengthen the local church and equip the native ministers, we'll see the universal Church grow in strength and nations will come to the Lord.

I am so grateful to all of you who make it possible for those of us called to this type of ministry to spread the good news to the people we have touched. You who send us share in the rewards and the joy of bringing these people to new life and liberty in Jesus. One day you will see their faces in heaven, including these beautiful Africans, as they come up and thank you for making it possible for them to be touched by the power of God. □



During their ministry in the copper belt region of Zambia, hundreds of people received the Lord and were baptized in a small fountain that had been built by the World Council of Churches.

TESTIMONY

A routine ride becomes something special on

The Last Bus to First Street

BY LISA MORRISS

First Street!" the driver announced as he brought the bus to a halt and pulled the handle to open the doors. I was doing my homework, but the unusually long pause at the stop caused me to glance up almost automatically to the front. The bus was hot

and I was tired and wanted to get to my stop.

I saw an elderly woman inching her way on board. "Afternoon, William," she said. With her black cane hooked over her forearm, her gnarled hands grabbed the railing to pull herself up toward the patiently

waiting driver. I had seen her a few times before on my daily ride to work, and her greeting to the driver was always the same. Her gentle voice sweetened with a touch of motherly love seemed out of place in the cold, impersonal air that rested over the entire bus.



She waddled down the aisle, her pale, hunched form swaying from side to side as she alternately clutched one seat after the other. She stopped directly in front of me and waited. I had taken the liberty of spreading my books and papers over the seat next to me, because the bus had only a few passengers, but this particular day the woman chose to sit by me. I hurriedly gathered my belongings and haphazardly organized them in my lap to make room for her.

Once settled, I began to take a closer look at her. Her gray hair gave only the slightest hint of its original blond color. But she was nicely dressed and neatly made-up, looking as if she had

just come from the hairdresser. Her small blue eyes became even smaller as she smiled at me.

More Than Conversation

"I've seen you on this bus before," she said, "and you looked so sweet that I wanted to talk to

you." I acknowledged her compliment, and then, wondering why she was all spruced up for a bus ride, asked if she was going shopping downtown that day.

"No," she said. "I'm getting too old to be up on my feet long, so I just get on the bus and keep going around." As she said this, she used her crooked index finger to draw a circular pattern in the air. "That's a sweet boy, that William. He lets me just ride." I nodded, curious as to why in the world anyone would want to just ride a noisy old bus.

I went back to my homework, and neither of us spoke for a while. The bus rattled and hissed and people came and went around us. Then she asked, "Isn't it a pretty day?" She pointed out the window at the new grass and the trees surrounding the state capitol building. She began to speak of the day in such a way that it caused me to appreciate the simple pleasure she drew from it. In contrast to the busy surroundings of the bus and my own hurried efforts to finish my homework before my stop, she seemed able to take time to delight in the day.

I had the feeling her words were more than casual conversation; rather they were expressing the depths of what had been learned over the years of her life. I got the impression that she valued each day so much because she knew that any one of them might be her last. Real-

REMEMBER:

FRIDAY, SEPTEMBER 7, IS A NATIONAL DAY OF PRAYER AND FASTING.



Terry Law on slaying giants

NEXT MONTH IN NEW WINE

Just as David slew Goliath, we too can use principles of spiritual warfare to take the head off our personal giant. In the final article of his three-part series, Terry Law explains how.

If you're miserable being good, something's wrong, says Charles Simpson, who shares God's victory over all that torments us.

What is the most dangerous spiritual game that some Christians unwarily play? **New Wine** examines the dangers of occultism, Satan's deadly sport.

All in the October **New Wine**

izing that, I felt ashamed that I had taken for granted all those little pleasures that she had learned to savor.

Was that the reason she had wanted to sit by me? Had she noticed me so entangled in school and work that I hadn't taken time to see what was happening all around me—"to be still and know that He is God"? I wondered.

Here for a Reason

"I don't know why I'm still here," she said across the aisle to another elderly woman. "Maybe it's so I can pray for others." I commented that we needed it. But what I really wanted to tell her was that the Lord had put her there for a reason that day—to talk to me.

Suddenly I realized that the bus had come to my stop. With a flurry of books and papers, I quickly said good-bye and slipped toward the door. The woman's "God love you!" trailed after me as I stepped down to the curb.

As I turned to watch the bus move on, her parting words seemed to brush like a cold breeze against my face. *That old woman got all dressed up this morning just to take a round-trip ride on that rickety old bus, I thought. That daily ride, which I regarded as a trial to endure, she viewed as a privilege to enjoy.*

I determined in my heart that the following day I would share with her what she had meant to me. I carefully planned how I could best encourage her to keep on sharing the insights God had given her over the years with others like me.

But little did I know that I would never see her again. For the following day, and thereafter, that kindly old woman failed to appear. □

Lisa Morriss is a New Wine reader who lives in Denver, Colorado.

Did You Know?

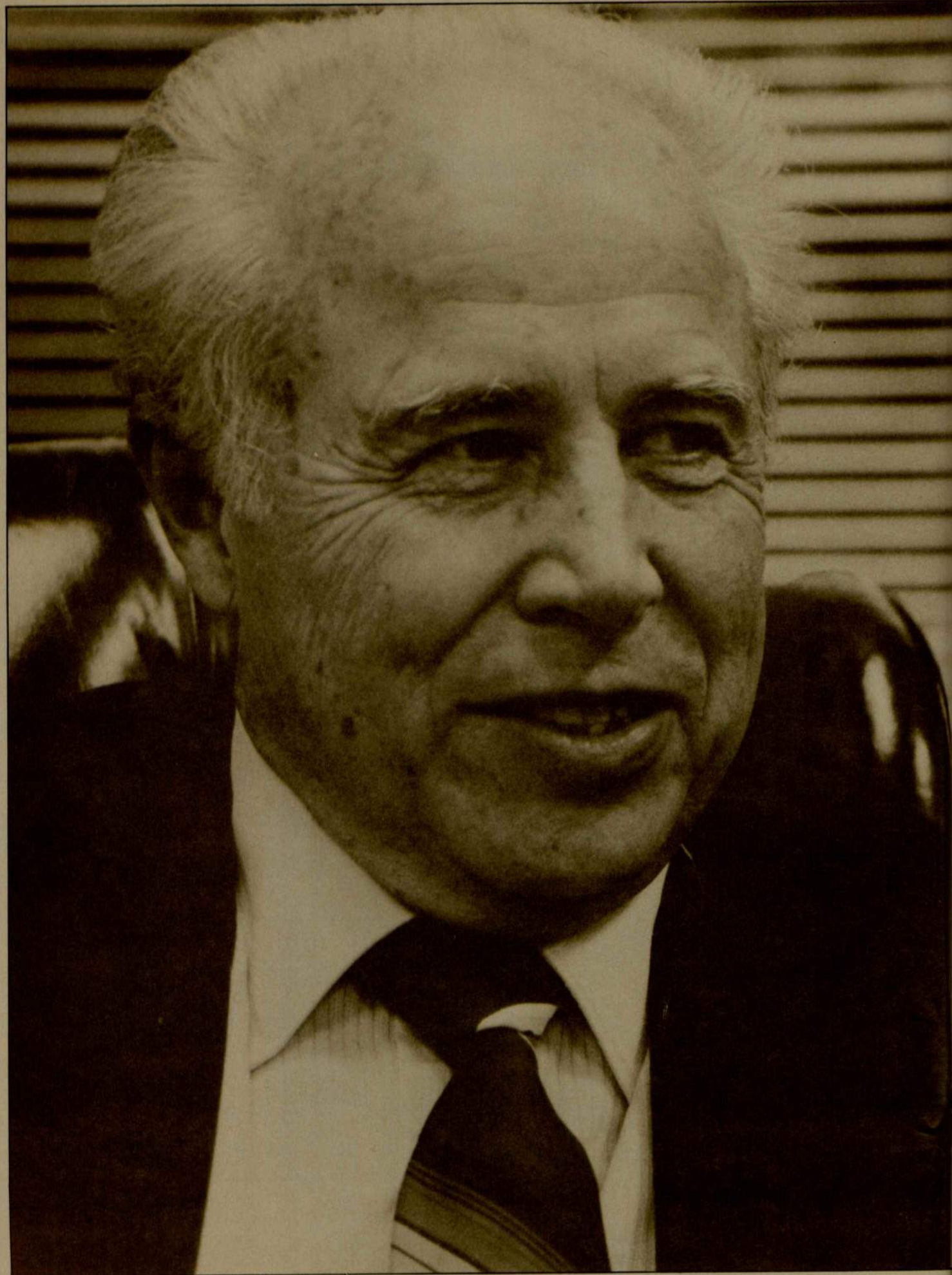
Did you know the primary way **New Wine's** mailing list grows is by word of mouth?

In our fifteen years of publishing, the main way **New Wine** has grown has not been large-scale advertising, but rather our readers sharing the magazine with others. Those receiving **New Wine** see how the Holy Spirit uses it to help them in their Christian walk, and they pass issues on to friends, relatives, and co-workers—who in turn subscribe. Here's an example:

It's a pleasure to write to you this day. I'm a seamstress in Ghana, and a friend gave me a copy of **New Wine** Magazine. I found the content pleasing and educational. I asked her how to go about becoming a subscriber and she gave me your envelope to write you.

Theresa D.
Accra, Ghana

Friends sharing insights from **New Wine** with their friends—it's a practical and personal way to minister to others and increase the outreach of the magazine. Why not make it a point this month to share a current issue of **New Wine** or something God has shown you in that issue with at least two other people? Telling others how the Lord has ministered to you through **New Wine** will bless them and encourage us as well—because we know one of the main ways **New Wine's** outreach will grow is by word of mouth from people like you, and we thought you'd like to know. □



Prayer: Breaking Through to the Supernatural

An interview with Ken Sumrall, well-known Bible teacher and president of Liberty Bible College

It is an honor to present Ken Sumrall to New Wine's readers. He has been a close friend of mine for many years and has made a great spiritual impact upon my life.

Ken met the Lord in 1947 and was baptized in the Holy Spirit in 1964. He was instrumental in my own encounter with the Holy Spirit that same year. He holds master's degrees in history, religious education, and speech, pastors Liberty Church in Pensacola, Florida, and is president of Liberty Bible College. In addition, Ken is founder of Globe Missionary Evangelism, which sponsors missionaries in fourteen countries. He is the author of five books, including *From Glory to Glory*, and travels extensively preaching the gospel.

Ken is well qualified to address virtually any issue of concern to Christians, as he has produced the

kind of lasting work that gives credibility to his point of view. We commend him to you.

—Charles Simpson

New Wine: What particular areas have you sensed the Lord emphasizing recently as you minister to your own congregation and the Church at large?

Ken Sumrall: God has placed upon us the burden to pray, the burden to fast, and the burden to seek Him. The church I pastor in Pensacola, Liberty Church, has always been a praying church, but around the first of the year the Holy Spirit began to put a new emphasis in my heart to call people to intercession. So we have formed an intercession group, which meets early in the morning one day a week. And we're filling the meeting place each Wednesday.

The involvement in interces-

sion has caused a noticeable change in the atmosphere of our worship services, which has helped to bring a release of the miraculous. For example, abnormal growths—cysts and tumors—disappeared from three separate ladies in three recent worship services. A spirit of expectancy prevails as the Word is preached and during the altar calls.

Intercessory prayer breaks through to the supernatural, and manifestations of miraculous breakthroughs are happening more and more as God answers our cries of intercession.

I believe this emphasis on prayer is from God, because I don't think He does anything except in answer to prayer. God's not a respecter of persons, but He is a respecter of conditions, and the condition is that the Church has to be diligent in prayer. In Scripture, when the prophecy came that Israel's seventy-year captivity was over, God called Daniel in to pray for the breakthrough. I think something like that is happening today. I know I'm getting stirred up to pray more.

NW: Do you see intercession and unity as going hand in hand?

KS: Yes. You can't plan unity. It can only come by the Holy Spirit. Many of the so-called unity meetings I've been involved in over the last ten years have created more strife than unity. The very fact of our coming together to discuss unity simply brought up all our differences. Most of the time we left in worse shape than when we went in. I'm not against organizations that stress unity, but I think ultimately it will only come through prayer.

Unity is just something the Holy Spirit has to do. To cause Him to move, we must pray. We have to seek God until He places

love for one another in us. Then we will begin confessing our own weaknesses and our own prejudices rather than pointing our finger at other brothers.

In the early seventies, Charles Simpson and I had an unfortunate disagreement that produced misunderstanding between us, and we didn't have fellowship for a long time. But recently, we had a four-hour unifying prayer meeting together. That is significant, and it illustrates the important link between prayer and unity.

Just as God is bringing Charles and me closer together, planting seeds of unity in us that I believe will eventually cause our respective congregations to flow together again, God is doing the same thing with other leaders. I see that kind of corporate intercession—praying together—happening more and more. It's a good sign. Leaders everywhere are seeking acceptance and love from brothers with whom they have had confrontation. There is a healing—a "warming up"—of fellowship in many charismatic circles.

NW: Tell us about Liberty Bible College. How did it get its start?



Ken Sumrall pastors Liberty Church, Pensacola Florida, where, he says, the church is a family in action. Along with their corporate involvement in intercession and evangelism, the members enjoy more relaxing activities, such as softball.

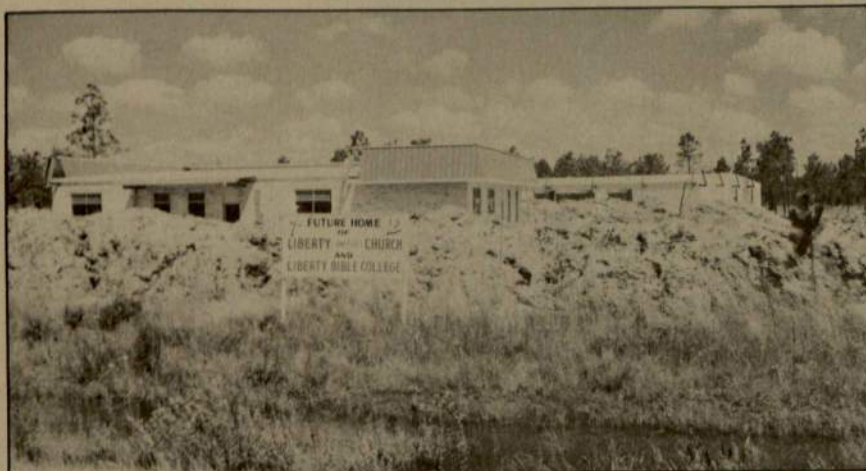
KS: I never intended to start a Bible college. But in early 1966 we had four young men in the church who were interested in seminary. I was concerned that if they went away to school, they would become indoctrinated with a lot of liberal theology. So I decided to teach them myself. For ten weeks, three nights a week, three hours a night, I taught them different courses; one of the ladies in our church taught them English on the fourth night. By the fall, when we developed the curriculum into quarters, we had sixteen

students enrolled. About 1969, the Jesus revolution began, and students began to come to us from everywhere.

NW: What is the emphasis of what you teach at Liberty today?

KS: We try to establish a way of life for the students—not just academics but teaching them the disciplines of life also. We teach the importance of character, which is more readily accepted now than in the late sixties when students tended to react against discipline. We also believe that every ministerial student needs a systematic study of the Word. So we teach the whole Bible, verse by verse.

In the process we have learned some things ourselves as well. Our eschatology is changing. I was once a dogmatic premillennial, pretribulation rapturist. In other words, I thought I knew the period when the Lord would be coming again and how. But I've thrown all my charts and timetables away. Today we are preparing our students to be agents of change. I'm even recommending that they not be overly concerned about a traditional church pulpit, but rather go, for example, into the inner cities to minister to people who



In early 1966, Sumrall began teaching four young men in his congregation who were interested in seminary. Within three years students were coming from all over the country to Liberty Bible College.

are struggling with many problems and needs, ministering love and the Word to them.

What our students find in Liberty Church is a family in action; they see evangelism in action; they see leadership in action; they see servanthood in action. And they become a part of it. Many of the students become leaders in the church. They see faith in operation—faith in the faithfulness of God. They see corporate worship and learn how to prepare an atmosphere in which God can speak. They also get a broader view of the world; therefore many of our students go to foreign mission fields. In our missionary evangelism program, we place a strong emphasis on taking the gospel to the Third World countries.

NW: If you were to point out one area you feel is unique in the training you give the students at Liberty Bible College, what would it be?

KS: I think in a word it is building—what Bob Mumford calls the “daily redemption of the redemptive community.” We’re building people together in strong relationships. Each of our students belongs to one of sixty cell groups where they are trained by the leadership of that group. It’s important for our students to learn to become servants first and then leaders.

We also emphasize the ministry of the Word. We tell our students if they have a serving spirit, if they know the Bible, and if the anointing of God is upon them, there will be no lack for a place for them to minister.

NW: As you look ahead, what are some of the things that are most encouraging to you?

KS: I preached recently that the present-day dedicated and informed Church will change the moral climate of our nation. My message was launched from the

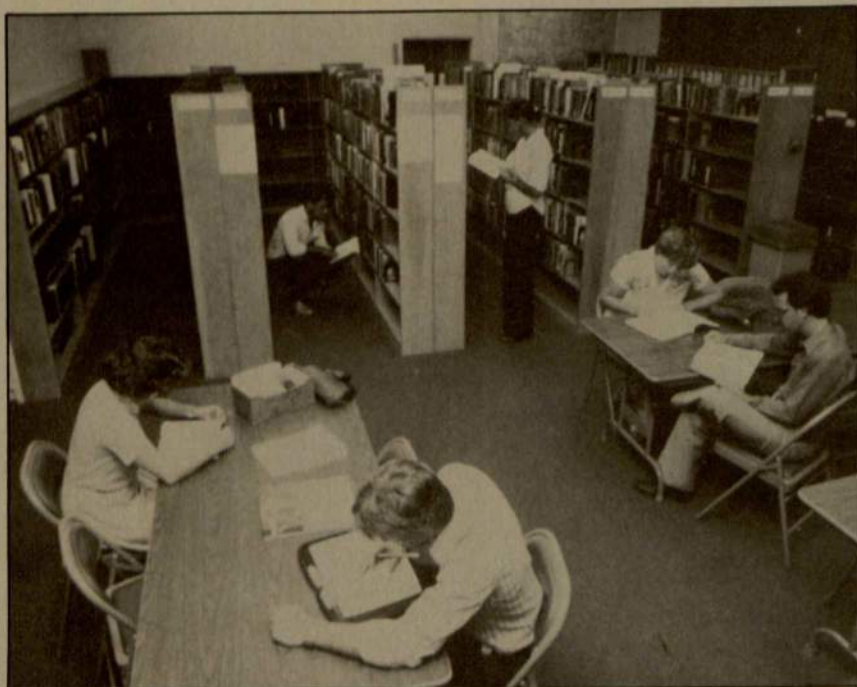
Book of Nehemiah. What happened in his day is what’s happening in ours. First of all, the people became burdened over the wicked things that were happening. Second, they began to examine the causes of all the wickedness and all the corruption. Third, they decided to get involved rather than remaining passive. Fourth, they saw a spiritual awakening.

Nehemiah, a lay leader, became burdened when someone reported that his countrymen in Jerusalem were in dire need—that the walls around the city were broken down and all the families were in trouble. With permission from the king of Persia, he headed for Jerusalem and examined the root causes of his people’s plight.

Then he identified himself with them. He began to cry to God, “We are to blame because we have not kept Your commands; we’ve not obeyed You.” He could have remained passive, but rather he decided to get involved in public affairs. He took it upon himself to lead in the rebuilding of the temple walls. In our day, more and more laymen and pastors are deciding they can do something about what’s going on in Washington, D.C., and the moral climate is changing.

We now have a President who stands for the Bible, who stands against abortion and immoral trends, who courageously and patiently takes the flack of those who oppose him, never wavering in his beliefs. That’s encouraging!

Like Nehemiah, I believe we are going to see a spiritual awakening, and the moral climate is going to completely change in the United States. Let me repeat—I am encouraged! God has called us as His Church to be agents of change, and the gates of hell shall not prevail against us. □



At Liberty, students are preparing to be agents of change. Rather than being concerned about a traditional church pulpit, Sumrall recommends they go, for example, into the inner cities to minister God's love.



When we choose God's love and forgiveness, our failures no longer keep us from being

Comfortable in the Presence of God

BY BOB MUMFORD

Comfort level" is a factor that many businesses today give careful attention to. They know that if I walk into their bank or restaurant and feel uncomfortable for some reason, or in some way threatened by the atmosphere, I may just leave their place and go to another establishment down the street.

It's the same with a church. If I'm not comfortable, I'll probably want to be gone before the preacher finishes the opening announcements.

Jesus knew something about comfort level too. Although when He walked the earth, He was the holy, sinless Son of God, somehow the sinners around Him did not feel threatened by His presence. There was a quality about Him that allowed them to feel comfortable in His presence, and that quality is something that we in the Church desperately need to understand if we're going to reach out effectively and touch those whom God places in our path.

The Prodigal Was Comfortable

Jesus Himself gives one of the clearest examples of being comfortable in the Father's presence in the parable of the prod-

igal son (see Luke 15:1-20).

This fellow had messed up badly—spent all his money on drinking and carrying on. When he was down to small change in his pocket, he came to a great realization: He could return to his father. When he did, his dad, rather than rejecting him, accepted him eagerly. The father wasn't judgmental or critical, but rather made his son feel welcome and comfortable in his presence.

When Jesus told this parable, the Pharisees gasped—and the sinners rejoiced. It was a shocker. Both sides were used to a much different system of dispensing justice. With this one parable, Jesus presented His father's revolutionary plan of grace, redemption, and forgiveness—the gospel condensed into a single kernel. And in that kernel is the secret to our being comfortable in the presence of God, a quality that will affect how others feel around us.

Joy Restored

Our goal as believers is to understand and experience what it means to be comfortable in God's presence ourselves. In other words, God has to do something in us first to make sinners feel comfortable with us.

Once He does, then from a position of security and joy we can move out to touch a world of men and women who are sick and hurting. But our joy has to be genuine for us to do that. We see a reference to that fact in Psalm 51:

Restore to me the joy of Thy salvation, and sustain me with a willing spirit. Then I will teach transgressors Thy ways, and sinners will be converted to Thee (vv. 12-13 NAS).

Our joy has something to do with teaching transgressors God's ways. If my joy is genuine, I can reach out effectively to others. But if my joy isn't working, and I ask someone if he wants to be saved, he'll take one look at me and say, "No, thanks. I've got enough problems already."

Transgressors and backsliders can smell a phony three miles away. There is something about phony religious joy that makes sinners uncomfortable. Jesus, on the other hand, put sinners at ease when He spent time with them.

Making Sinners Comfortable

There was something about Jesus that enabled sinners to come sit at His table and be with

Him. For whatever reason, the sinners were comfortable with Him. They liked Him and He liked them. Now that's really a challenge for me, because I used to

he had an opportunity to share with this man the brand he was now drinking—the new wine. And as the train ambled on, he won the man to the Lord. Instead of

If my joy isn't working, and I ask someone if he wants to be saved, he'll take one look at me and say, "No, I've got enough problems already."

think that my job was to make sinners uncomfortable. I wore religious pins, a huge cross on my neck, and carried Bibles in both pockets. As soon as I'd say "hi," all the sinners would run away. "They're under conviction," I'd say with a smirk. They weren't under conviction; they just didn't like religious people.

The great nineteenth-century evangelist D. L. Moody was on a train once when the passenger in the seat next to him took out his flask and asked if he wanted a drink. Moody smiled at the offer and said, "Not right now." Unperturbed by the lack of a drinking partner, the man opened his flask and helped himself. After a little while he again asked Moody if he wanted a drink. Without a shred of judgment in his voice, Moody replied, "You know, I used to drink, but I changed my brand."

The alcoholic, surprised by the response, said, "You did what?"

Moody said again, "I changed my brand."

Out of his love and gentleness

reacting in some religious manner to the offer of a drink—saying, "No way. I never touch the stuff—and I don't dance either," Moody responded without appearing threatened. By being comfortable himself in his place in God, he was able to make the alcoholic feel comfortable in his presence.

Pollution Is an Obstacle

Why are we so often unable to respond like D. L. Moody? One of our problems is that most of us are so bogged down in the weakness of our own failures and sins that we feel as if we can never approach God face-to-face. The writer of Psalm 51, King David, was dealing with this very problem when he spoke those words to God. He had a very good reason to feel uncomfortable in God's presence—he had just sinned terribly in God's sight. On an evening when he should have been in battle, he stood instead on his rooftop and saw a UFO—unclad female object. Something went crazy inside of him that initiated the

whole process of sin. Before he knew it, the woman was pregnant, and David had killed one of his best friends.

When the situation got completely out of hand, God sent a prophet to confront David with his sin. And David, seeing the depth of wicked potential in his sinful human nature, admitted his sin, repented, and cried out:

Wash me thoroughly from my iniquity, and cleanse me from my sin.... Behold, I was brought forth in iniquity, and in sin my mother conceived me (Ps. 51:2, 5 NAS).

He realized that something much stronger than guilt infected his innermost being. It was something theologians call pollution, and it is one of the supreme obstacles to our being comfortable in the presence of God.

God Is Not Surprised

Pollution is not something we do; it's something we are. It's a basic part of our human nature, because when sin entered the world, pollution was released in man. And as long as that pollution is there, it's difficult for us to feel comfortable in God's presence, because we know what is running around inside of us. Even so, God is not surprised by the pollution in us—there are no surprises to God. He accepts us in spite of the pollution, and having accepted us, begins the process of dealing with all the impurities He knows so well are in each of us.

God deals with our pollution by the same method that a jeweler refines gold. To make a higher quality of gold from scrap jewelry, a metalworker fills a pot with various qualities of scrap gold—twenty-four carat, sixteen carat, twelve carat, even nine carat. As the scrap begins to

melt down, impurities rise to the top and the jeweler just scrapes them off. What remains in the pot is gold that is almost pure.

But the jeweler knows some impurities don't come out easily. And so after he gets the main impurities out, he turns the heat up seven times. As the gold gets hotter and hotter, all of a sudden something pops out—the remaining impurities. They don't just rise to the top; they actually jump out. That's the way it is with God's refining process.

God Turns the Heat Up

Have you ever had an impurity jump out of you and surprise you? At a church I once pastored, there was an organist who had the "wonderful" combination of a bad temper and a foul mouth. I thought I was being really spiritual in bearing up under the suffering of having to put up with her. But one day I got tired of it all, and said to her, "That's it. You're out. You can no longer be the organist in our church." At that, she began cursing me, which only made me more smug, feeling that I was being persecuted for Christ's sake.

Suddenly she spat on me. She really did! I'm ashamed now to say that my very first reaction (almost automatic because I had only been out of the Navy less than two years) was to get ready to punch her out. I drew my fist back, and just before I let go with a haymaker, I realized what I was about to do. I felt awful, although I didn't feel half as bad as she would have felt if I had followed through with it. I could see the headline: Man of God Floors His Organist.

Becoming What We Are

Just like a jeweler, the Lord works on the rheostat principle: If the impurities don't pop out, He just turns up the heat. That

was what He did with me. I was surprised by what popped out, but He wasn't. One of the manifestations of His love is His refusal to let us stay as we are, even though His love causes Him to accept us with all our impurities.

Being comfortable in God's presence means understanding this apparent paradox: that God declares what we are—righteous in His presence by His gift—and then begins a process whereby we can become what we already are in Him. Both God's great love and His faithful dealings let us know that we are accepted by Him as sons and daughters—and knowing that, we can be comfortable in His presence.

When we realize that God has designed a redemptive plan for the impurities that regularly pop out of us, we can honestly confront our inadequacies in-

David Asks Boldly

Again, in Psalm 51, David demonstrates how he moved into God's provision for forgiveness, for erasing human guilt and pollution once and for all so that we can be comfortable in God's presence:

Be gracious to me, O God, according to Thy lovingkindness; according to the greatness of Thy compassion blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I know my transgressions, and my sin is ever before me. Against Thee, Thee only, I have sinned (vv. 1-4 NAS).

David admits his sin, and boldly asks for forgiveness. It takes boldness to ask for forgiveness. Remember that prodigal fellow?

The only way we'll ever be comfortable in God's presence is if we believe that God loves us and forgives us.

stead of trying to cover them up. The experience of David in this matter is again an example to us:

When I kept silent about my sin, my body wasted away. . . . I acknowledged my sin to Thee . . . and Thou didst forgive the guilt of my sin (Ps. 32:3, 5 NAS).

He returned to His father with boldness, yet with genuine brokenness; he approached his father's front gate, honestly knowing he was guilty, knowing he was a mess, but not wanting to let his pollution prevent him from choosing the forgiveness he hoped his father would offer. And what did the father do? He embraced his honestly repentant

son. The only way we'll ever be comfortable in God's presence is if we believe that God loves us and forgives us, understanding that forgiveness is God's choosing to love and receive us for no reason outside of Himself. The victorious love of God deprives our sin and failures of the power

**I do not know
how the Lord
can make me
feel so bad
and so
accepted at
the same time.**

to exclude us from His fellowship. Through no merit of our own, God says, "I love you and I have chosen to forgive and cleanse you."

Our natural reaction to this statement is that it's impossible. Many of us feel that the first mistake the Lord made was when He chose us.

Steps to Choosing Forgiveness

Just as God impressed me with my need to understand and accept His forgiveness, I believe He is speaking this same truth to all Christians. Here is what we need to do in response:

1. We need to understand that forgiveness is supernatural. The Apostles' Creed, which we would do well to memorize, says in one part, "I believe in the forgiveness of sins." Forgiveness is supernatural—God, who sovereignly chose us, bestows it upon us.

2. We need to choose the proper goal for our lives—that is, being

Father pleasers. Jesus said, "I always do the things that are pleasing to Him" (Jn. 8:29 NAS). If we make the goal of our lives to be anything less than that, it will bring frustration. As we learn to be Father pleasers, holiness and questions of ethics and morals somehow all sort out, because we know the moment we are displeasing God the Father.

3. We need to know that our awareness of forgiveness can grow or diminish even though forgiveness itself does not change. We should grow in our intensity and realization of forgiveness, learning what it means to step into God's presence in spite of the pollution and failure inside us. The more we do this, the more comfortable we will become in His presence.

4. We need to continue to marvel at God's ability to make us feel the penalty, weight, and seriousness of sin while at the same time offering us forgiveness and assurance. I do not know how the Lord can make me feel so bad and so accepted at the same time. Sometimes I feel the weight of my failure so badly that I want to crawl in a cave and hide; but at the same time I can feel His love and forgiveness—

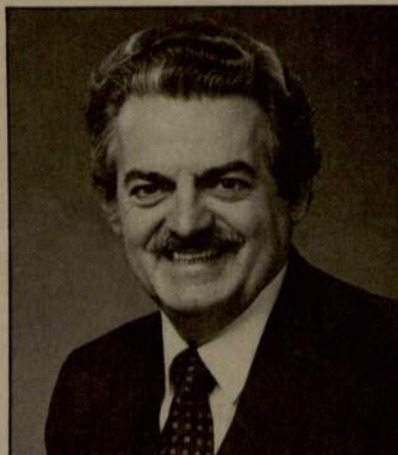
because I believe in the forgiveness of sins.

5. We need to understand that forgiveness must not be just accepted, but rather chosen and constantly affirmed. We need to step boldly into His presence, choosing to be forgiven on the basis of God's Word. Paul said:

This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord, in whom we have boldness and confident access through faith in Him (Eph. 3:11-12 NAS).

Paul says that because God chose us, "we have boldness and confident access through faith in Him." God told us we could come boldly before Him to find grace in the time of need (see Hebrews 4:16).

As we choose His forgiveness, which is supernatural, unchanging, and always there, we can step boldly into His presence and be perfectly comfortable there. And when we do, God will put the kind of joy and confidence in us that will make others as comfortable with us as people were with Jesus when He opened His heart to them and drew them to Himself. □



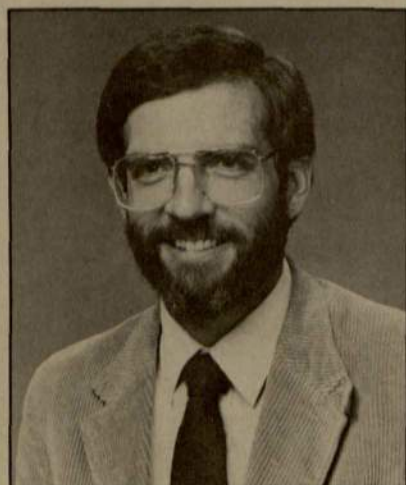
Bob Mumford completed his studies for the bachelor of divinity degree at the Reformed Episcopal Seminary in Philadelphia. He has served as dean of Elim Bible Institute in Lima, New York, and as a pastor, evangelist, and seminar teacher. Bob, who travels widely in ministry to Christians of all backgrounds,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

TIPS FOR FATHERS

If we put quality into the cars we make, shouldn't we do the same for our kids?

Fathering Is Job One

BY BRUCE LONGSTRETH



Corporations pay marketing experts big money to put their goals and values into simple, catchy terms. Here are a couple of examples I have noticed: "Quality is job one!"—Ford; and "Service that starts when things go wrong... is wrong!"—AT&T.

I was impressed by the AT&T motto, so I decided to see how it would read by changing a few words: Fathering that starts when children go wrong... is wrong!

My revised version reminded me of an incident that occurred when I was a youth pastor in a large church in northern California. One day not long after I began my ministry there, the senior pastor called me to his office to talk with a very distraught father. His thirteen-year-old daughter had come home the night before and told him she

was pregnant. And this news had come on the heels of his sixteen-year-old daughter's arrest for possession of marijuana.

"What can we do to help?" my pastor asked me.

I'm normally a very hopeful person, so as I looked at the father drowning in a puddle of tears, naturally I wanted to say something like, "Cheer up. Things are bound to get better." But all I could think to say was something rather odd: "It's possible, but not probable."

A strange thing happened when I said that. The father stopped blubbering. The pastor got a bewildered how-did-you-ever-get-on-this-staff look. Then I blurted out something else I never intended to say.

"I know you're a very influential man in this city," I told the father. "The real problem here is that your daughters' behavior threatens your influence. While you've spent your time pursuing a profitable career, your daughters have spent theirs looking for a daddy. I believe that it's *possible* but not *probable* to fix something that broke years ago and save you from your present embarrassment."

I know that "prayer changes things" and "faith moves mountains," but the other side of prayer and faith is "whatever a man sows he will reap." In light of what this particular father had sown, I could see at least three monumental barriers had made his situation "possible,

but not probable":

1. *The price for late involvement as a father is extremely high.* The job a repentant "absentee father" faces is twice as difficult as the one faced by a father who has faithfully sown into his child's life as he has grown up. He not only has to begin doing a job he hasn't done, but he also must undo firmly entrenched bad habits.

2. *A father's love for success can often exceed his love for his family.* For this man to redeem his children, he might well have to get a different kind of job, live in a smaller house, change his friends, and in general rearrange his whole life-style to make his family more of a priority.

3. *Pride can keep a father from receiving counsel.* Outside help is often the only answer for families in this kind of trouble. It's as hard for the absentee father to admit his failure and need of help as it is for an alcoholic to attend his first Alcoholics Anonymous meeting, stand up in front of everyone, and say, "I am an alcoholic."

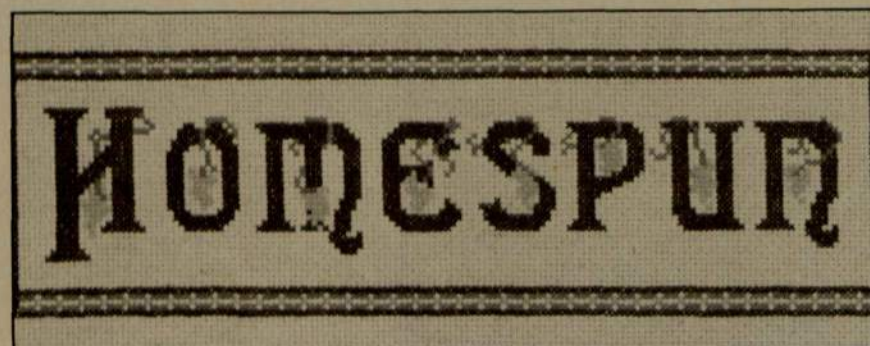
"Fathering that starts when things go wrong... is wrong." It's improbable that a father who neglects his family until a major crisis develops will ever be able to bring about the needed restoration. But it is possible. I know a few fathers who have paid the price, humbled themselves, and redeemed their children. It's much better to realize from the start that the father's job is a daily, step-by-step process in which he builds character and values into the life of his child. □

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 blanket, a pillow, and some TLC add up to

A Lesson in Love

BY PATRICIA SONNEVILLE



"**M**om!" my son Walker yelled as he came bounding through the front door. As usual, his feet were going faster than the rest of his body, and he landed in a tangle at my feet.

"What's up?" I smiled down at him.

"Mom, they're all throwing stones at him! Really!"

"Just a minute. Who's throwing stones, and at what?"

"A bum is walking down the street—he's really drunk, and all the kids are throwing stones at him! Come on!"

I followed him out the door, realizing I wasn't quite sure of what to do. This was an unusual situation for the both of us. We had moved from twenty-five acres of secluded woods to our house on Collins Street about six months before, and had certainly never faced anything like this.

I carefully steered my bare feet around the scattered stones in the street. Five children, still little enough to be scared by an adult's appearance on the scene, threw down their evidence.

Now it was time for my ammunition. "He has enough problems!" I scolded.

"Aw, he's just a bum; we

didn't hurt him anyways," one of the youngsters replied.

"Jesus loves him; in fact, He loves him a lot," I said.

"We don't care!" the smallest piped up.

We stood in silence and watched as the drunk man swayed down to the corner. He crossed the street, and then as his strength and control gave out, fell into a patch of grass under a telephone pole.

"Is he dead?" Walker asked. The others waited for my reply.

"No, just tired. Very, very tired."

At that point the children seemed to be finished harassing the man, and his passing out was an appropriate ending to the event. But then it happened—that sense that there was more to be done. (My husband chides me that these "feelings" I have start in my toes, come out through my fingers and mouth, but forget to go through my brain!) I was suddenly determined to somehow help this drunk stranger.

"Walker!" I called out. "Go get a blanket and a pillow—a nice, soft pillow. And hurry!"

He came out a few minutes later with the supplies. "What

are you doing?" one of the children asked.

"We're going to make our friend very comfortable. Do you want to help?"

With all of them following behind me, we headed toward the place where the drunk lay. As we got closer, one of the younger children started to cry in fright, so I took hold of his hand to reassure him. When we reached the telephone pole where the man had fallen, we quietly stared down at the crumpled figure at our feet. His face, etched with pain lines, looked much older than he actually was.

We all covered him carefully, and as I picked up his head, Walker pushed the pillow under it.

At once his eyes opened. He sat up and looked into our faces, his eyes darting back and forth from face to face. "Are you angels?" The words were slurred, but understandable.

"No," I answered, "just people."

"But people don't care about me."

"We do," I said. One of the small faces smiled and nodded. He fell back down into his pillow, and we quietly left. As we rounded the corner and turned, he was hugging his pillow, as a child would hug his favorite teddy bear.

Two of the children caught up with me and grabbed my hand. "I'm glad," one said.

"So am I," I replied, assured that the Lord was as well.

We saw our friend the following week. This time the children all said hello. The blanket and pillow were gone, but the lesson in love that penetrated our hearts that summer day would remain forever. □

Patricia Sonnevile is a New Wine reader who lives in Kalamazoo, Michigan.

THE WORD

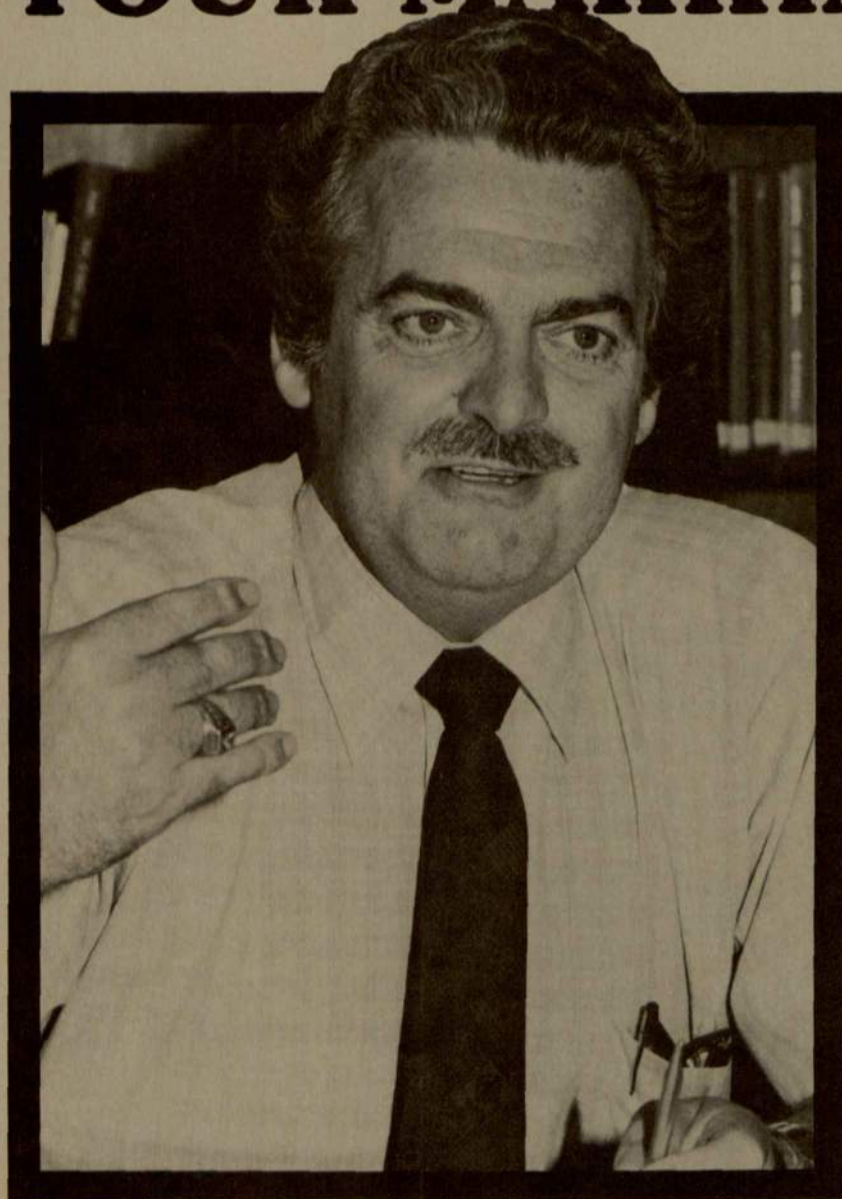
September 1984

I Believe in the Unity of the Church Because...

| | | |
|---|-----------------------------|----------|
| I. Jesus Prayed for It | | |
| A. The testimony of unity | Jn. 17:20-26 | Sept. 1 |
| II. The Saints Are Called to It | | |
| A. The maintenance of unity | Eph. 4:1-16 | Sept. 2 |
| III. God Blesses It | | |
| A. Unity's reward | Ps. 133:1-3 | Sept. 3 |
| B. Unity's joy | Ps. 122:1-9 | Sept. 4 |
| C. Unity's strength | Eccl. 4:9-12 | Sept. 5 |
| IV. Sin Destroys It | | |
| A. Unity anguished | Ps. 55:1-23 | Sept. 6 |
| B. Unity seems hopeless | Ezek. 37:1-28 | Sept. 7 |
| C. Unity frustrated | Gen. 11:1-9 | Sept. 8 |
| D. Unity scattered | Dt. 4:21-31 | Sept. 9 |
| V. Repentance Restores It | | |
| A. Restored in humility | 2 Chr. 7:8-16 | Sept. 10 |
| B. Restored sovereignly | Jer. 31:1-40 | Sept. 11 |
| C. Restored personally | Mt. 5:21-26 | Sept. 12 |
| VI. Biblical Metaphors Illustrate It | | |
| A. One fold and one Shepherd | Jn. 10:1-18 | Sept. 13 |
| B. One vine, many branches | Jn. 15:1-17 | Sept. 14 |
| C. A functioning body | Rom. 12:1-8 | Sept. 15 |
| D. One body, many members | 1 Cor. 12:1-31 | Sept. 16 |
| E. Christ's fullness | Eph. 1:15-23 | Sept. 17 |
| F. Christ's body | Col. 1:15-29 | Sept. 18 |
| G. A bride | Eph. 5:22-23; 2 Cor. 11:1-3 | Sept. 19 |
| H. God's temple | Mt. 16:18; 1 Cor. 3:1-23 | Sept. 20 |
| I. A holy nation; the people of God | 1 Pet. 2:1-10 | Sept. 21 |
| VII. The Church Originated in It | | |
| A. All together in one place | Acts 1:12-14; 2:1-4 | Sept. 22 |
| B. All together with one voice | Acts 4:23-37 | Sept. 23 |
| VIII. The Saints Are Commanded to Keep It | | |
| A. Unity of heart and voice | Rom. 15:1-13 | Sept. 24 |
| B. Unity of mind, spirit, and purpose | Phil. 2:1-11 | Sept. 25 |
| C. Unity of the Body | Eph. 4:25-32 | Sept. 26 |
| D. Unity of love | 1 Jn. 3:11-24 | Sept. 27 |
| IX. The New Covenant Establishes It | | |
| A. One loaf | 1 Cor. 10:16-17 | Sept. 28 |
| B. One new man | Gal. 3:25-29 | Sept. 29 |
| C. One holy dwelling | Eph. 2:1-22 | Sept. 30 |

"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 holiness of the Church. We encourage our readers to use this feature daily, both for personal Scripture study and family reading.

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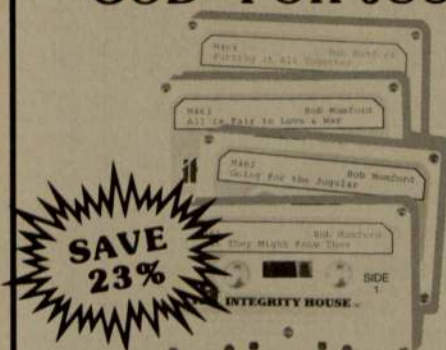
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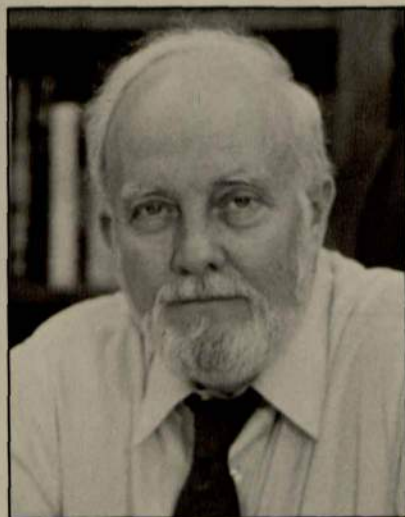
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Some burdens we can share; some we must carry alone

The Beast of Burdens

BY DON BASHAM



Sometimes with the very best of intentions we try to do more for people than is good for them or right for us. In Galatians chapter 6, the Bible says we must sometimes "bear one another's burdens" (v. 2 NAS), but other times "each one shall bear his own load" (v. 5 NAS).

Sometimes it's right to help and sometimes it isn't. But how do we learn the difference between burdens to be shared and burdens to be carried alone? There's no substitute for experience...

One summer day in Texas years ago, my father and I set out to go fishing. When we stopped at a shallow river near the lake to seine minnows for bait, I discovered I had left my hip boots at home. I thought I could stand with my end of the minnow seine

at the river's edge and let Dad wade and pull the net. But between us and the river stretched a slough of stagnant water about eighteen inches deep and fifteen feet across—too wide to jump and too long to walk around. As I recall, it was my father who first proposed the hasty and ill-fated solution to my bootlessness.

"Hold the seine and the minnow buckets, and I'll carry you across on my back."

Good old Dad! Always ready to help! So I climbed on his back and Dad, properly clad in his hip boots, stepped carefully into the water. The piggyback ride proceeded smoothly enough at first. Then halfway across, the bottom turned soft and I listened in dismay to my father's cool reappraisal of our situation.

"I'm stuck! You'll have to get off!"

All I could think of were my nice dry khakis and my shiny leather shoes.

"What do you mean, 'Get off'? I can't get off—I'll get wet!" I yelled, holding tighter than ever. "You can make it. We're only a few feet from the bank!"

But my father and I viewed our dilemma from starkly different perspectives.

"I can't go on. I'm stuck and I'm about to fall! So get off my back!"

I grabbed him all the tighter. "No! I don't want to get wet!"

You said you'd carry me!"

But my pointed reference to an earlier commitment fell on deaf ears. Dad's original plan may have seemed inspired, but stuck in the mud with me on his back, he received additional insight—two shining truths formerly beyond his ken. First, his resources were insufficient to deliver us both; and second, even a father's love has its limits.

His next words confirmed that our predicament was primarily my fault and that the course of justice is most fairly served if only the guilty suffer: "No sense in both of us getting wet."

One ruthless shrug of his shoulders was all it took. I hit the water in a sitting position, seine and minnow buckets flailing all around, and watched my father calmly proceed to the shore. Then he turned and smiled. "Son, you look mighty silly just sitting there in the water. Come on; let's go."

"B-but y-you deliberately dumped me!" I sputtered my indignation. "My own father!"

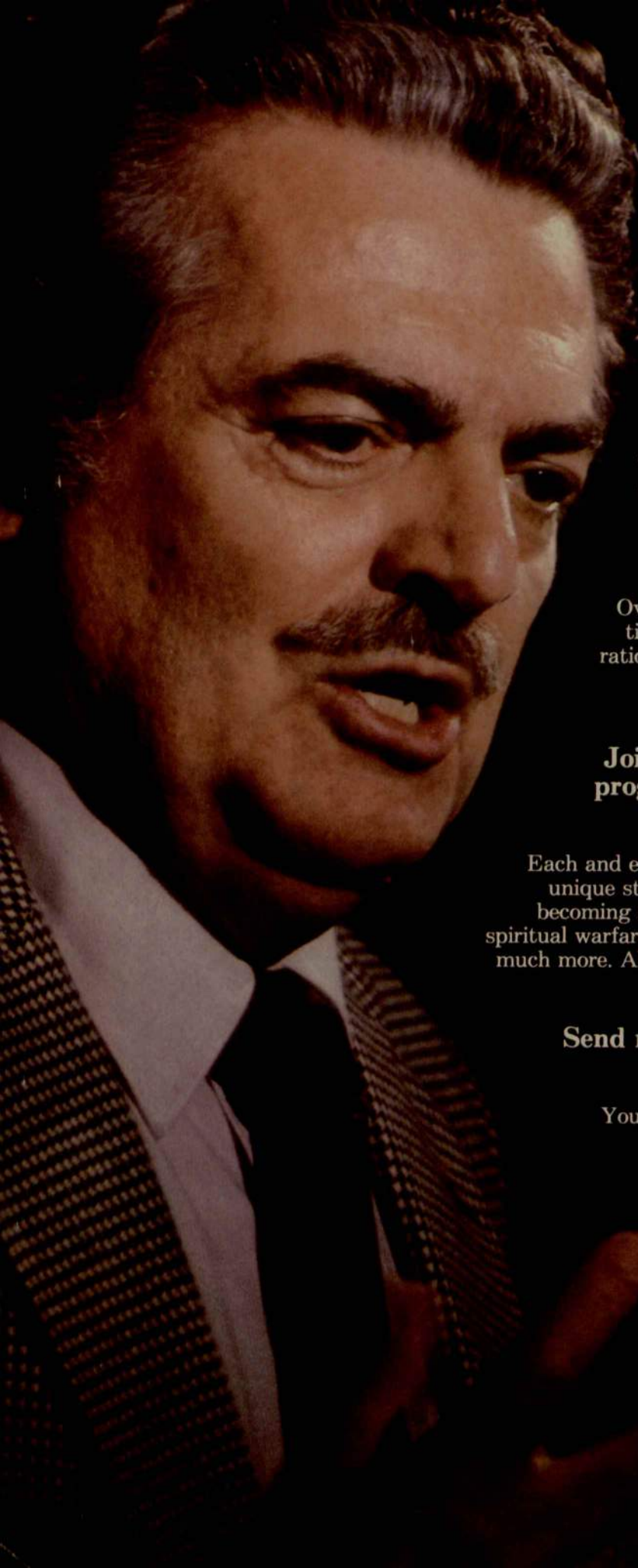
He turned and headed for the river. "Yes, but you'll dry off. And we still have minnows to seine and fish to catch. Next time you won't forget your boots."

My father was right. I did dry off; we did seine minnows; and we did catch fish. And next time I didn't forget my boots. In fact, I never, ever forgot my hip boots again.

But perhaps the most important lesson I learned that summer day in Texas was that we shouldn't always rely on others to carry the load for us—especially the loads we're responsible for.

Some burdens we can share; some burdens we must carry alone. 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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