

ERN BAXTER:
The power of
"a little sin"

BOB MUMFORD:
Living in God's
protection and presence

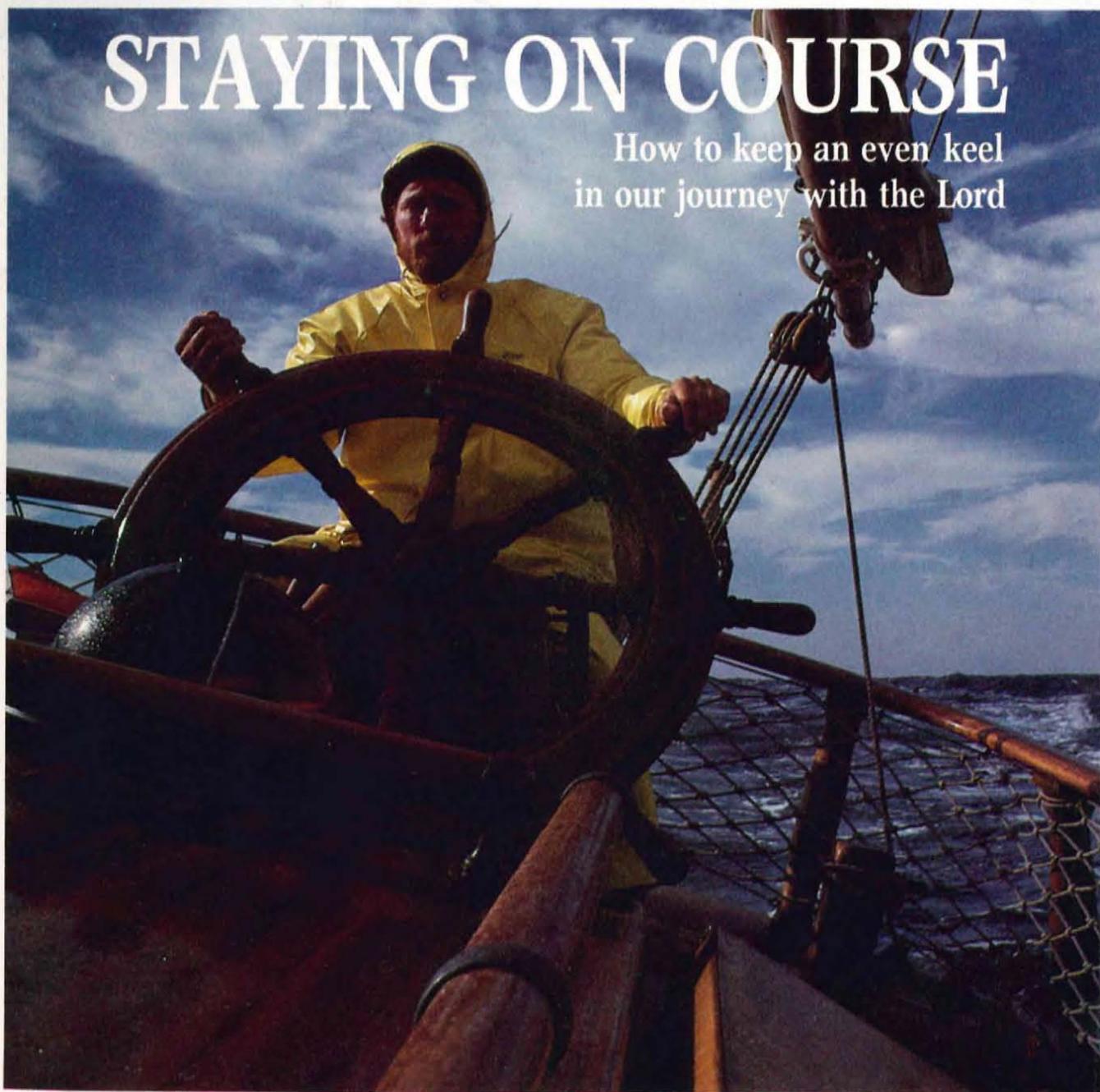
LARRY TOMCZAK:
It's how you finish
that counts!

Magazine New Wine[®]

July 1985 \$1.95

STAYING ON COURSE

How to keep an even keel
in our journey with the Lord



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Vol. 17, No. 7, July 1985

Cover Photograph: John Riise

From total ruin to a most precious possession

Remodeled Saints

BY BRUCE LONGSTRETH

What must be the ugliest building in the world gawks at me from its place overlooking the busy avenue I travel into town. Weeds and trash have accumulated around a large "for sale" sign that offers "the chance of a lifetime" to any eager entrepreneur in the crowds that hurry past.

The Tijuana Country Club was fourth in a series of restaurants that have opened and closed at this location. It was the last owner who bequeathed the present eyesore, thinking a pink Mexican eatery was just the thing to win the town's heart and taste buds. It didn't even come close.

Whenever I pass the vacant pink cantina, I wonder about the future of that ugly place. *Can anything ever prosper where everything thus far has failed?*

One day as I drove by, a scripture came to mind. It was from the letter that Paul wrote to a young convert named Titus:

Christ Jesus...gave Himself for us, that He might redeem us from every lawless deed and *purify for Himself a people for his own possession, zealous for good deeds* (Ti. 2:13-14 NAS, italics mine).

"A people for His own possession"—what an incredible truth! God wants common, everyday, ordinary people who may even be ugly or have failed a lot! But does He ever see us as I see the Tijuana Country Club, as wretched

and worthless? Does He ever consider us too ugly, too far gone, or totally unredeemable?

God never sees fallen humanity that way. In fact, the Scriptures say He freely paid the highest possible price for what appeared to be the poorest investment. But if the price He paid—the life of His only Son—seems unbelievably high, His ultimate plan for His new possession boggles the mind even more.

His goal is that we be completely restored and purified, and displayed as His most prized possession—a holy people, zealous to do noble deeds for their new owner. We are to be changed from absolute ugly into, as one writer puts it, "the crown jewels of God." This is the destiny of God's people.

The focus of this month's issue, "Staying on Course," is God's people pursuing their destiny. If the purpose of God becomes cloudy, zealots become mere church attenders, complacent, and no longer eager to do their Master's bidding. But God's unchanging plan is for us to become holy people, zealous for good deeds.

In "The Trampled Hedge," Bob Mumford calls our attention to an important aspect of becoming a holy people: obedience to God's law. His prophetic insight in this article calls the Church back to the keeping of God's covenant, which is the protective hedge we need for living in a lawless age.

Zealots are often slowed down by debilitating influences, which

the Bible likens to leaven—even small amounts contaminate the entire person. In his article this month, Ern Baxter stresses the need for the Church and the individual to purge themselves of all unrighteous leaven to become the leaven of the Kingdom, permeating all the nations of the world with the life of God.

Then in an excellent article on music, Terry Law says that he sees the Church returning to an emphasis on praise and worship and that it signals something dramatic on the spiritual horizon.

After twelve years of seeing Christian leaders and saints fall by the wayside, Larry Tomczak asks, "God, how can I avoid the temptations that have taken other Christians out of the race?" Larry shares God's answer in five practical steps that are invaluable to any saint eager to have a fruitful walk with God.

Finally, we bring you the inspiring story of a child born with Down's syndrome whose parents fought prayerfully for her life, taking their stand as a holy people. Rachel Laust was born a year after Baby Doe, a Down's syndrome child who was cruelly allowed to starve to death.

With this issue we want to reset our course and refocus our gaze as we pursue God's high calling for our lives. The need has never been greater for a people who through their righteous acts would fulfil the purposes of the God who called them from total ruin to be His own precious possession. □



Bruce Longstreth is editor of New Wine and Fathergram.

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Riding the Wave

Our church is experiencing a new "wave" of the Holy Spirit, as Charles Simpson wrote of in his article "Living and Ministering in the Holy Spirit" (May). My wife and I recently received some deliverance, which has in a sense opened the prison doors for us to walk in greater freedom in the Holy Spirit. I had felt that God was setting us free so that we would be able to help others, but I was not totally sure how to go about it. The article really helped to clarify what we need to do to get more in line with the Holy Spirit's ministry and to follow His leading. We are looking forward to a more productive walk in the days and months ahead. Thank you for a timely and encouraging message.

Lee Munsell
Mission Viejo, CA

Seeing God's Power

Thanks for the interview with John Wimber (May). With his statement that supernatural experiences should occur continually as we encounter the living God, I found myself saying, "Yes, that's right!" How often

I've found security in learning principles but missed the adventure of seeing God's power impact my sphere.

Randall Lemley
Arlington, TX

Need for the Supernatural

Last month's issue (May) with the interview with Dr. Wimber I thought was especially interesting, because I have been a missionary myself and understand the importance of ministering in the supernatural when on the mission field—or any other place for that matter.

Carolyn Watt
Sheridan, WY

Change of Attitude

As I sit here writing this letter, I still wipe the tears away, not from the emotions stirred by Cindy Miller's story, "The Day Nathan Drowned" (May), but because of the work God has just done in my own heart. I had been asking the Lord to give me a mother's heart. I love my three children dearly, however, I also struggled with going back to work rather than staying home chasing after babies. I felt I was

"wasting myself" and that surely there must be something more fulfilling than this. I knew it was my husband's desire and God's desire that I stay home with my children, and I even reminded myself that my children were gifts from God by putting Psalm 127:3 on my refrigerator. I did all the right things with my kids, but God was after me to do it with the right attitude.

As I read the sentence, "His answer came very distinctly: 'Never take your children for granted,'" I knew the Lord was speaking directly to me! I started sobbing and repenting of my attitude toward my children. As I was being cleansed, the Lord told me how much He loved me and that He was my Father. Thank you, Cindy Miller, for sharing your experience.

Marjorie Hotelling
Union Springs, NY

Revival Is a Response

Ken Sumrall's article "Revival in the 1980's" (May) is a timely reminder to those of us who may be getting discouraged or tired of hearing about the great revival "just around the corner." We need to remember that our job is repentance and God's job is revival. If we will do our job, God will do His. Revival is God's response to a humble, penitent people.

William Dieterich
Eules, TX

Amazing Grace

The Lord has been dealing with me about waiting on Him to fulfil His word and being willing to wholeheartedly trust Him to do it. That's His intention and I need to believe Him in it. "Grace for the Impossible" (April) really spoke to me on this. In a time of problems and drought, it has been wonderful to look forward to solid and consistent good news.

Name Withheld

Watering the Desert

After reading "A Hug From Sister Wilma" (May), I laughed for a solid minute, and what a refreshing, cleansing minute that was, because I had been going through a dry spell. My "desert" has indeed been watered by tears of joy.

Jane Boyd
Orlando, FL

Closer to Jesus

"Prayer Meeting in Progress" (April) by Bruce Longstreth has practically put me in orbit. During the past year, Romans 8:34 has become so rich in meaning to me as I've seen Jesus as my intercessor. Also, Larry Christenson's "The Scapegoat" (April) with its abundance of spiritual insight—especially the cleansing depths of Jesus' blood—makes our communion with Him even more powerful. Thanks a million.

Faye Hunt
Dayton, OH

Rejecting Rejection

Your November issue arrived three months late, yet "From Rejection to Acceptance" by Derek Prince was very timely for me. It provided a way for me to bear a trial that had really brought me down. Less than two months after my marriage, my husband abandoned me, but the Lord had already prepared me to deal with rejection because I had read your article. I gave my rejection to Jesus and His grace is sufficient. I was even able to share the insights of the article with a young adult class in my church, and I saw the touch of the Holy Spirit and many teary eyes there.

Dolores Brigoli
Abonitalla
Cagayan de Oro,
Philippines

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J. Prewitt
Henry County Health Center
New Castle, Kentucky

A key to finding God's will for our families

'If It's Not God, We Don't Want It'

BY DICK LEGGATT

One of the toughest jobs we face as fathers is finding the exact path God wants our family to take. It's a difficult process because we often face closed doors, run into obstacles, and get tempted by detours along the way. But the whole family can pull together behind Dad if he makes one standard a priority: If it's not God, we don't want it.

The Lord made this truth real to my family a few summers back when we vacationed at a popular resort. Our excitement was at its peak as we checked in at the office and started the drive to our cabin. But the cabin, instead of being nestled in a secluded, wooded area as we had envisioned, was smack in the center of a parking lot. Once inside the cabin, we felt as if we were sardines packed into a can, stretching the concept of "togetherness" beyond its limits.

My wife, Cindi, and I quickly exchanged glances. We both knew this was not the place where God wanted us to spend the week. I called the office, but found that there were only a few other cabins available—we could look if we liked, they said. So we started exploring.

Most of the other available sites were in even worse settings than ours. Two other cabins seemed a bit more inviting by comparison. But when I called about them, the office informed me that one had been rented in the time it had taken us to drive

over to look at it, and the other had just been requested by a family who had not yet made its final decision.

Our family was a glum group sitting there in that dinky cabin, and I confess I was the glum-mest of the bunch. I thought I had completely missed God. After a few moments, I laid out the situation to the children: "Mom and I don't believe this cabin is what God has in mind for our vacation. Let's ask Him what He wants us to do. But if He doesn't open up something else here, we're going to get back in our car and go to another place, or just head home."

As frazzled as we all were from the trip, the unexpected cabin search, and the disappointing options facing us, I was amazed at the unanimous response: If staying in this cabin wasn't what God wanted for us, we shouldn't do it.

After we prayed, I telephoned the office to check the situation, and the manager said, "The other family decided *not* to take the cabin you looked at. It's available if you want it."

As soon as the children heard me say, "I'll take it," they burst into cheers, happy that we wouldn't have to leave. The rest of the week turned out great. But even better was what God confirmed in all of us through that experience: If it's not God, we don't want it.

Sometimes expediency or con-

venience tempts us to settle for less than what God has in mind, accepting what may even seem good instead of pushing ahead to His best. I've found that if I remember to stop, look, and listen before moving, God will show me His plans.

1. *Stop.* Resist the momentum that could cause a hasty decision.
2. *Look.* Take a few moments to look at the situation from God's perspective. Is the obvious choice God's choice?
3. *Listen.* Gather the family together, commit the situation to the Lord, and listen for His plans.
4. *Move.* Once we're convinced of God's direction, we can move ahead with confidence on the path He is opening up.

Our attitude as fathers needs to be the same as Joshua's: "As for me and my house, we will serve the Lord" (Josh. 24:15 NAS). That can be loosely translated: "If it's not God, we don't want it." When we push through to God's best, not only will our families be blessed, but most important of all, God will be pleased. □



Dick Leggatt, a former editor of New Wine, lives in East Lansing, Michigan, with his wife, Cindi, and their four children.

For more on successful fathering, you may be interested in *Fathergram*, a monthly newsletter that provides insights, tips, and testimonials from fathers who care about their families. To subscribe, see the enclosed card or send \$9.95 (special price) to *Fathergram*, P.O. Box Z, Mobile, AL 36616.

THE WORD

July 1985

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

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

A monthly Bible study by Bruce Longstreth

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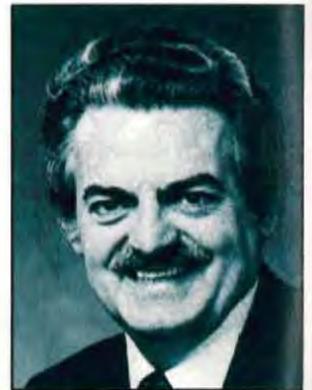


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—Charles Simpson

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—Bob Mumford



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The Trampled Hedge

Seeking to be "free from the Law," the Church has torn down its wall of protection. But through obedience to God's covenant, we can restore it.

BY BOB MUMFORD



Some years ago we held a baptismal service in the church I pastored. Sixteen people were scheduled to be baptized, but in the midst of the service, twenty-two others spontaneously came forward. We were having a marvelous time when suddenly the Lord spoke to me, "I have felt through the leaves looking for fruit, and I have found none."

At first I didn't understand. I had always seen fruit as people being saved. Here people were getting saved right and left but the Lord said He didn't see any fruit. Eventually I realized that what God was saying was not all that complicated. He was looking not only for converts but also for people who would be faithful to keep the content of His covenant, that is, His law.

When Jesus came into my life, I became a covenant person. I took the bread and the cup in my hand, and I yielded my life to His lordship. Then He started searching for something in my life, just as He looks for it in all our lives.

God *expects* a kind of covenant fruit, that is, the keeping of His law, among His people. When He doesn't find it, He removes His protection and His presence from us, and we are exposed to the world. It is then we so easily stray off the course of our Christian walk. But in His grace, God has also demonstrated His willingness to restore His protection and presence if we will only keep His covenant. This is the message of Jesus in John chapter 15:

"I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing. If anyone does not abide in Me, he is thrown away as a branch, and dries up; and they gather them, and cast them into the fire, and they are

burned. If you abide in Me, and My words [laws] abide in you, ask whatever you wish, and it shall be done for you. By this is My Father glorified, that you bear much fruit, and so prove to be My disciples" (vv. 5-8 NAS).

God's Vineyard

The prophet Isaiah also spoke of a vineyard that the Lord *expected* to produce good fruit. God planted it in the earth and gave it the best of care and cultivation. When it failed to bear good fruit, He announced through the prophet His intentions:

"And now, O inhabitants of Jerusalem and men of Judah, judge between Me and My vineyard. What more was there to do for My vineyard that I have not done in it? Why, when I *expected* it to produce good grapes did it produce worthless ones? So now let Me tell you what I am going to do to My vineyard: I will remove its hedge and it will be consumed; I will break down its wall and it will become trampled ground. And I will lay it waste; it will not be pruned or hoed, but briars and thorns will come up. I will also charge the clouds to rain no rain on it." For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah His delightful plant. Thus He looked for justice, but behold, bloodshed; for righteousness, but behold, a cry of distress (Is. 5:3-7 NAS, italics mine).

The hedge God placed around the Israelites set them apart as a peculiar people. What made them unusual was their righteous response to life. They responded to both their God and each other differently than the heathen. They treated their children, their

finances, and their property differently. Their unique and righteous response to life was the hedge about them. They were a people set apart and protected by God.

But when they did not produce fruit, when they failed to respond righteously, their protective hedge was trampled. I would like to suggest the hedge was first trampled from within by people trying to get out. "We don't want to be bound by the law of God!" they said. "We'll conduct ourselves as we 'feel led'!" Many of us know some who have been so "led by the Spirit" that they have even left their wife or husband to find a new one.

But the Lord said, "Why do you want to trample the hedge? The thing that makes you a peculiar people is the covenant law I gave you. If you would only realize how valuable it is, you would never kick against it." But the restrictions of God's law were not something they would tolerate, so they rebelled and trampled the hedge from the *inside*. And God responded, "That's all right. I will remove the hedge from the *outside* so that it no longer bothers you." He took the hedge away and the world came in.

It is an interesting scriptural phenomenon that up to a certain point in Israel's history, the Lord was known as "the God of heaven and earth." During Israel's captivity, He became known as "the God of heaven." This change in identification suggests that He gathered His presence and protection, withdrew into the heavens, and watched from above. The destruction that followed has seldom been equaled. Through the centuries nation after nation swept over Israel. Finally Titus, a Roman general, stood and wept at the walls of Jerusalem in A.D. 70, and as he viewed the awful destruction of

the people, said, "God, I want to bring You to record this day. I did not do that."

Ark of the Covenant

Another picture in the Old Testament that helps us understand what happened to Israel is the ark of the covenant. The tablets of the Law rested in the ark along with the manna and Aaron's rod that budded. These three articles represent the New Testament reality of Christ the lawgiver, Christ the bread of life, and the authority of Christ the Lord.

The tablets containing the commandments were in the ark, and the Shekinah glory rested on the mercy seat on top of it. The law of God dwelt in the ark, and the presence of God rested on it. That suggests that God's glory always rests on His Word. When Israel rejected the Law, God's presence departed until a new ark of the covenant—Jesus—came (see John 1:14). In Him dwells the Law, as well as bread and authority. Jesus said, "I didn't come to do away with the Law, in fact, my whole life's purpose is to walk out the content of the covenant. I come to do Thy will, O God" (see Matthew 5:17-19 and Hebrews 10:7).

The Holy Spirit—the Shekinah glory—rests on Jesus without measure because the Law, which is the content of the covenant, is within Him—Old Testament and New Testament. God wants to write His laws on the tablets of our hearts as well so that as the Law dwells within us, His glory will rest upon His Church.

When God's glory departed from the ark, religious activity continued but the divine presence was gone. The same thing has happened throughout the history of the Church. And, oh, how I long for the glory to return!

"We don't want this bondage!"



God took His protective hedge away from Israel and the world came in.

shouts the Church. And there is a mass exit from within the confines of God's hedge. Today there is little difference between the Church and the world. *Emerging Trends* reports from its surveys:

Little difference is found in the ethical views and behavior of those who go to church and those who don't when it comes to lying, cheating, pilferage

and non-reporting of theft.¹

God's hedge is trampled from within and removed from without, and we live today in an anti-nomian, or lawless, society that rejects God's law. Most Christians believe they don't need the Law—that it is no longer applicable. However, Jesus came to fulfil the Law. And the Holy Spirit has come to enable us to

fulfil it:

There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, *in order that the requirement of the Law might be fulfilled* in us, who do not walk according to the flesh, but according to the Spirit (Rom. 8:1-4 NAS, italics mine).

Jesus is the only man who lived a sinless life, and that sinless life has been deposited to our account. If we have the Spirit of Christ, we must have a love for His law. We may fail in trying to be faithful to it, and when we do, there is no condemnation. But in our heart, we should be able to say, "I love Thy law, O Lord."

Changing Direction

How are we going to get the Church once again to move in the direction of God's law? If we were moving toward God's law, even if we fell flat on our faces, at least we'd be pointing the right direction. But right now we're going the opposite way. How do we get a society that is immersed in an antilaw mentality to agree with the Apostle Paul, as he said in Romans chapter 7, that the Law is "holy and righteous and good," that "the Law is spiritual," and that we should "joyfully concur with the law of God in the inner man" (vv. 12, 14, 22 NAS)?

We need a prophet like Hosea to call us back to God's purpose. I used to visualize a prophet as a man wearing a leather girdle with a locust leg hanging out of his mouth. Wild-eyed and eccen-

tric, he arrives on the scene and rebukes everyone. But as I have studied the biblical prophets I have seen that their role was really to reinstitute the content of the original covenant that God made. Israel continually drifted from the original covenant, and the prophets' job was to call the people back to obedience and faithfulness.

In Hosea 4:1 the prophet says:

Listen to the word of the Lord, O sons of Israel, for the Lord has a case against the inhabitants of the land, because there is no faithfulness (truth) or kindness (loyalty) or knowledge of God in the land (NAS).

What Israel lacked was loyalty and faithfulness to the Law. Hosea, acting as God's lawyer, calls the nation of Israel to court. Israel is the accused and Jehovah is the accuser, charging it with unfaithfulness and disloyalty. The specific violations are found in verse 2: "There is swearing, deception, murder, stealing, and adultery" (NAS). Here God's covenant, as expressed in the Law, is clearly violated.

However, it's not always easy to get people to admit their guilt. When a police officer tells us, "My radar indicates you were doing seventy miles an hour in a fifty-five zone," our first response is, "Well, there must be something wrong with your radar."

But a violation is a violation and the penalty for wilful violation of the covenant is inevitable. The effects of our disobedience eventually come back around like a boomerang and hit us in the back of the head. If I say, "Well, I've broken the Law, and I've gotten away with it," the prophet says, "No, you haven't gotten away with it. The result just hasn't hit you in the back of the head yet."

I've watched the Lord collect Sabbaths from people. I heard a man say, "I'm too busy to take a Sabbath." Later he had a heart attack and was forced to stay in the hospital for six months of rest. Some theologians say that the seventy years the Israelites spent in captivity represented precisely the number of Sabbaths they owed God.

Back to the Wilderness

What is the answer for the people who have been found guilty of violating the covenant? I think it is found in Hosea 2:14-15.

"Therefore, behold, I will allure her, bring her into the wilderness, and speak kindly to her. Then I will give her her vineyards from there, and the valley of Achor as a door of hope. And she will sing there as in the days of her youth, as in the day when she came up from the land of Egypt" (NAS).

It's what I would call "another trip around the mountain." I'm in the land, and I don't fulfil the content of the covenant. The presence of God lifts from me. And He says, "I'd like to see you take another journey through the wilderness to this nice little place called Achor." *Achor* means "weeping" or "trouble." In this place of tears I suddenly find a new sense of my need for God.

This passage also helps us to understand why God deals with some people the way He does. It helps us to see why some people go through certain financial crises or physical problems or some spiritual wilderness until God has written His law on their hearts. If we fail to learn our lesson, God says, "I'll take you through it again."

How many of us have failed the third grade eight times? I've said, "Lord, I don't mind trials. I



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All in the August *New Wine*

just don't want the same one over and over."

God says, "I've been trying to write something on the tablets of your heart: *'Thou shalt not covet!'* But you haven't learned it the first three times through."

"What is it you want me to learn?" I ask.

"Thou shalt not covet!"

"It is written," I finally respond. "I don't want anyone's car. I don't want anyone's wife. I don't want anyone's ministry. I don't want anyone's checkbook. I don't want what anyone has. I want to be a whole person. I want to live free from covetousness." I don't know how many trips it takes but I thank God He doesn't let up on us until His law is written on our hearts.

Repent and Return

The amazing thing to me is that with all of Israel's unfaithfulness, God was faithful to call His people back to the content of the covenant.

Return, O Israel, to the Lord your God, for you have stumbled because of your iniquity. Take words with you and return to the Lord. Say to Him, "Take away all iniquity, and receive us graciously, that we may present the fruit of our lips" (Hos. 14:1-2 NAS).

What words do we take to the Lord? We need to say, as King David, who had himself deliberately sinned and broken God's covenant, "Create in me a clean heart, O God, and renew a steadfast spirit within me" (Ps. 51:10 NAS).

When we repent and return to God, His promises become ours once more. Hosea goes on to say:

I will heal their apostasy, I will love them freely, for My anger has turned away from them. I will be like the dew to Israel; he

will blossom like the lily, and he will take root like the cedars of Lebanon (Hos. 14:4-5 NAS).

If I could stand on the Empire State Building and shout something to this country, I think it would be, "Hear, O America, God has blessed and prospered you and girded you around with a hedge for some three hundred years. But you have been unfaithful to His covenant and judgment is coming."

Now I know the kingdom of God and America are not synonymous. But our nation was founded on covenantal promises, and we have departed from those covenants. Ruth Graham says, "If God doesn't judge America, He's going to have to resurrect Sodom and Gomorrah and apologize to them."

I would say, "Lord, have mercy on us. Cause us to return to You. Purge us from our iniquity." I believe that as a people we need to take the cup and the bread and make a new commitment to the Lord. We must refrain from trampling God's hedge of protection. If by the Spirit of God we will walk faithfully in the content of the covenant, His glory, His grace, His joy, and His provision will once more rest upon us. □

Footnote

Emerging Trends, Princeton Religion Research Center, Vol. 7, No. 2 (Princeton: 1985), p. 5.



Bob Mumford 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. They have four children, Beth, Keren, Bernard, and Eric.



Scripture says, "A little leaven leavens the whole lump."
The choice is ours: We can be the leaven of unrighteousness or

The Leaven of the Kingdom

BY ERN BAXTER

I returned a few years ago to a city where I had once pastored to officiate at the funeral of an old friend. I had been away for a long while, so many people wanted to greet me. After the service, as I embraced one friend, I noticed a young couple that had not spoken to me moving away from the scene. I asked my friend, "How are they?"

"Not too well," he said. "After you left the city they were bitter.

Their parents served them roasted Baxter for breakfast, lunch, and dinner every day until they became so bitter against both you and the church that they turned their backs on Christianity."

Whether their parents had right reasons for roasting me three times daily is beside the point. The point is, they infected those young people with hatred, which eventually turned them against God.

Our words, our actions, and our lives are all like leaven, or yeast, which cannot remain inactive and isolated—it permeates every part of the substance in which it is put. Those parents let the yeast of hatred work in their children until it destroyed them spiritually. We can be like those parents, or we can be the leaven of righteousness—the choice is ours.

In the Scriptures, Paul ad-

dresses two churches that were infected with bad leaven, and gives us keys for ridding ourselves of it. Jesus, on the other hand, shows us a picture of good leaven and the potential it has—the potential we have for accomplishing His purposes on the earth.

Gifts and Sin

Looking first at how we can clean out the bad leaven, we turn to the Corinthians. One New Testament scholar bluntly said there are two things for which the Corinthian church is noted: spiritual gifts and sin.

If someone asks about spiritual gifts, we read to them from Paul's first letter to the Corinthians. If someone asks, "What is carnality?" we turn to the same book. Is it possible that a church could be so spiritually gifted and so sinful at the same time? Yes, because a little leaven—the sin of carnality—worked slowly but steadily on the Corinthians until it permeated the entire community. Yet they never saw what was happening; they judged their spiritual condition by their gifts, not by their sin.

The Corinthian condition is still at work in many churches today. Thousands of people believe that just because they are charismatic, that is, endowed with spiritual gifts, they are automatically sanctified. But one doesn't necessarily follow the other. Charismatic gifts are just that—gifts from God. We cannot earn them. The issue is how we use them and how we grow in them.

A child who doesn't grow up becomes arrogant, self-centered, and irresponsible. A carnal Christian is one who is born again, but who hasn't grown up behaviorally. The Corinthians never grew in the use of the gifts that God had given them. "Grace is cheap," they said. "We like it because we can do what we want."

It was Paul who had brought the gospel to Corinth, and for a time the people saw him as their spiritual father. But when he tried to warn them about their true spiritual condition, they turned on him. Their arrogance against apostolic authority came out of a misunderstanding of Paul's teaching on the grace of God. They thought he was saying that God saved them so that they could do what they wanted.



The leaven of carnality permeated the Corinthian community.

What he taught was that it was God's predestined purpose for them—and for us—to be conformed to the image of His Son. God didn't save us by grace so that we could develop in disgrace. He saved us by grace so that it could touch every area of our lives until we become walking manifestations of His beauty.

A Corrupt Congregation

The leaven continued to work in

the Corinthians' lives. Once it produced an arrogance against apostolic authority, the next result was corruption in the membership. Paul admonishes them:

In spite of all your spiritual gifts—five people prophesy at the same time while twenty-seven are all talking in tongues—everyone knows there's fornication and illicit sexual activity among you. There is even a man living with his stepmother! Even worse is your attitude—puffed up and arrogant. "How can it be wrong?" you say. "Did you hear those prophecies this morning? Did you ever hear a congregation talk in tongues like this one does?" (1 Cor. 5:1-2, free translation).

Paul never suggests for a moment that their spiritual gifts are not valid. Instead, what he says is, "Your gifts are genuine, but you are rotten."

When he warns them to take action, he metaphorically speaks of leaven. "Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough?" (v. 6 NAS). He knew that if the leaven of carnal boasting and permissiveness was not stopped, it would ultimately contaminate everything it touched.

Correcting Carnality

How do we deal with the problem? I would suggest the key to correcting carnality is found in three steps. First, we must reverse our conduct. Paul says, "Clean out the old leaven, that you may be a new lump" (v. 7 NAS). We cannot harbor the old leaven, because by its very nature it will not stay dormant. Just as yeast permeates an entire lump of dough, the old leaven in our lives will color our entire personality. The only way to get rid of it is to repent and change our ways. It is never too late to do

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this. It might be extremely difficult and cause us pain, but God offers us the constant opportunity to reverse our conduct.

The second step of correction is to *relate* to Christ, the Pass-over Lamb sacrificed for us (see verse 7). It is not self-effort that gets rid of bad leaven. It is the fact that at the cross, Jesus Christ took our unrighteousness and sin and vicariously bore them away. Sin has no legal claim to any part of us—not our personality, our family, our business; not our thinking or our activities; not our church or city or nation. By His death on the cross Jesus Christ legally outlawed unrighteousness forever. He trampled sin under His feet. He ground the skull of Satan under His holy heel and said, "You're finished forever."

The third step of correction is to *restructure* our convictions. Too many gospels being preached today leave room for a little sin. But the scripture says, "A little leaven leavens the whole lump." Jesus did not say, "I am going to take away all your major sins; some of these minor ones are okay." The minor ones can become major overnight. He dealt with *all* sin.

If He hadn't—if He had left even one small sin—it would have pinned Him to death. He would have pulled and strained at death and said, "I'm supposed to rise. What's holding Me?" And a Holy God would have thundered from His throne, "You missed one little sin at Calvary."

But in reality, Jesus didn't miss anything. He dealt with sin so completely and effectively that when the time came for Him to rise from the dead, sin, Satan, and unrighteousness all stood judged and chained, helpless to impede Him. With holy glee, He laughed at them, and casting aside the fetters of death, He strode triumphantly into the

future to become the man on the throne of God destined to lead a new humanity into eternal life.

In responding to the grace of God, we cannot harbor the slightest violation of the divine desire for us. There is no place for continuing in sin. If we do, it is at the risk of having it permeate our personality and the whole context of our lives. Many Christians are so much less than they could be because they did not



The leaven that permeated the Galatians was the sin of legalism.

deal with certain sinful leaven years ago, leaven that has continued to pervade and paralyze them.

Galatians and Grace

The Corinthians had said, "Oh, I like that gospel of grace. You can do what you like." But the Galatians had a different response to God's offer of free grace. The leaven that permeated their ranks was not the sin of

license but the sin of legalism. They looked at the Corinthians and said, "Your answer is too easy. There has to be a catch somewhere. No one gets something for nothing. Sure, Paul told us to simply trust Jesus and freely receive the Holy Spirit and walk in His light, but we'd feel much better if we could depend on something more than the grace of God—just to make sure."

When we fail to fully accept God's offer of free grace and salvation, when we feel that we must do something "extra" to ensure it, that is legalism. Then we are relying on our "works" and not solely on Jesus' atoning work on the cross. Paul says if we are relying on grace, it must be one-hundred-percent grace. If it's works, it's one-hundred-percent works. The two cannot be mixed. Grace gives everything and although it demands a response, it requires nothing in payment. Works, on the other hand, demand to be paid for. If we believe anything we are doing is eventually going to merit our salvation, then our salvation is payment for works, not a gift of grace.

Paul is blunt in his statement to the Galatians:

You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified?...Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? (Gal. 3:1, 3 NAS).

The Galatian error was threefold: a false view of Christ's atonement, a false view of the Holy Spirit, and a false view of themselves.

False View of Christ

Paul says, "If righteousness comes through the Law, then



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ness that God is indeed a *living* God.

The Lord will undoubtedly have some surprises for us. Our understanding and experience of spiritual power may come in for some divine revision! We believe that the Lord has prepared wonderful things for us to walk in together at the Fourteenth International Lutheran Conference on the Holy Spirit.

Larry Christenson,
Conference Chairman

THE PROGRAM

TUESDAY, AUGUST 6

- 1:00 P.M. Registration opens at the Minneapolis Auditorium
7:15 P.M. Opening Service at the Minneapolis Auditorium
Speaker: Larry Christenson

WEDNESDAY, AUGUST 7

- 8:30 A.M. Prayer Service—Central Lutheran
9:30 A.M. Sessions—Minneapolis Auditorium
Bible Study: Michael Harper
Speaker: Del Rossin
1:30 P.M. Workshops—Minneapolis Auditorium
3:00 P.M. Workshops—Minneapolis Auditorium
7:15 P.M. Evening Service—Minneapolis Auditorium
Speaker: John Wimber

THURSDAY, AUGUST 8

- 8:30 A.M. Prayer Service—Central Lutheran
9:30 A.M. Sessions—Minneapolis Auditorium
Bible Study: Michael Harper
Speaker: Winkey Pratney
1:30 P.M. Workshops—Minneapolis Auditorium
3:00 P.M. Workshops—Minneapolis Auditorium
7:15 P.M. Speaker: Terry Law

FRIDAY, AUGUST 9

- 8:30 A.M. Prayer Service—Central Lutheran
9:30 A.M. Sessions—Minneapolis Auditorium
Bible Study: Michael Harper
Speaker: John Wimber
1:30 P.M. Workshops—Minneapolis Auditorium
3:00 P.M. Workshops—Minneapolis Auditorium
7:15 P.M. Speaker: Jim Roberson

SOME OF THE PARTICIPANTS

John Wimber: Pastor, Vineyard Christian Fellowship and Vineyard Ministries; adjunct faculty in church growth, Fuller Theological Seminary, Pasadena, California.

Winkey Pratney: Well-known author and lecturer from New Zealand, currently residing at the Agape Force Ranch, Lindale, Texas.

Terry Law: President and founder of Terry Law Ministries, Tulsa, Oklahoma. This ministry has a daily radio broadcast, teaching tapes, publications, crusades in the United States and Canada, and worldwide outreach with Living Sound national teams.

Michael Harper: Internationally known author and keynote speaker; executive director, Sharing of Ministries Abroad, West Sussex, England.

Mrs. Jeanne Harper: Michael's constant companion and supporter.

Larry Christenson: Director of the International Lutheran Renewal Center (ILRC); internationally known author and speaker.

Del Rossin: ILRC coordinator of pastoral and parish renewal; pastor, Faith Lutheran Church, Geneva, Illinois.

Jim Roberson: Pastor, Our Savior's Lutheran Church, Albany, New York.

Christ died needlessly" (Gal. 2:21 NAS). If there is anything in us that could give us the right to get into heaven, then the Father did not need to send Jesus. Christians who hold the Galatians' view of grace and salvation will forever analyze their every move and motivation, desperately trying to measure up.

When Peter walked on water, he was fine until he decided to analyze what he was doing—the analysis nearly killed him. Like Peter, for a while we may get along fine in our Christian walk because we're looking straight ahead and keeping our eyes on Jesus. But someone says, "Watch your walk, Brother. Watch your walk!" So we take our eyes off Him and look at our feet to analyze what's going on—and we fall in a heap. Analyzing our walk and striving to add our own good works to it will not carry us across the finish line. Only God's redeeming grace will give us the victory. The Bible gives us the whole principle:

Let us run with endurance the race that is set before us, fixing our eyes [not on ourselves and our good works, but] on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God (Heb. 12:1-2 NAS).

False View of the Spirit

The second Galatian error was a false view of the Holy Spirit. "This is the only thing I want to find out from you," Paul says. "Did you receive the Spirit by the works of the Law, or by hearing with faith?" (Gal. 3:2 NAS). God didn't fill us with the Holy Spirit because we deserved it. He gave us the Holy Spirit as a free gift to enable us to walk in the same kind of victory our Lord

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Jesus Christ walked in. Such a victory requires utter dependence on the Holy Spirit.

We cannot fulfil the lusts of the flesh while walking in the Spirit, because we cannot be in two places at the same time. Many people believe we must fight the flesh. But we don't have to—it is already dead in Christ's cross. We are simply to walk in the Spirit, "speaking to one another in psalms and hymns and spiritual songs, singing and making melody...to the Lord" (Eph. 5:19 NAS). Then we won't have to worry about fulfilling the works of the flesh.

False View of Self

The third Galatian error was the false view they held of themselves. Take it from one who knows, we're never going to be a success in ourselves! Our disappointment with our failures really says we are still expecting something from ourselves. "Oh, I did it again," we say. Sure, we did it again. We will do it again and again and again until we acknowledge that we are totally dependent on God's grace. Don't ever forget it. The moment I begin to think, *I've been doing pretty well lately, so I'll try it on my own again*, I'm on a road to failure and defeat.

The solution to the Galatian error is the same as the solution to the Corinthian error: We must purge the old leaven. Galatians 5:1 exhorts us to "keep standing firm and do not be subject again to a yoke of slavery" (NAS). We must get back to the liberty of the gospel. We must get back to Christ. We must accept once more the adequacy of His sacrifice. We must receive again the fullness of His Spirit. We must acknowledge once more that we are descendants of Adam. In ourselves, we don't have the power to do anything. We are powerless, broken, and beaten! But Jesus raised us

and filled us with His Spirit! He set us on the path to victory. He is still the answer. We must keep our eyes on Him and go where He is heading and purge out that other leaven.

When we have purged out the old leaven of carnality and returned to a walk in the Spirit, when we have purged out the leaven of legalism and accepted the complete work of Christ on our behalf, we can go on to become the leaven in the Kingdom that God intends us to be.



**Kingdom leaven
will work until the
kingdoms of this
world become the
kingdoms of our
God.**

The Good Leaven

Finally, we need to see that the Scriptures offer not only negative uses of leaven as a symbol—as we've seen in Paul's letters to the Corinthians and the Galatians—but also positive uses. Jesus gave us a marvelous parable showing that leaven can also be good: "The kingdom of heaven is like leaven, which a woman took, and hid in three pecks of meal, until it was all leavened" (Mt. 13:33 NAS).

This is the only passage in

which the permeating qualities of leaven are mentioned without any negative connotations. Jesus declared that the kingdom of God, His gospel, and His redeemed subjects have been sown in the dough of human society and that their leavening effect is at work. His leaven will permeate the whole. By its very nature the kingdom of God cannot be resisted forever. Eventually, the nations will fall prostrate at Jesus' feet and crown Him Lord of all. Kingdom leaven will work until the whole of creation is leavened, until the kingdoms of this world become the kingdoms of our God. The leaven will continue working until the knowledge of the glory of the Lord shall cover the earth, as the waters cover the sea, and until the nations walk in the light of the redeemed community's radiated glory.

On, O blessed leaven, on with your silent, secret, successful journey! On to Africa and India and South America. On through the western hemisphere, through the eastern hemisphere, through the islands of the sea. On, O blessed leaven! Circulate through city government, county government, state government, national government, and international government. God speed you on your journey! Permeate the whole until all creation joins in praise to the triumphant grace of God and His Son, Jesus Christ, who sits forever upon His throne. Amen. □



Ern Baxter, a long-time leader in the charismatic renewal, is a member of the Integrity Communications Board of Directors. He and his wife, Ruth, live in San Diego, California, where he is involved with South

Coast Christian Fellowship. His time is divided between working with the fellowship and traveling in ministry.

Moving in faith, a young woman struggles with

Dollars and Sense

BY DIANA SCIMONE

"I really like it," the woman standing in my doorway told me. "I'll think about it and call you in a few days."

I've heard that before, I thought as I closed the door behind her, at least a dozen times. Maybe I should just give up, I sighed. After all, I was trying to do something many people consider impossible: sell my Washington, D.C., condominium without a real estate agent.

It seemed so easy when I started. I was certain God was calling me to move to Mobile, Alabama, to join a church there, so I relied on Him to help me take care of all the loose ends—such as selling my condominium and saving me the percentage that usually goes to a realtor.

I spent evenings and weekends typing notices and tacking them on bulletin boards all over the neighborhood. I followed up every lead, and held an open house each weekend. I even took the advice of a friend and simmered a concoction of cider, cinnamon, and nutmeg on the stove to fill every room with a spicy scent. "They'll get a warm, cozy feeling about your place," she had told me.

"Sure smells good in here," prospective buyers would say. "You must have baked something yummy this morning." But it did nothing to generate a sale.

The months dragged by and before long I had exhausted every lead—as well as my enthusiasm for the project. I was anxious to begin a new chapter in my

life, but I couldn't do a thing until the condominium sold. I even toyed with the idea of packing up and turning the sale over to a realtor, but I dismissed it as illogical. After all, I reasoned, doesn't a home sell quicker when there's furniture in it? And what if it didn't sell? I'd end up paying a mortgage on an empty condominium. What if it *never* sold and I had to fly back to Washington to rent it out? And how would I keep an eye on tenants a thousand miles away?

For the hundredth time, I telephoned John, who would be my pastor in the city I was moving to. "What am I doing wrong?" I asked him.

There was a pause at the other end of the line while he weighed my receptivity to what he was about to say. "The condominium sale shouldn't determine your timetable, Diana. You already believe it's God's will for you to move. I think you ought to consider turning the sale over to a realtor."

There was an even longer pause as I absorbed what he had said. It confirmed what I knew deep inside: God was asking me to trust Him, even in something so seemingly illogical. The next day I called a realtor, and she came by that evening. She quickly gave me a stack of forms, then made herself comfortable on the couch and asked why I was moving.

"Er, um, uh..." I hedged. "I'm joining a new church."

"And you're moving halfway

across the country to do it?" She wasn't being sarcastic—just inquisitive.

I smiled at her. "People move for jobs, for school, even for love—why not for God?" As I watched her reaction, I could tell something was going on inside.

"What kind of church is it? And how do you know God wants you to join it?" she asked.

I explained that I was a Christian, and that I had been searching for a church where I could find good pastoral care. I had looked in Washington, and even though there were many good churches there, it became obvious God wanted me in Mobile, where my sister and her husband were living.

We ended up talking for two hours as she explained that she hadn't been to church in years, but felt as if she was "searching for something," although she didn't know what. Nothing dramatic happened that night—not on the outside, at least—but I sensed God was doing something in her life.

Finally, we got back to the condominium sale. I told her I wanted three days before signing the contract, just in case someone called back.

I had only a day to go when one of my cold prospects suddenly turned hot—so hot that within just three weeks we signed all the sales papers and I moved.

I still don't know if God arranged it that way so that I would take a step of faith and trust Him in something that didn't make a bit of sense to me, or if He just wanted me to share Him with someone else. Looking back, it was probably a combination of both, because in His perfect timing everything worked together for good. □

Diana Scimone is an editorial assistant for New Wine Magazine.



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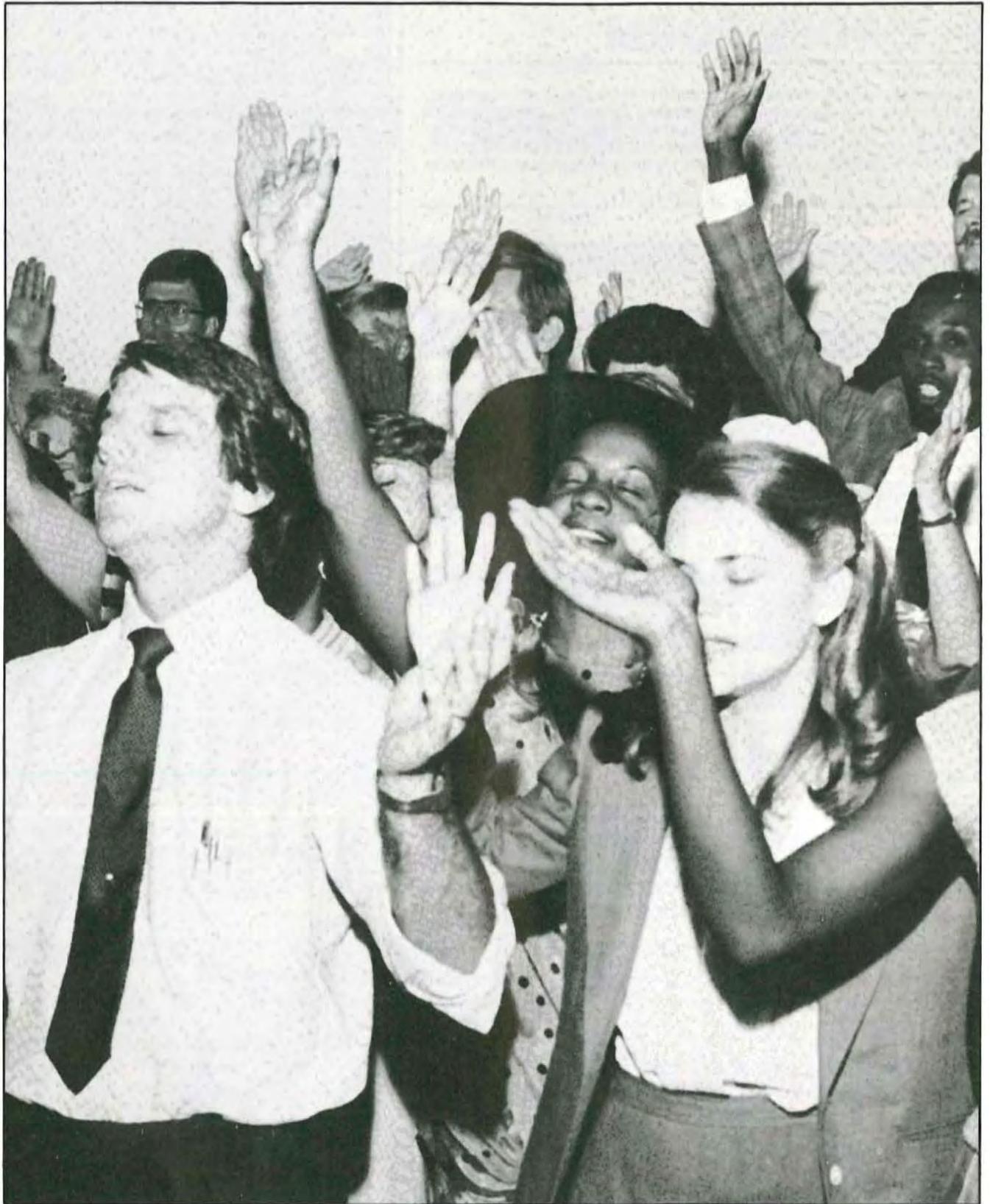


Photo by Chris Poole

CALL TO WORSHIP

God is looking for a people who will offer up the incense of praise to His throne.

BY TERRY LAW

A week before the Soviet invasion of Afghanistan in 1979, our music team, Living Sound, was in the Soviet Union. As we were on our way to a concert one evening, we drove through a blinding snowstorm, narrowly escaped an accident, and finally arrived at our hotel bone tired at eleven o'clock. One of the leaders of the underground immediately came up to us in the lobby. He had five hundred young musicians waiting for the group to perform, and they would not go home until it did. The team began singing at one in the morning and finished just before dawn.

One person in the audience that night was a young woman who was the foremost composer of contemporary music in the Soviet Union. A member of the Supreme Soviet, she was truly a professional in her field. After the performance, she said something significant to us: "I've heard music from all over the world, but I've never heard music like I heard it tonight. I can tell by the way the chords flow and by the way you sing

that there is something there. It is spirit. And when you sing, I feel it here," she said, pointing to her heart. She didn't realize it, but she was responding to the Holy Spirit in the music.

Music, which was created by God, has a tremendous ability to move us—either for good or for bad. God has specific intentions for music, but Satan has perverted them. The devil is stirring up his forces to come against God and the Church, and he is using music, the area of his special anointing, to do it. For us to win the battle, we must be prepared. That means learning the enemy's strategy, as well as listening to what God is saying about His counter-strategy.

Fallen Angel

To understand how Satan intends to accomplish his goals, we must first look at the origins of music. God created a race of beings called angels, and to lead them He created three archangels. Lucifer, an angel of praise, was one of them. Ezekiel 28:13 describes Lucifer: "The workmanship of thy tabrets and of

thy pipes was prepared in thee in the day that thou wast created."

The word *tabret* is an Old English word for "tambourine," a percussion instrument. It indicates Lucifer had the ability to create rhythm and beat. The mention of pipes, or wind instruments, as opposed to a single wind instrument, means he was also able to make harmony and chords. And Isaiah tells us he had stringed instruments as well. "Thy pomp is brought down to the grave, and the noise of thy viols" (Is. 14:11). These instruments represent the total spectrum of an orchestra, and Lucifer had all of them built right into himself from creation.

God anointed Lucifer to be a master musician. As an archangel, he led all the other angels in worship, so he was the choir director of heaven's angels. Ezekiel chapter 28 calls him "the anointed cherub that covereth" (v. 14). I believe Lucifer was created to cover the glory of God with his music.

If Lucifer was the master musician of heaven, and if as an archangel that is what he was

created for, that tells us something fundamental about music: God created it and ordained it to be used for worshiping Him. He did not create it for any secular purpose. It was created to cover the glory of God. That will always be His purpose for music.

Fall of Music

God created Lucifer with a special anointing, but he got his eyes on his own beauty. The very being who was created for worship perverted the reason for his own creation; he desired to be worshiped himself. Filled with pride, he said, "I will be like the most High" (Is. 14:14). As a result, he and a third of the angels of heaven were cast out of God's presence.

When Lucifer fell, music fell with him. He then turned a gift that was created for worshiping God into something earthly, sensual, and devilish. The same anointing is still on him, and with it he is creating a counter-culture against the cause of Almighty God. He has the powerful ability to create music, and he creates it for his worship.

Today the occult is inextricably intertwined with the secular music scene. The words in songs by many popular artists indicate that Satan is behind them; some openly talk about him as their leader. He is the one causing the craziness that happens to audiences as they sing and dance and raise their hands and worship their god.

Music has the potential for stirring us for good or bad because the spirit behind the music affects us. We don't realize it, but that spirit is reaching out and touching us, making things happen that we don't understand. That's why when Living Sound sings in the Soviet Union, people, such as the composer I mentioned, are impacted by the Holy Spirit without knowing it.

Satan is getting nervous. He knows the end is near, and he is raising music to a frantic pitch. The warfare of the eighties is going to be in the area of music as a battle rages for the souls of young people. If we want to remain in the battle, we've got to find out where the enemy is going, so we know how to get there first.

The Enemy's Strategy

Through a conversation with a good friend of mine, I began to

The warfare of the eighties is going to be in the area of music as a battle rages for the souls of young people.

understand some of the enemy's strategy for this decade. I saw my friend a few years ago when he had just flown in from California, and on the plane happened to sit next to the manager of the biggest rock-and-roll band in the world. When he related to me the conversation that they had, I was shaken to the core.

My friend told me first of all that he was shocked at the intelligence of this man—he was a musical genius. He asked him what he thought was the future of rock and roll. This was his answer:

"If you study rock music, you'll see it has gone through four phases, each one appealing to one side of the human personality. In the late 1950's and early 1960's, we appealed almost entirely to sex. In the late 1960's and early 1970's, we moved young people into a new area of consciousness in terms of their spirit. We got them involved in causes. It was then that drugs became a primary association with the rock culture. In the late 1970's, we moved them into an addictive form of rock and roll called punk or new wave. The music was not really predicated on talent, but mainly we were trying to create an addiction to violence."

And then he explained the fourth phase. "We have discovered the best motivation that there is to buy a product—the best motivation in the world—is religious commitment. No human being ever makes a deeper commitment than a religious commitment, so we have decided that in the 1980's we are going to have religious services in our concerts. We are going to pronounce ourselves as messiahs. We are going to make intimate acquaintances and covenants with Satan—to pray for the sick and pull people out of wheelchairs during our concerts. We will be worshiped."

Two years ago outside of Toronto, Canada, a rock group that I will not name held a concert attended by more than a hundred thousand people. At the end of the concert, the group gave an altar call for people to make covenants with the devil, and hundreds responded. We are moving into the fourth phase that the man on the plane predicted.

The devil can psychosomatically create healing because of his own power. What will happen to young people if they see miracles in a rock concert but not

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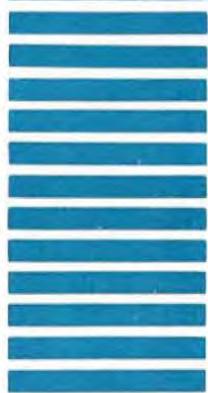
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at church? If we don't show them the power of God, or bring to them music from heaven that takes them into the presence of God for healing and deliverance, where will they go?

God's Strategy

As sobering as the picture of music today is, we should also know that God is doing something to counteract this movement. I believe a wave of revival is coming in the area of praise and worship, because as I've listened to prophetic ministries across this nation, everywhere people are saying, "God is doing something unique in praise and worship."

The Lord wants us on the front line preparing for battle. But first we have to understand His strategy, which we find when we compare the journey the priests made in the tabernacle on the Day of Atonement with the journey the Church has made since Jesus established it.

The Book of Exodus gives us a picture of the tabernacle with its three areas: the outer court, the holy place, and the holy of holies, each one separated by veils. On the Day of Atonement, when the high priest entered the tabernacle, his purpose was to enter the holy of holies, where he would find the power and the presence of Almighty God. His journey began in the outer court, where there were two items of furniture: a huge brass altar and a brass laver bowl filled with water.

Behind the first veil that led into the holy place was a table of twelve loaves of bread. On the table immediately across from it was a golden lamp stand with the seven branches to it. And right in front of the veil leading into the holy of holies was a golden altar of incense.

When the high priest moved from the holy place into the holy of holies and the presence of the

Shekinah glory, he had to come with two things: blood and incense. He could not come without them.

The Same Journey

The Church that Jesus established on earth has made much the same journey. It began in the sixteenth century when God raised up Martin Luther, giving him the revelation that the just shall live by faith. He preached that our righteousness comes from Jesus' shed blood. As people began to understand that message, God took a dead Church and restored it on the brass altar of sacrifice, where the blood was shed.

Two hundred years later, the first Bibles were printed for the common man, and men, such as John and Charles Wesley, George Whitefield, and Charles Spurgeon, preached on the Word of God. The water of the Word cleansed the Church, just as the brazen laver cleansed the priests.

A hundred years after that, the Church moved past the first veil to the golden candlestick and bowls of oil set on fire, representing the Holy Spirit and the power of His gifts that were poured out.

Sixty years later, something happened that people said would never happen. People of many different denominational backgrounds came into fellowship around the Holy Spirit—the table of bread. The charismatic movement was born, and various denominations began to break bread together and come into harmony of spirit.

Today the Church is ready to make the move from the table of bread to the golden altar of incense, from the holy place into the holy of holies. To do it, we must come with the same items as the high priest: the shed blood and incense. We cannot enter His holy presence without the shed blood of Jesus or the incense of

praise.

When Lucifer fell, he took with him his anointing for praising God. What will fill that vacuum if not us? What will cover the glory of God if not our praises? God is saying, "I will get glory from the praise of a race of redeemed sons and daughters. I want them to praise Me because they love Me. I want them to cover My glory because we are family. I want them to replace he who fell, he whose heart was lifted up with pride. My Church will do it."

We as the Church are standing at the veil. The Father invites us to come in. He is telling us to bring Him our music, our praise, and our worship to cover His glory and to restore music to its rightful place. □

Some of the inspiration for this article came from the book *The Rebirth of Music*, by Lamar Boschman.



Terry Law, a contributing editor to New Wine, is president of Terry Law Ministries, which sends out Living Sound music teams to spread the gospel. He has evangelized in dozens of nations around the world, including Poland, the Soviet Union, and other Communist countries. He is a graduate of Oral Roberts University, and is a member of the school's board of regents. Terry lives with his wife, Shirley, and their children in Tulsa, Oklahoma.

HOSANNA!

Because of the importance of music and worship in the life of a Christian, Integrity Communications has begun a new music tape program called Hosanna! Please see page 6 for details. Also, for help on how to worship, see page 37 for information on a new teaching tape by Bob Mumford.

IT'S HOW YOU FINISH THAT COUNTS!

Five insights to help you win life's ultimate race
BY LARRY TOMCZAK



Returning from the fairgrounds where thousands of young people had gathered for the opening of a Jesus Festival, I felt depleted from my ministry in the hot morning sun. When preaching to a crowd outdoors, one often needs a "double anointing" to compete with the innumerable distractions: "Slap some more suntan lotion on my back." "Go get me a soda." "Hey, look at how blue the sky is." This festival was no different.

I collapsed in a chair in my motel room, and as I placed my Bible down on the table, something caught my eye. It was the festival program lying atop a pile of papers. As I picked it up, my eyes focused on these words: "1973. The first Jesus Festival. Larry Tomczak was there. He's been there every year since."

Every year since 1973! Twelve years and twenty-seven Jesus festivals had passed. It was sobering to think how quickly the time had gone by. In my mind, I traveled back to that first Jesus Festival and wondered about the people who were involved then and what they were doing now.

One of the leaders at the original event has been divorced twice and is now doing comedy routines with his third wife. When I asked him about his church status a few years ago, he replied, "Hey, man, you're my fellowship!" I winced in disbelief.

Three of the other main speakers from the first festival are also divorced. One has dropped out of ministry entirely, one continues on, and the third has been excommunicated for leaving his wife and children and marrying his secretary. He remains "on the circuit," ministering in new circles where his past is unknown.

The years take their toll on all Christian leaders and musicians, but the effects are often fatal to those who are not "sent" from a church that serves as a support-

ive base for them. They experience tremendous temptation and pressure as they live on love offerings and continue ministering from spiritual wells that are nearly dry.

But those leaders are not the only ones who didn't make it. Many of the people who were part of the crowd at that first festival are also no longer walking with God.

They may have never truly repented or understood that commitment to a church comprised of genuine believers with biblical faith is not optional but a vital necessity to a healthy Christian life.

My heart aches at these casualties. I'm saddened over the unfolding of tragic events in the lives of so many in the body of Christ.

But I am also grateful for God's merciful intervention in my life and for what He showed me in my early years as a Christian to avert potential disaster. *But what is it that keeps one on course in his Christian life?* I believe there are at least five insights that can help.

A Radical Commitment

First, our commitment to Jesus as Lord must be radical. It shouldn't be radical in the sense of a political activist, but in the most literal sense of the word—*radical* is a derivative from the Latin word for "root." Our commitment must be rooted in a fundamental inward change, which can be recognized outwardly in our behavior. Only radical repentance will keep us on course.

John the Baptist saw the need for an outward expression of inward change and instructed his hearers to "produce fruit in keeping with repentance" (Mt. 3:8 NIV).

Today God is calling us to turn from ignorance to obey His divine laws. He wants to purge

His Church of a great yet most subtle heresy—salvation without true repentance, where people are called to believe, but are not necessarily expected to obey. "In the past God overlooked such ignorance, but now he commands all people everywhere to repent" (Acts 17:30 NIV).

Evangelist David Wilkerson shares a blatant example of the lack of repentance. Two prostitutes once asked him to pray for the Lord's blessing on their "ministry of love." They sincerely believed that what they were doing was okay in God's eyes, because "the Bible says all things are lawful... To the pure, all things are pure." Someone had sold them on a message of grace without repentance and he could not convince them they were sinners.

We cannot alter the conditions for true discipleship to accommodate religious traditions that result in scores of "counterfeit converts." Jesus says, "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father" (Mt. 7:21 NIV).

There is no scriptural basis for a Jesus-as-Savior-only Christian. Coming under the loving lordship of Jesus Christ means an end of our rights as well as our wrongs. It means an end of life on our own terms. When we gain a revelation of His giving His life on our behalf, how can we offer Him anything less?

Built on Relationships

Second, the Church is built on relationships, not meetings. New Testament Christianity isn't conferences to attend but lives to be shared. It is a death to independence and a commitment to fellowship regularly with other believers who are part of a local church (see Acts 2:42-47).

Ten years ago I curtailed



If we ignore God's timetable for maturity, we may awaken to discover a lack of endurance for pressing on.

much of my traveling to colobar in building a working model of the New Testament church in the Washington, D.C., area. From this "Antioch" home base, we trained men to pastor the local flock and also sent them out with other mature saints to establish new churches. This is the reproductive cycle of the Church seen in Acts. Because all outreach ministry is based on a local foundation, I am now able to be "sent forth" with not only a message, but more importantly, a model as well.

Out of lives shared with others we can obey the great commission to make disciples, as well as to be discipled (see Matthew 28:19). We can also find the support, encouragement, accountability, and correction we need. "Walking in the light" with others is God's way of keeping us in a place of refuge, free from deception.

Psalm 68:6 says, "God sets the solitary in families" (NKJ). His purpose from the beginning was for us to experience a unique quality of life. For me, the church has been like an extended family. Relationships are commitments rather than conveniences. Leaders are brothers and friends first, and leaders second. Couples lov-

ingly care for each other so that no one feels alone in dealing with marital problems, raising children, or handling finances. Children are trained in a godly environment, and singles, who are particularly vulnerable to the enemy's attack, protect each other by cultivating healthy friendships.

In our extended family, people have joyfully served each other, helping with a move, supplying meals and cleaning for the sick, and giving support to the mother and her newborn. Others have used their spiritual gifts of "helps" and "serving" to repair a car, devise a budget, or care for the widow. All of this has enabled us to stand strong despite increasing societal pressures, and from this nurturing base we have evangelized those outside His Church.

Religious meetings and dramatic preaching alone will not meet the crying need of this generation. People are hungry for a tangible demonstration of a different way of life—one where genuine concern and love are the chief characteristics.

Importance of the Home

Third, the home must be a top priority. Marriage is God's model before a watching world of the re-

lationship between Christ and the Church (see Ephesians 5:22-33). We may flee to ministry as an escape from responsibilities at home, but God says:

If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever (1 Tim. 5:8 NIV).

He also says, "If anyone does not know how to manage his own family, how can he take care of God's church?" (1 Tim. 3:5 NIV).

For me, the importance of support and accountability in my home life has come into sharp focus as I've pastored and worked with other leaders in our local church. The priority of marriage and the family provides my wife and me with the "checks and balances" we deem essential to staying on the right track as we minister to others.

At a recent couples' retreat, it became evident to me that being away from my wife and children on a trip to South Africa would place too severe a burden on them. I saw that I was overextended and realized God's reminder of my family responsibilities was His gentle intervention to

cancel the twelve-day trip. When I submitted my feelings to the leaders in South Africa, they not only honored my appeal but respected me for placing family before ministry.

Billy Graham was asked upon completing thirty years of ministry if there was anything he would have done differently. He said he would have spent more time in prayer and with his family, and would have refused to be pressured into so many speaking engagements.

Whether or not we are involved in public ministry, it's necessary that we have a proper view of the home. It's a priority to God and it must also be for us.

Godly Character

Fourth, character must come before charisma. D. L. Moody said, "Character is what you are when no one else is around." God places a premium on character development so that there is substance to back up our success. Because pressure reveals the person, God wants to make sure we have the inner stability to handle the challenges He'll bring our way.

God is not looking primarily for gifted people but faithful ones to be His instruments in reaching needy humanity (see 2 Timothy 2:2). Our task is not to strive to be successful but to be faithful and leave our success in the hands of God. If we trust God for our promotion, we'll be ready to handle the pressures when they come (see Psalm 75:6-7). Because storms, wind, and rain come to all, it's imperative we cooperate with our creator as He molds us for service in His kingdom. If we ignore His timetable for maturity, we may awaken to discover a lack of endurance for pressing on.

God will use our home, office, school, and church to develop faithfulness, endurance, integrity, and other godly attitudes in our lives.

Are we responding to or resisting the tools God uses?

When all kinds of trials and temptations crowd into your lives, my brothers, don't resent them as intruders, but welcome them as friends! Realize that they come to test your faith and to produce in you the quality of endurance. But let the process go on until that endurance is fully developed, and you will find you have become men of mature character (Jas. 1:2-4, J.B. Phillips).

Bearing Fruit

Finally, we must bear fruit—"fruit that will last" (Jn. 15:16 NIV). Charles Simpson has said, "God is not primarily concerned with how quickly we build but how well we build." Years after the effects of conferences and "special meetings" subside, will we present to Him a stockpile of notes, books, and cassettes, or an abundance of changed lives? When all is said and done, will there be a monument to "my ministry" or will there be others in whom I invested my life to "carry the baton"?

Some time ago a man who had been in ministry thirty-five years confessed that one morning God said to him, "My son, get your house in order, for you shall soon die. Regretfully, all that you've done has been wood, hay, and straw." He remembered the passage in 1 Corinthians 3:12-15:

If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the *quality* of each man's work. If what he has built survives, he will receive his reward. If it is burned up,

he will suffer loss; he himself will be saved, but only as one escaping through the flames (NIV, italics mine).

Sorrowfully he took inventory of his life. Had he been preoccupied with quantity at the expense of quality? Had he built according to God's pattern or man's? Had he ministered from pure motive or ambition? Had he labored to glorify God or to impress other people?

Crying out to God, he repented of his sins and later testified that God granted him a reprieve to use his final years more productively.

Applying these five insights has helped me to stay on course over the years and hopefully to serve as an example for others who see themselves as long-distance runners, not just sprinters. Whatever the future holds, I derive great satisfaction from reflecting back on twenty-seven Jesus festivals over these past twelve years, and I'm grateful the fruit is not merely memories of meetings but changed people standing today in strong, committed relationships, active in New Testament churches, reaching a needy world with the gospel of our Lord Jesus Christ. □

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his wife, Doris, and their four children in the Washington, D.C., area.

Larry Tomczak, an internationally known Christian leader, is editor of People of Destiny Magazine. He leads an apostolic team in planting churches and is a board member of Intercessors for America. He lives with

Ethiopia: A Lesson

How could a nation that was Christian for sixteen centuries fall into Communist hands?

Just before Christmas 1979, the Ethiopian secret police arrested Dr. Aradom Tedla, director-general of the Ministry of Law and Justice in the province of Eritrea, and charged him with antirevolutionary activities. They threw him into a prison cell crowded with thirty-five other inmates, most of whom were executed on Christmas Eve. Tedla, who had not attempted to curtail his outspoken Christian activities even under the harsh repression of Ethiopia's Communist regime, thought his turn before the firing squad was next.

But his work on earth was not yet finished, and God provided a miraculous escape plan. With the help of two notorious smugglers, Tedla made a narrow escape, remaining undiscovered through searches, walking through a mine field and firefight, and avoiding military patrols. He now lives in the United States. Tedla, whose dramatic story appeared in the December 1983 *Reader's Digest*, recently shared his testimony as well as the real story behind the famine in Ethiopia with *New Wine*.

New Wine: Would you give us some background on Ethiopia?

Dr. Aradom Tedla: Ethiopia, which has a population of some thirty million, is in eastern Africa, bordering Sudan, Somalia, Egypt, and the Red Sea. One of the oldest nations in the world, and certainly one of the oldest monarchies, it is mentioned several times in the Bible. In A.D. 330, Ethiopia adopted Christianity as the state religion, remaining a Christian nation for sixteen centuries.

In the early 1970's there were social and political pressures on the monarchy, headed by Emperor Haile Selassie. Inflation was high because of the Arab-Israel War of 1967 and oil prices had increased. One province was afflicted by a drought, but the government refused to ask for international aid. So there was a lot of call for change. Selassie had ruled for many years, and he did a lot for Ethiopia. But after more than fifty years in government, he was getting old, and the men around him were corrupt and shortsighted. It was a perfect set-

ting for a takeover, and in 1974 without any bloodshed, a revolution occurred. When it was over, the Communists were in power.

NW: Why did Ethiopia fall so easily into Communist hands?

AT: It happened because we were not as strong in our Christianity as our forefathers had been, and corruption was rampant. People indulged themselves in sexual and materialistic pleasure.

NW: Did people believe that things would change with the new government?

AT: The Communists were clever in deceiving the people, especially considering the revolution was bloodless. From the beginning the Leftists promised a democratic pluralistic government, and the people believed them. But their ultimate goal was to establish a Marxist-Leninist regime, which is now running the country.

NW: Ethiopia's situation prior to the revolution sounds much

Photos by Dan Woodring/Mission Aviation Fellowship



Sixteen Centuries of Christianity

Since the fourth century when Christianity was brought to Ethiopia, the state-established church has been the Ethiopian Orthodox Church. The church has developed unique rituals, such as the use of drums and dancing in religious services. The Orthodox Church puts a heavy emphasis on Old Testament practices, including circumcision and food preparation laws. Islam, however, is the dominant religion in some parts of the country with half of Ethiopia's population being Moslem. More than two million people still follow traditional animistic tribal religions and another twenty thousand people in northwest Ethiopia practice a form of Old Testament Judaism.

for Us All

An interview with Dr. Aradom Tedla



like what is happening in other countries.

AT: Yes, and people are not aware of how determined the Leftists are. Two superpowers dominate the world, and one of them is using all its money, energy, and best minds for one purpose—to rule the world through communism. Today, more than thirty countries are under Marxist-Leninist rule. It is a real threat that many people are not aware of.

We never thought Ethiopia would become Communist. *We don't have Communists, everyone thought. They're not here.* Of course they were! We just didn't see them. Their number was small, but they were determined.

If I had one thing to say to the American people, I would say that when you get away from your traditional Christian values, as set out by your founding fathers, your country will have problems. One reason we lost our country was that a generation was brought up with humanistic, liberal teaching without the

Word of God. They made a mockery out of it, and my people are paying for it.

NW: You were raised in a Christian home, weren't you?

AT: Yes, my father was a Christian, and I think I became one because of his prayers. I started out, however, as a nominal Christian. But eleven years ago a young man came to see me at my office in the afternoon when I didn't usually see people. I told my secretary I didn't want to see anyone, but she said he wouldn't leave.

When she gave me his name I was angry. I had helped him once before, and figured he was just back for more help. I told her to send him in, intending to really tell him off. But he just walked in, took something out of his briefcase, and handed it to me.

"Read this," he said. "You need it."

It was a Bible. I had read the Bible before, but for some reason I believed I would be a better Christian if I didn't read it. But

this time something happened. There was a power behind the young man's words, and when he left, I started to tremble, tears came to my eyes, and I fell to the floor. I locked the door because I was ashamed to be seen crying. I said to the Lord, "If You want me to read this, I'll try to now." And I started to read. Suddenly I realized that I had been a nominal Christian.

That day, which was just a few months before the revolution, I came to know the Lord personally.

NW: How did your encounter with Jesus affect your life?

AT: God opened my eyes to understand the Scriptures. Although I was usually reserved, when I got all this new insight, I couldn't contain it. I was so excited that I talked constantly to everyone I met about Jesus.

Even after the revolution, I went from one place to another speaking to people about Jesus Christ. When my close friends saw the change in me, they had a

Communism: Empty Promises for Ethiopia

During the reign of Haile Selassie, food production in Ethiopia grew at an annual rate of three percent, which was sufficient to keep pace with the population growth. Marxist ideology, however, has crippled the country's agriculture. The government nationalized the commercial farms and established inefficient state farms. Ethiopia now spends more than ninety percent of its agricultural budget on a mere six percent of its total farm land. That land, however, produces less than five percent of its food. The state sets food prices at times seventy percent lower than world market levels to accommodate the city dwellers and feed the army of more than three hundred thousand. The farmers are then unable to afford fertilizer or seeds, which further drives down total food production.





Ethiopia: Land of Rugged Isolation

Ethiopia is mostly isolated from the rest of the world by its rugged terrain. In the north, there are mountains that rise to fifteen thousand feet. Two high plateaus comprise the heart of the country; the western plateau is chopped up by deep gorges, which makes communication difficult between the various sections of the country. The plateaus are surrounded by contrasting lowlands—desertlike coastal regions in the north, and lush, tropical areas to the west. Rebel-held coastal territory is important to the government because of its location. If the rebels win their independence, Ethiopia will lose its only ports.

meeting to discuss me. "Something is wrong with him," they said. "We must do something because he has changed. He's not normal."

NW: How did your family react?

AT: My wife was very upset. She reminded me that I was still a government employee, paid by the Communist regime, and that I had to think of her and my family. She said if I wouldn't stop talking about Jesus every time we went out of the house, she would not go out with me. But I told her I couldn't stop. Jesus said, "You are My witnesses. Go and tell them." And I took Him literally. So she kept her word—for two years she did not go out of the house with me.

I learned that when you lean on Jesus and make yourself available, you'll see incredible things happen. I witnessed to the Communists and the powerful members of the military junta even though I normally did not have such courage.

NW: You were witnessing to the Communists?

AT: Yes—and this was while I was an employee of that *atheistic* government! God gave me His special protection, because what I did was impossible.

One day in December 1979, I left my office for lunch, and the secret police stopped me. All

they told me was, "You are wanted," and they took me to their interrogation center, which very few people came out of alive. It was particularly dreadful because the agents were trained by the East German secret police and could make you confess anything. Prisoners made up stories just so they would stop. Usually there was one interrogator for every few prisoners. But in my case, there were three. Some of the other inmates thought I was doomed, and the Christians there began to pray for me.

On the third day of my arrest, they told me they were going to search my house, and they wanted me to accompany them, which was also highly unusual. When the secret police searched a home, they would go on their own, without, of course, a search warrant. It was about a two-mile drive, and I knew what they might find in my house—American dollars, lists of Christians, letters I wrote to Americans and friends in Europe—so I asked God to blind their eyes.

I expected them to storm into my house and tear it in two. Instead, they sat down, and asked me, "Do you have any tea? We would like to drink some tea." I was expecting them to rip everything apart, and they were asking me for tea! They also allowed me to take some personal belongings back to the prison. I could not believe it! That is how faithful our Lord is! And even more

miraculous, I was released in only twelve days. Never before had anyone gotten out that quickly.

They even gave me a document that said, "To whom it may concern: Dr. Tedla has been detained here for twelve days for interrogation. We are releasing him because the evidence against him has not been proven." With the kinds of torture they used, they could have proven anything! They could have made me say I killed my wife if they wanted to. But God spared me.

NW: From your perspective, are we getting the whole story about Ethiopia? Is there something we are not hearing on the evening news?

AT: When I came to the United States, I was dismayed to find out that very little was being reported about Ethiopia and the gross violations of human rights going on there—particularly the persecution of Christians. The American people have not been informed of the brutality that the Ethiopian people are enduring at the hands of the Marxist-Leninists. From 1974 to 1982, about one million people were either killed or reported missing, and more than two million fled to bordering countries, leaving behind all their possessions and risking death to do so.

Recently I met with an Ameri-

Help for the Ethiopians

Africa is suffering its worst famine ever, partly the result of two vast belts of drought that have spread across the continent, parching the land and starving its inhabitants. Last fall the world became aware of the serious famine in Ethiopia, where some seven million people are starving. Led by the United States and Western Europe, many countries have been trying to fill the vast needs there. The U.S. government last year donated 232,050 tons of grain, the Canadian government made a contribution of \$5.6 million, and the European Economic Community sent 55,000 metric tons of grain.



can church leader who had just visited Ethiopia, and he said he had found no evidence of persecution there. I was really mad! I asked him, "How long were you in Ethiopia?"

"Five days."

Then I asked him how he had gotten his information, because he didn't speak the language. "Through an interpreter," he replied. But it was an interpreter the government had supplied for him!

NW: How about the famine in Ethiopia? Are we hearing only part of that story too?

AT: Many people in the United States think the seven million people starving in Ethiopia are suffering because of the drought. But that is only one of the problems.

Kenya and Sudan have suffered from the same drought for the past three years, but there is not a death toll in either of those countries like there is in Ethiopia. According to the United Nations, more than 350,000 people have already died of starvation in Ethiopia. Why is this so much higher than in Kenya or Sudan? It's because the Ethiopian government's priority is not rescuing the people, but preserving its power.

The government spends a disproportionate amount of funds for propaganda, indoctrination, secret police, and the military. It purchased from the Soviet Union,

for example, weaponry valued at about three billion American dollars. Last year, the government spent two hundred million American dollars to celebrate the formation of the Communist party in Ethiopia—while people were starving! Among other things built for that occasion was a twenty-ton bronze statue of Lenin, the first statue of a foreigner in Ethiopia.

The government has also launched one military offensive after another against the province of Eritrea—eight so far—with heavy human loss and property destruction. Moreover, while the world in heartfelt compassion has tried to help the starving people in Ethiopia, the government has delayed unloading many ships and misused and diverted donated food for political and military purposes. Australia, for example, sent six thousand tons of food to famine-stricken Ethiopians in territories controlled by the Liberation Front in the north, but the Ethiopian authorities forcibly unloaded it in the port of Assab, despite the ship captain's protests. For years the government has sold food to the Soviet Union, and it was recently reported that Ethiopia is now selling food to Egypt.

NW: How can we insure that food and money will end up in the right hands?

AT: When officials talk with Ethiopian authorities, they must confront them with the facts. They should request evidence that food will be delivered to those who are starving. The Ethiopians think they can get away with anything with the Americans. But when they realize that the Americans have opened their eyes and know the truth about what is going on, they will change. It's like having a drunk neighbor whose children are starving. You don't like him, but you don't like the fact that his children are starving either. Every time you give him money for his children, he buys liquor for himself. Do you stop giving him money? No, you just make sure it goes to buy food for his family.

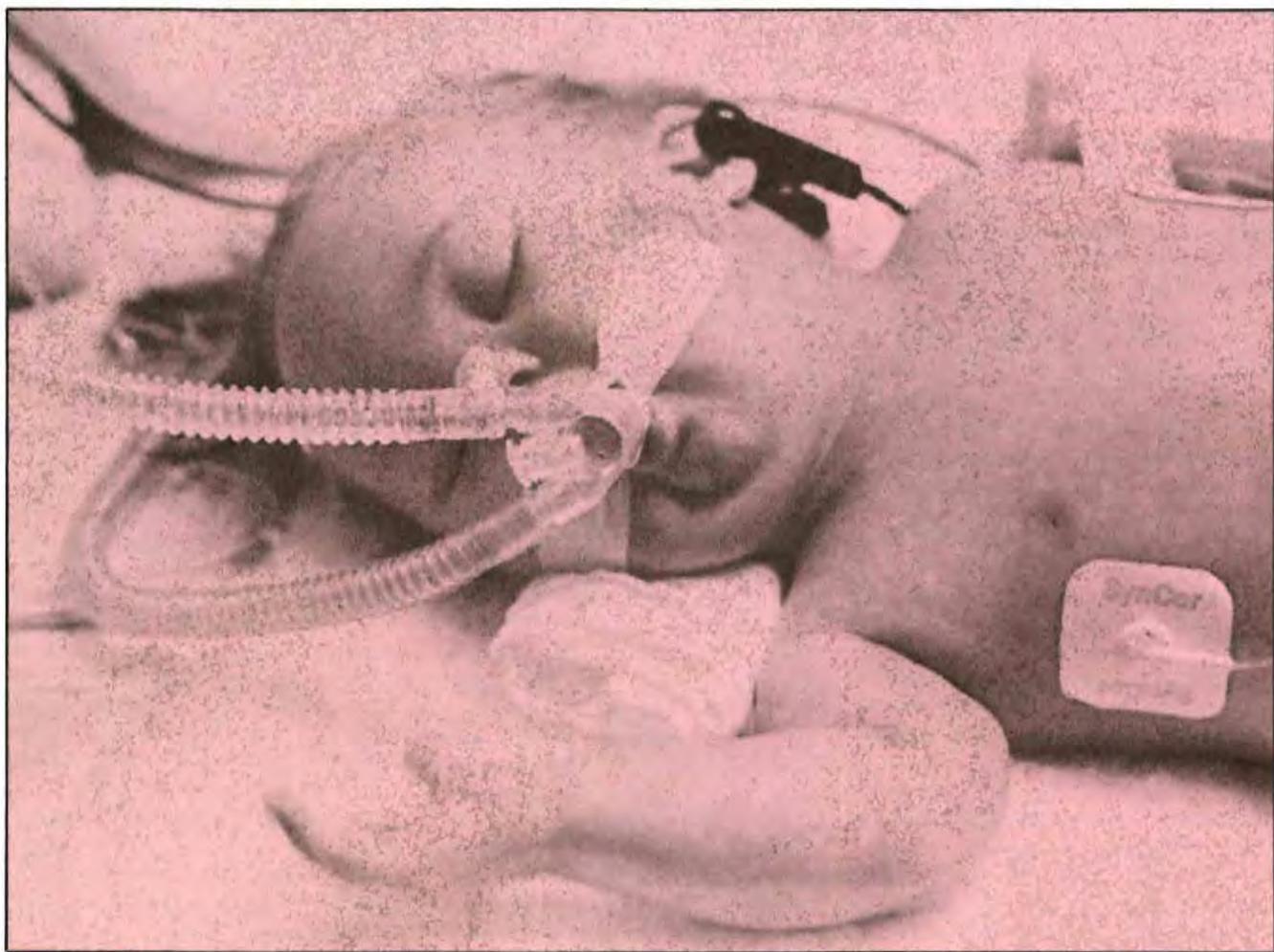
NW: Where do you recommend that people donate money if they want to insure that it will go directly to famine victims and not be diverted for other purposes?

AT: Several organizations are doing excellent work and delivering food directly to the starving people. I recommend Lutheran World Relief, 360 Park Avenue South, New York, New York 10010; Oxfam America, 115 Broadway, Boston, Massachusetts 02116; Mission Aviation Fellowship, P.O. Box 202, Redlands, California 92373; and World Vision, Ethiopian Relief, Box O, Pasadena, California 91109. □

A year after Baby Doe was allowed to die,
another Down's syndrome child struggles for life

Against All Odds

BY DON GREENWOOD



It has been three years since the news carried the story of Baby Doe, an infant born in Bloomington, Indiana, with an incomplete link between its stomach and esophagus. Medical science offered a simple surgical procedure to correct the problem and to enable the child to take nourishment, but the parents refused to permit the surgery because the child also had Down's

syndrome, a genetic abnormality that results in mental retardation and physical handicaps.

As Baby Doe began to starve, the legality of the parents' decision was challenged in the courts, but a judge ruled that the parents' choice was justified because a Down's syndrome child could not hope to have a more than "minimally acceptable quality of life." The Indiana Supreme Court

upheld his ruling.

Six days after birth, Baby Doe died.

Since that time, Christians and others who believe in the sanctity of life have challenged the deadly logic of the Baby Doe decision. After some early setbacks, victories are now being won to secure the rights of handicapped infants. Among them is a new federal law that says with-

holding necessary medical treatment is a form of child abuse.

Although media attention has primarily focused on the actions of government, important private battles for life continue in homes and hospitals across the nation. The story of Rachel Laust, a Down's syndrome child born one year after Baby Doe, illustrates the difference that parental faith and commitment can make in the life of a handicapped child.

"What if there's something wrong with our baby?"

It was three weeks past their baby's due date, and with each passing day, Dan and Monica Laust became more concerned. Finally on April 19, 1983, Monica went into labor, and Dan drove her to the hospital from their home in Prescott, Wisconsin, a small town near the Minnesota border. Not long after, Rachel Renee—their second child—was born. The next day they sat together in Monica's hospital room marveling at how well the delivery had gone in spite of the delay. Like many parents, they were also making plans for and dreaming dreams about their new daughter.

Then the doctor stepped in. Clearing his throat, he said, "Mr. and Mrs. Laust, I'm sorry to have to tell you this, but your daughter has Down's syndrome."

Dan and Monica stared at him in disbelief. They were shocked and afraid. Their whole future was suddenly in question as they thought about the implications of raising a retarded and handicapped child.

The doctor's report gave them nothing to rely on but their trust in God. "We accepted Rachel right from the beginning," says Monica, "because we knew that God had given her to us for a reason." Still in doubt as to what that purpose was, the Lausts

soon brought Rachel home. She gave them great joy as they watched her grow from month to month, although her mental and physical development was somewhat slower than a normal child's.

"Then when Rachel was about ten months old," says Monica, "I was praying and felt the Lord say that He was going to use Rachel to draw many people to Him."

At first she wondered whether this was just her imagination, but in the months ahead, Monica and her husband found sustaining hope in this personal word from the Lord.

Faith Is Tested

Everything was going smoothly until early one morning just a month before Rachel's first birthday. Usually energetic and smiling, Rachel lay listlessly in her crib, crying. Dan and Monica took her to their family doctor, who said she had pneumonia and immediately admitted her to Regina Memorial Hospital in Hastings, Minnesota. The following day, her condition worsened and she was taken by ambulance to Children's Hospital in St. Paul and admitted to one of the most advanced pediatric intensive care facilities in the Midwest.

"At first the doctors told us that Rachel would probably need to be hospitalized for a week or two, but as the days went by, there were complications," Dan explains. An echocardiogram disclosed that Rachel had a serious congenital heart defect. Diagnostic tests indicated that she was battling four different types of pneumonia—two of which are usually associated with relentlessly progressive respiratory failure. "High respirator settings kept her breathing," Dan adds, "but the doctors were afraid the pure oxygen she was inhaling would cause serious damage to her lungs." To make matters worse, an abscess began to grow on one

of her kidneys.

The days of praying and waiting became weeks. "We knew that God had put Rachel on the earth for a reason," Dan reflects, "and that He had a reason for our going through this, but in the middle of it, we really were wondering what was going to happen."

Although the medical reports gave little basis for optimism, Dan and Monica held to their confidence that God was in control. Friends in their church provided practical and spiritual support—cooking meals, caring for their son, Jeremiah, and bringing words of encouragement.

One friend shared the scripture from Mark chapter 5: "Talitha kum!...Little girl, I say to you, arise!" (v. 41 NAS). Another friend drew a pen and ink sketch of a healthy Rachel, inscribing it with the same verse. Dan and Monica taped the drawing to Rachel's hospital crib as a constant reminder of the healing power of their Lord.

Finally, after nearly a month in the hospital, Rachel began to improve. Her lungs grew stronger and the doctors lowered the respirator settings. "We celebrated her first birthday in the hospital," Monica says, "with the goal of getting her well enough to return home. Then, we hoped that after she regained her strength, she could undergo corrective surgery for her heart."

Sudden Setback

But Rachel didn't get home as fast as her parents had hoped. On April 29, her condition unexpectedly deteriorated as her temperature soared to 106 degrees and her blood pressure dropped precipitously. All but one of her major organs were failing and her body went into shock. The doctors quickly put her back on pure oxygen, but even that did little good.

The doctors told Dan and



After major heart surgery and other medical problems, Laust family, center: back row, Monica and Dan; front row, two-year-old Rachel is a healthy, active member of the Jeremiah and Rachel.

Monica that they did not expect Rachel to make it through the day. They had tried everything that medical science had to offer, but with no success.

"Because of her condition," Monica says, "they allowed us to hold Rachel for the first time in six weeks. It was during those quiet moments that I sensed the Lord saying, 'Let go. Release her to My will.' It took agonizing hours of prayer and wrestling with my will before I finally felt at peace. On our own, we couldn't release Rachel, but God poured out His grace for Dan and me. Afterward, as I sat by her crib, I told the Lord I no longer knew how to pray for Rachel now that I had released her to Him. Then in my spirit I felt Him saying that I should pray for the desire of my heart. After giving this serious thought, I prayed for Rachel to be healed and for Jesus to be glorified through her healing.

"I looked up at the monitor by her crib and couldn't believe my eyes. I saw her blood pressure reading suddenly double! At the same time a trickle of urine came from her catheter, indicating that her kidneys were starting to work again. Excitedly, I called Rachel's nurse, and she checked

the lines to make sure they were in order and then confirmed the blood pressure reading by taking it manually. Not wanting to get my hopes up, she told me that this might be temporary, but I knew then that Rachel would not die."

"It's Amazing!"

While Monica slept peacefully in a separate room provided by the hospital, Dan spent the night at Rachel's bedside praying. When Dan finally went to bed, he also experienced a deep sense of peace. In the morning when they reentered Rachel's room, they found Dr. Richard Gehrz, the hospital's director of critical care medicine, standing beside the crib with a broad smile on his face. "It's amazing," he said. "For some reason her blood pressure has taken a real turn for the better!"

With her circulation improved, Rachel came out of shock, but after another four weeks, it became clear that her recovery had reached a plateau. Dan and Monica faced a difficult decision. Without heart surgery, Rachel might not ever get any better, but she was not well enough to undergo surgery without great risk. Trusting that God would

complete the healing He had begun, the Lausts authorized surgery and transferred Rachel to the University of Minnesota Hospital.

The day before the operation, the surgery team conferred with Dan and Monica. "They told us that Rachel was sicker than any baby they had ever operated on and that her chances of surviving the procedure were poor," Dan says. "They also said there was no assurance that even a successful operation would do very much for her. The next morning our hopes were at their lowest point, so we were quite relieved when they told us Rachel's surgery would have to be postponed because of a shortage at the blood bank."

Later that day, a friend called to say that as he had been praying for Rachel during the night, the Lord had spoken, declaring His love for Rachel and urging Dan and Monica to be at peace because He was in the business of healing and raising people from the dead. When the operation was rescheduled for the following morning, the Lausts' hopes had been renewed.

Complex Surgery

As Rachel was wheeled into



Dr. Richard Gehrz, right, who was involved in Rachel's case, says she was as sick or sicker than any child his staff had ever seen, and that at one point, every hour she stayed alive was a miracle.

surgery, Dan and Monica knew that literally hundreds of people from various churches in the Minneapolis-St. Paul area were praying for her and for the medical team. During the operation, the doctors discovered that Rachel's defect was much more severe than they had originally thought. They carefully installed a Dacron patch as a substitute for a missing wall between the left and right halves of her heart, and then divided a common valve to make two new valves between the upper and lower chambers. The head surgeon later told the Lausts that it was one of the most complex surgeries he had ever performed.

"To the doctors' amazement," Monica says, "Rachel's vital signs improved during the operation and immediately after it—they all expected them to falter." And there was yet another surprise during the surgery. A lung biopsy revealed that despite the long periods of breathing pure oxygen at high pressures, Rachel's lungs showed no damage!

Just one week after the surgery, Rachel was moved back to Children's Hospital, where she continued to recover at a slow but steady rate. A blood clot near

her heart and a staph infection further tested her parents' faith, but finally all the complications yielded to medication and prayer. A one-word entry in the journal that Monica had kept since Rachel first entered the hospital marked the end of the ordeal: "Home!"

Today, Rachel is a healthy, active two-year-old bundle of sunshine, radiating the joy of being alive. But it took five long months, thousands of dollars, the expertise of two hospital staffs, major surgery, and the prayers of hundreds of God's people. And it was all worth it.

Rachel's story is completely opposite that of the Baby Doe of three years ago. Why? Something about the life that God gives makes it so valuable—even for a severely handicapped infant. We talked with Dr. Gehrz about what made her case unique. These were his comments:

"Miracles have happened many times in the past in our intensive care unit. Some of them are the miracles of God working through the tools of medicine; many others cannot be explained medically. But we have never experienced anything quite like this. Rachel was as sick or sicker than any

child we have ever seen who made it back to health.

"During that extremely critical period at the end of April, every hour she stayed alive was certainly a miracle. Her surviving the very complex heart surgery was another. The faith of her parents was incredible—a confident, quiet faith, expecting a miracle, praying for a miracle, but trusting the Lord to provide for Rachel whatever His answer was. We all felt the prayer support for us here as we worked. It was a very special thing."

The difference between Rachel Laust and the Baby Does of this world was her parents' faith. God's people are the salt of the earth, the light of the world, the city set on the hill. We can make a difference in our stand for life. God's love and purpose can be seen through us. □



Don Greenwood is a writer and photographer whose work has appeared in newspapers and periodicals in Kentucky and Wisconsin. He lives in rural Spring Green, Wisconsin, with his wife, Susan, and their

five children.

The faith of a terminally ill man moves him

From Tragedy Into Triumph

BY DON BASHAM

By any reasonable standards, Jim and Barbara Hoffer's situation is not just desperate; it's hopeless. As I drove to their home, their pastor, Kelly Cahill, explained.

Shortly before their marriage three years ago, Jim received the devastating news that he had Lou Gehrig's disease, an incurable illness that systematically destroys the nervous system, leading to progressive paralysis and death. Jim and Barbara decided to marry anyway, but the disease followed its relentless course and within two years Jim was confined to a wheelchair, unable to move or speak.

Provisionally the Hoffers met Kelly and through his care and ministry they accepted Christ. Nevertheless, Jim's physical condition continued deteriorating. He and Barbara had read some of my books and when they learned from their pastor that I was to be in the area, they asked if I could visit them.

It was a cold, dreary day and a mixture of rain and sleet was falling as we arrived at their home in Diamondale, Michigan. I prepared myself for the depressing atmosphere one usually finds surrounding the terminally ill. But to my surprise the home was bright and cheery with plants and pleasant decorations tastefully arranged amidst the special medical equipment and furniture required for Jim's care. Moreover, an amazing peace seemed to permeate their home.

Barbara called a greeting to us

from the next room. She wheeled her husband in and I stood to one side as she and Kelly lifted Jim from the wheelchair and strapped him upright in a special seat. The sight of that man—his thin, wasted form that was almost swallowed by his pajamas, hands folded helplessly in his lap—aroused deep sympathy in me. After brushing his hair and adjusting the feeding tube in his nose, Barbara turned to me with a smile.

"Reverend Basham, I want you to meet my husband, Jim." From the quiet pride in her voice, Jim could have been president of General Motors. I said hello and when Jim's eyes met mine I knew why there was such peace in that home. Jim Hoffer's eyes were filled with the light of heaven.

For the next half hour we talked about life and death, and heaven and earth as easily as most people chat about the weather. Somehow, the peace surrounding Jim and Barbara made such conversation seem particularly right and appropriate. Of course, Kelly, Barbara, and I did most of the talking, because Jim's only means of communication consisted of staring at printed letters carefully arranged on a large clear plastic shield that Kelly or Barbara would hold in front of him. As he gazed at the letters one at a time, he slowly spelled out the words.

"Thank-you-for-coming," he said. And a little later, "God-is-so-good-to-me." His longest sentence was the most amazing of all:

"My-illness-has-brought-many-blessings." When Kelly repeated his words aloud for confirmation, Jim's eyes shone with added joy.

In all my thirty-five years of ministry, I had never shared in circumstances so helpless yet so triumphant. Barbara had even been forced to quit her job to provide total care for Jim, leaving them with practically no income. Yet her own serenity and confidence fully matched her husband's.

As I watched Jim struggle to communicate, his radiant spirit almost seemed impatient to leave the tired and wasted body in which it was contained. It was as if he had already entered the resurrection life that Paul speaks about in 1 Corinthians chapter 15: "Death has been swallowed up in victory....Where, O death, is your sting?" (vv. 54-55 NIV).

Of course, before we left we prayed together, but it seemed almost unnecessary; God was already present with such love and power. As we walked to the car, I said to Kelly, "I thought I was coming here to minister, but I was mistaken; God brought me here to be ministered to."

Meeting Jim and Barbara simply strengthened my conviction that our destiny is the kingdom of God—whether it's on earth or in heaven is simply a matter of geography. Through his illness, Jim Hoffer found the Kingdom here on earth. By the time you read this, he may have moved to the one in heaven. For him, it's such a small step. At least, that's the way I see it. □



Don Basham is chief editorial consultant for New Wine.

RESOURCES

FROM THE NEW WINE COLLECTION

HOW TO ENTER INTO WORSHIP

Bob Mumford talks about the Christian's highest calling.

HOW TO WORSHIP

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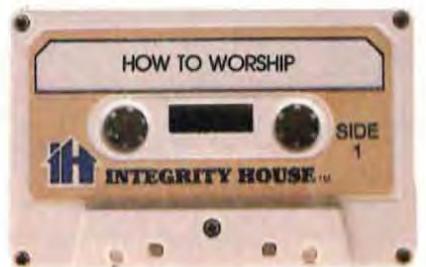
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