

Magazine **New Wine**

June 1986 \$1.95

"And God said..."

Putting the power of God in your words

Overcoming the destructive words of the devil

7 steps to redeemed speech

**Derek Prince:
Preventing gossip
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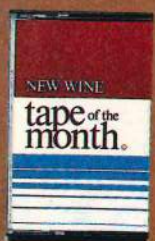
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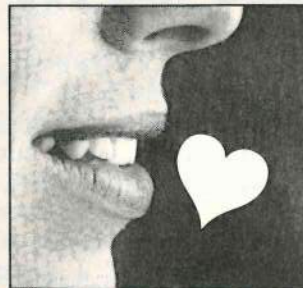
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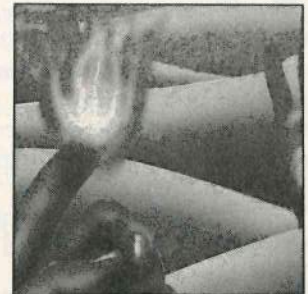
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EDITORIAL

Setting a daily agenda for our words

"I Will Say..."

by Bruce Longstreth

David says, "I will say to the Lord, 'My refuge and my fortress, my God, in whom I trust!'" (Ps. 91:2 NAS). I was reminded as I read those words recently that I often said things to the Lord that lacked the confidence of David's confession—things like, "Why is this happening to me?" "Hey, that fiery dart nearly hit me!" Or, "I know You led me here, Lord, but...."

Because I knew that death and life are in the power of the tongue, David's confession prompted me to address the Lord differently. I began to say out loud, "Lord, You are my refuge and my fortress, my God, in whom I trust."

As I repeated those words, I was strongly convicted that my confidence in God had been replaced by a shaky self-reliance. That awareness caused me to be more bold in my confession to the Lord that He was the absolute source of my strength. Then, the words of Martin Luther's hymn came to mind:

A mighty fortress is our God,
A bulwark never failing;
Our helper He amid the flood
Of mortal ills prevailing.

That has always been one of my favorite hymns, and I sang all four stanzas with great gusto. As I finished the last words, "His kingdom is forever," I was aware that my spirit continued to sing deep inside me about the greatness of the God in whom I had reaffirmed my trust. What had begun as an exercise of the will was now overflowing in continuous praise and worship to the Lord.

"I will say..." was a statement of David's *will* to speak the truth in spite of his circumstances. He

may have felt discouraged, alone, or forsaken, but he knew God was faithful. Thus, he boldly said, "The Lord is my refuge and my fortress, my God, in whom I trust!" I imagine he continued saying that until his spirit responded in hope and faith in the truth of God's word.

I was so impressed with this principle of confession that I found other scriptures that illustrated the same idea.

I will say to the Lord:

"How awesome are your deeds!
So great is your power that
your enemies cringe before
you. All the earth bows down
to you; they sing praise to you,
they sing praise to your name"
(Ps. 66:3-4 NIV).

I will say to the Church, "The Lord be magnified" (Ps. 40:16).

I will say to the brother who is having a difficult time, "The Lord be magnified, who delights in the prosperity of His servant" (Ps. 35:27 NAS). (Doesn't that sound different than the usual, "I guess he must have done something wrong or this wouldn't be happening to him"?)

I will say to the nations, "The Lord reigns; indeed, the world is firmly established, it will not be moved; He will judge the peoples with equity" (Ps. 96:10 NAS). (That's certainly a lot better than agreeing with CBS, ABC, and NBC.)

And finally, here is a great one: I will say one word concerning all the faithfulness of the Lord, "Amen" (Ps. 106:48). (As it has been so let it be!)

In this issue, we focus on the tremendous effect that the things we say have on the people and the situations around us. Because our

words are so important—so life-and-death important—we want to share the helps that can enable us to have powerful speech, and to reveal the hindrances that prevent it.

Don Basham and Derek Prince talk about how we speak to one another and the impact it can have on the Church. Negative, destructive speech is a problem to the people of God and something that will continually weaken the Church until we learn the kind of speech that edifies us.

Other articles challenge the people of God to speak with boldness, tell us how to overcome the destructive words of the devil, and give us the key for speaking God's words through the "mouth-heart-mouth" principle. We also see the importance of knowing God's written Word, and how our words can release God's ability on the earth.

We should begin each day by setting the agenda for our speech with these simple words: "I will say." Then we need to fill in the blank—to God, to our spouse and children, to our coworkers, to our neighbors and friends, and even to the principalities and spiritual forces that seek to destroy our testimonies. By setting an agenda for our words each day, we can positively influence the world around us and change our own outlook on life as well. □



Bruce Longstreth is
editor of New Wine.

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Advertising in *New Wine* does not necessarily imply endorsement by the board of directors or the magazine staff.

LETTERS

"Dear New Wine,"

Praying for the Supreme Court

I was very pleased and excited to see your call to prayer for the Supreme Court ("Changing the U.S. Supreme Court," March). The Solomon League shares your concerns. Our goal is to form at least one thousand prayer teams in churches throughout the country. We provide each team member with information about the functioning of the court and about the individual justices so that each can pray specifically and effectively. We also distribute a monthly newsletter to keep members informed of the most recent news about the court. To join the Solomon League, write 2417 Liberty Street, Erie, Pennsylvania 16502.

Joseph J. Zentis
Executive Director
The Solomon League

Back to the Real World

I was delighted and excited to read the March issue of *New Wine*, which dealt with abortion, sexually transmitted diseases, and other issues. These are real world issues that we as real world Christians must confront with the light of the gospel of Christ Jesus. Reading the articles on abortion has encouraged my wife and me to get involved in the fight against abortion here in Cedar Rapids. I was also very excited to see the introduction of advertising into *New Wine*. It has added a depth and diversity to the magazine, as well as provided a resource to the readers, which has been needed for some time.

Greg Olson
Cedar Rapids, IA

Educating the Churches

As a *New Wine* reader for the last ten years and a prolife volunteer for the last three years, I was pleased with your attention to abortion and euthanasia in your March issue. The emphasis on crisis pregnancy organizations was especially welcome, and I hope many of your readers help such centers as a result.

I'd like to add a word on behalf of prolife education. One reason committed Christians are uninvolved or unaware of the life issues is that their churches have never hosted a pro-life film or speaker, or used prolife literature. Volunteers and contributions would increase if concerned Christians made an effort to get prolife materials into their churches.

To locate educational organizations, check the telephone directory for town, county, or state groups with the words "right to life," "citizens for life," or "concerned for life" in the name.

Gail Mrozak
Illinois Citizens for Life
Downers Grove, IL

A Word From WEBA

Thank you for your articles on abortion. I appreciated your balanced view that abortion is a terrible evil that needs to be resisted, but that women who have suffered from this sin need compassion and mercy shown to them.

Some of your readers may be interested in knowing about WEBA, Women Exploited By Abortion, a Christian organization dedicated to ministering to girls and women suffering the anguish associated with abortion. It also seeks to educate the public about the reality of abortion from the perspective of women who have experienced abortion firsthand. Chapters are active in almost every state and in several foreign countries. Interested people can contact WEBA, Box 267, Schoolcraft, Michigan 49087, or call (616) 279-7629. WEBA reaches out to women with the message that Jesus Christ is the answer to their pain and guilt.

Holly Trimble
State Director
WEBA Alaska
Anchorage, AK

Every Little Bit Helps

I appreciate so much your March issue, which dealt with abortion. What an opportunity we have as Christians to stand for life in a day when so many are proposing death as the solution to our problems! Local prolife groups are in need of volunteers to write legislators, to picket, to counsel, and to speak out in defense of life. We can all do a little to help turn the tide.

Loren Edwardson
Novato, CA

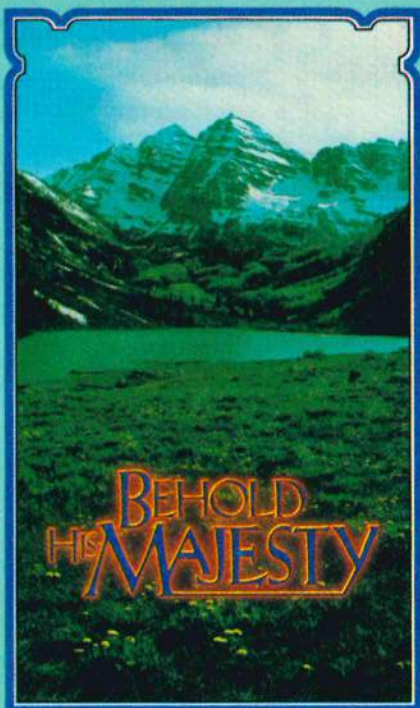
Stranger out of Sight

We appreciated "The Stranger" (March) by Keith Currie. Our children were also raised with a stranger—television—in the house. We believe it was the grace of God that the stranger did not influence us more.

In 1970 the Holy Spirit came into our lives, turned us around, and put within us a hunger for God and an insatiable desire to be part of what He was doing. The power of God in the form of a bolt of lightning silenced our stranger. We thank God that all four of our children and their spouses are Kingdom people. We pray that the new generation, our grandchildren, might be saved quickly and not come under the influence of the stranger.

Joe and Jane Ford
Rosewood, OH

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Years ago, when I was pastoring in Toronto, Canada, I had a remarkable dream that helped alleviate my concern over opposition to a charismatic prayer meeting that had begun to flourish in our church.

In the dream I was with members of the prayer group aboard a ship that was being tossed about in a violent storm. I was holding a piece of paper containing a curse that claimed the ship would be lost and we would all be destroyed. As I read the curse, the edges of the paper began to smoke and then burst into flames.

Suddenly, one of the crewmen standing near me on the deck of the ship was transformed into the figure of Satan. Pointing his finger at me, he began quoting the curse recorded on the paper. The force of his words struck me like an explosion, knocking me to the deck. Flat on my face, I felt powerless and helpless, drained of every ounce of strength.

Then, a majestic voice began speaking with great authority, not just to me, but through me as well: "Though a thousand fall at thy side and ten thousand by thy right hand, it shall not come nigh thee."

With sudden strength I stood and turned to face the devilish creature watching me. Then, I heard myself saying with authority, "I come against you in the name and power of the Lord Jesus Christ!" As I moved toward him, the evil aura around the figure began to diminish, and he shrank into an elfin, ratlike creature, full of fear. He tried to scurry into the ship's hold but I forbade him, saying, "Be thou removed and cast into the uttermost part of the sea!"

The pitiful little creature nodded his head and whined, "All right," and rushed to the side of the ship and dove overboard. Immediately peace prevailed on board the ship and we found ourselves sailing in placid water, heading into a peaceful harbor.

That vivid dream occurred more than twenty years ago, but I remember it today as a graphic illustration of the power of words—first, the words of the curse that struck me like an explosion and knocked me to the deck; then, the

authoritative words spoken in the name of Jesus against the devilish figure, which reduced him to harmlessness and sent him diving overboard.

Words Have Death and Life

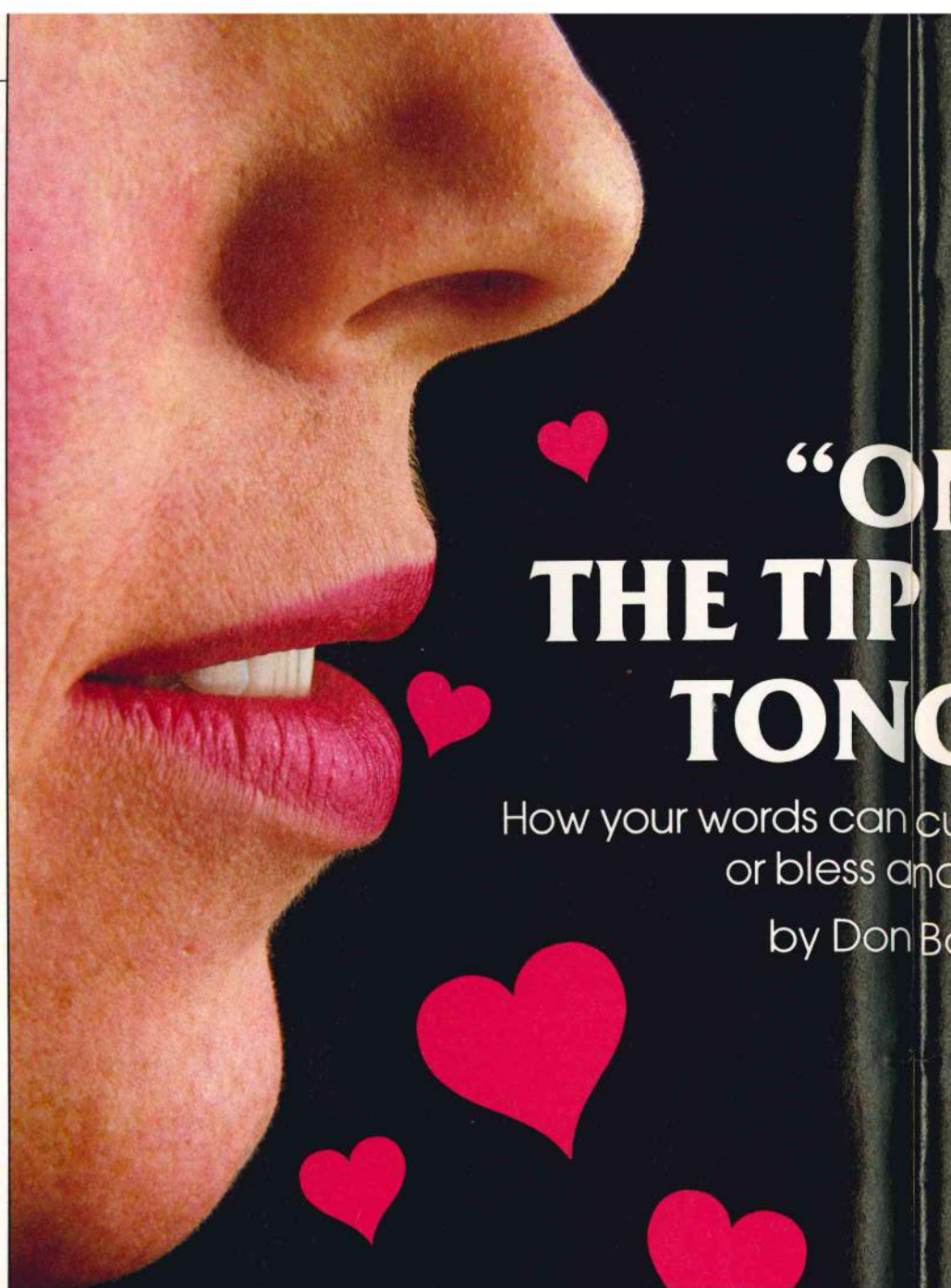
Proverbs 18:21 says, "Death and life are in the power of the tongue." Far more than we realize, the words we speak have an effect on life and destiny—both our own lives and the lives of those to whom we speak. The spoken word not only conveys meaning, but also releases power—power for good or power for evil.

If we want to know why the spoken word has power, we simply

have to look at the origin of creation. God *spoke* creation into existence. Practically every paragraph in the first chapter of Genesis begins with, "And God said": "*And God said, 'Let there be light' (v. 3, italics mine); 'And God said, 'Let us make man in our image, after our likeness' (v. 26, italics mine).*

God, who spoke the world into existence, made us in His image and likeness; therefore, His impartation to us includes the creative power of speech.

Words also have tremendous power to set things in motion. Whole armies move at the word of the commander. The man whom Jesus said had more faith than



“ON THE TIP OF THE TONGUE”

How your words can curse or bless and

by Don Bo

ON P OF MY IGUE"

in curse and destroy,
and restore
in Basham



anyone in Israel was a military commander—a Roman centurion who knew the power of the spoken word. When he asked for Jesus to come heal his servant, he said:

"Lord, I do not deserve to have you come under my roof. But just *say the word*, and my servant will be healed. For I myself am a man under authority, with soldiers under me. I tell this one, 'Go,' and he goes; and that one, 'Come,' and he comes." ...When Jesus heard this, he...said to those following him, "I tell you the truth, I have not found anyone in Israel with such great

faith." ...Then Jesus said to the centurion, "Go! It will be done just as you believed it would." And his servant was healed at that very hour (Mt. 8:8-10, 13 NIV, *italics mine*).

Jesus also knew how important it was for those seeking His help to speak their faith to themselves. When blind Bartimaeus asked for mercy, Jesus said, "What do you want me to do for you?" (Mk. 10:51 NIV).

Such a foolish question, we might say. Why else would a blind man come to a healer except to be healed of his blindness? But Jesus wanted Bartimaeus to voice his

desire. When Bartimaeus answered and said, "Rabbi, I want to see," Jesus replied, "Go, your faith has healed you" (vv. 51-52 NIV). Bartimaeus's spoken word released his faith.

The words we speak can release abilities and provide motivation for action. People seldom achieve more than they say they will. The Scriptures confirm that our status between sickness and health, between success and failure, and between alienation and restoration may be determined by the words we speak. The prodigal son remained separated from his father until he spoke the right words. When he said, "I will arise and go to my father," proper action followed (Lk. 15:18).

Critical, Negative Words

Sometimes I think the whole Christian world is made up of just two groups: those who speak their faith and accomplish significant things for God, and those who criticize and malign the first group. Critics accomplish little beyond being critical.

Christians who move in faith are like the prophet Nehemiah. They feel a commission from God to build and achieve, even as Nehemiah was called to rebuild the walls around Jerusalem.

But negative, critical Christians are like the enemies of Nehemiah, Sanballat and Tobiah, who denounced Nehemiah and ridiculed his Jewish workers. They tried to persuade Nehemiah to come down from the wall and defend himself against their charges. His refusal provides a classic answer that every honest Christian should use in response to his critics:

"I am carrying on a great project and cannot go down. Why should the work stop while I leave it and go down to you?" (Neh. 6:3 NIV).

As one who has borne the brunt of criticism many times, let me say that we seldom accomplish anything positive when we try to appease our critics. Even if we answer their first charges, they will find more. Unfortunately, Christians who dote on gossip and

criticism do not regard lies, gossip, and slander as sin. In fact, most of us assume that sin is something we do, not something we say. We abhor evil deeds—murder, theft, adultery—but act as if evil words were harmless. We acknowledge that the sixth, seventh, and eighth commandments forbid murder, adultery, and theft. But we conveniently ignore the ninth commandment, which forbids bearing false witness. Yet in God's sight, the sin of bearing false witness is as evil as those other three sins.

In being so quick to judge and criticize others, we conveniently ignore the solemn warning of Jesus:

"But I tell you that men will have to give account on the day of judgment for every careless word they have spoken. For by your words you will be acquitted, and by your words you will be condemned" (Mt. 12:36-37 NIV).

Not only does our gossip, slander, and criticism bring untold misery into the lives of those we malign, but Scripture also makes it plain that such speech has a destructive effect on us as well. In Matthew chapter 7, Jesus shares an irrevocable application of the spiritual law of sowing and reaping:

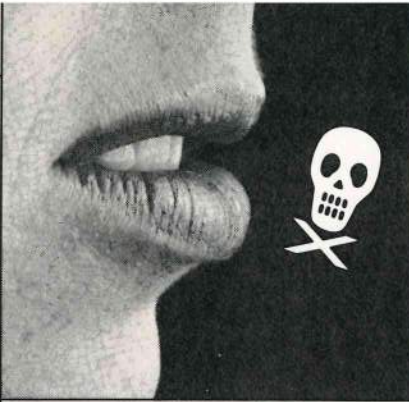
"Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you" (vv. 1-2 NIV).

Sooner or later, the judgmental words we use to malign or condemn another will come home to roost. "Do not be deceived: God cannot be mocked. A man reaps what he sows" (Gal. 6:7 NIV).

A wise man once suggested a prayer to help us resist the temptation to gossip about others: "Oh, Lord, may all the words I speak today be sweet and tender, for tomorrow I may have to eat them."

Redeeming Our Speech

Having been confronted with the destructive results of our



**When we say
hateful things
about a brother
we're saying them
about the Lord.**

words, we perhaps are now willing to say, as David said, "I have resolved that my mouth will not sin" (Ps. 17:3 NIV). I know of no single verse of Scripture more relevant to our topic. When I speak on this subject, I often have the whole congregation make that vow along with me, and I would urge anyone reading this article to pause right now and do the same.

We should also keep in mind these seven positive steps to redeeming our speech:

Step 1: We must repent and ask God's forgiveness for the gossip and slander we have already spread. When we say hateful, negative things about a brother in Christ, we are saying them about the Lord. The words of Jesus in Matthew 25:40—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"—apply to the bad as well as the good things we do. It is easy to forget that all sin is against God. Again we could say with David:

Have mercy on me, O God, according to your unfailing love. ...Against you, you only have I sinned and done what is evil in your sight (Ps. 51:1, 4 NIV).

Step 2: Apologize and ask forgiveness of the injured party. Making such apologies may not always be possible and is never easy. We may have maligned people who have long since gone on to be

with the Lord, or people we have lost contact with. In such cases, we can only ask God for His forgiveness.

In most cases, however, it is possible to ask forgiveness; it's just not easy. Some years ago an article I wrote on cults appeared in *New Wine Magazine*. Without intending to, I improperly identified a certain group of Christians as being part of an unchristian cult. A wise minister, more familiar with the history of the group than I was, wrote gently but firmly, rebuking me for condemning people who loved the Lord. Chastened, I wrote the minister an apology and also printed a public apology in a following issue of the magazine. It was a painful admission to make, but I was grateful God gave me the grace to do the right thing. Not always have I been so faithful in trying to make amends. May God give us all the humility and courage to apologize and ask forgiveness when it is called for.

Think Before We Speak

Step 3: Let us resolve to think before we speak. Criticizing or repeating slanderous remarks is as much bad habit as anything else, and bad habits can be corrected. One way to change this particular bad habit is to remember—before we say something slanderous—how we felt the last time we were lied about or criticized unjustly. We need to consider the effect our words will have, for once spoken aloud, lies can never be totally recalled. Even the most sincere apology can neither call them back, nor completely erase their harm. A saintly woman I know was asked forgiveness by someone who had slandered her. She forgave him, but then noted how the effect of his words could never be totally undone.

"Shake the contents of a feather pillow into the air and watch the wind scatter the feathers," she said to him. "Then try to get them back. When you have recovered each one and put it back in the pillow, you will know how hard it is and how long it will take to erase the harm your words have done."

Step 4: Let evil speaking end with

us. We may not be able to stop others from speaking evil of their Christian brothers, but we can decide that what they say will stop with us. Not only should we reject the gossip we hear, we should vow not to pass it on. It is also appropriate when we do hear gossip, judgmental things to express our disapproval—not of the one being maligned but of the one doing the maligning. Even if the talk concerns someone known to have fallen into sin or error, we should still refuse to repeat the evil report, and urge the one who gossiped to us to hold his tongue as well. Only Satan's purposes are served when we spread bad news about one another.

Step 5: If we have to tell someone, we should tell God. Sometimes it seems almost impossible to refrain from some kind of negative speaking, especially if we have been injured by the words of someone else. Or it may be merely a desire to take the side of a friend who has been maligned. Perhaps it is merely an overwhelming desire to pass on some juicy morsel of gossip or slander. Whatever the temptation, the only person it is really proper to talk to is the Lord. In His presence we can safely vent our spleen without harming anyone. God is infinitely patient, totally unshockable, and quite capable of listening to every tale of woe we bring to Him, either about ourselves or someone else. He will judge or condemn neither the one we are gossiping about nor us for doing the gossiping *as long as we say those things only to Him!* The moment we say them anywhere else, it becomes sin.

Too many of us only come to God when we are on our best behavior, when we can say those things we think He wants to hear. We don't want to come to Him when we feel like screaming or when we ache to get revenge or when we are tempted to destroy someone's reputation by lies and slander. But He already knows us at both our best and our worst, and loves us no less when we're behaving in a mean and spiteful manner. He'll hear us down to our last complaint without being upset by anything we say. And when we've calmed down a little,



There's not a
person anywhere
who doesn't long
for approbation
and approval.

He will say something to us such as He said after Peter gossiped to Him about John: "What is that to you? You must follow me" (Jn. 21:22 NIV).

Accountable for What We Say

Step 6: Let us be accountable for what we say. It's bad enough to be a gossip; it's worse to be a cowardly gossip! Unfortunately, most of us who slander or lie or repeat gossip are also too cowardly to accept responsibility for what we say. We feel no need to have proof of wrongdoing, and we feel free to repeat—without a shred of corroborating evidence—the most scandalous accusations and gossip about other people. I have a minister friend who was both slandered and libeled by a fellow minister. He went to face his accuser in person. Instead of apologizing or asking forgiveness, the critical minister simply laughed uneasily and said my friend was taking matters too seriously. Not once did he accept responsibility for his words or indicate that he had been guilty of any wrongdoing.

I believe the heart of God is deeply grieved when His children lie about and malign one another, and even more deeply grieved at the cowardly and shameful refusal of those who spread lies to be accountable for their words.

There is absolutely no question that we will be held accountable; the only matter in question is

when. It is far better that we handle it now when forgiveness, redemption, and reconciliation await than on the day of judgment when it will be too late for restitution and reconciliation.

Step 7: Vow to become an encourager rather than a critic. I know of no greater need in the body of Christ than for Christians to support and encourage one another. There is not a person anywhere who does not long for and benefit from approbation and approval. God knows not one of us is perfect; we all have our faults and weaknesses. But instead of looking for such things in one another, we have a greater responsibility to help each other. Criticism is not a gift of the Holy Spirit! We are to love and encourage one another, not judge and condemn each other. The truth is, critics are a dime a dozen while real encouragers seem rare as gold. And I would trade fifty critics for one good encourager any day of the week.

The power of speech is an awesome weapon. With it we can create a hell or heaven both for ourselves and for others. We can speak hateful, accusing words that slander and betray; we can speak words that rip and tear and destroy; words that minister death both to ourselves and to those about whom we speak. Or we can speak words that comfort, heal, bless, and encourage; words of faith; blessed covenantal words that forgive, redeem, and restore; words that minister life both to ourselves and to those about whom we speak.

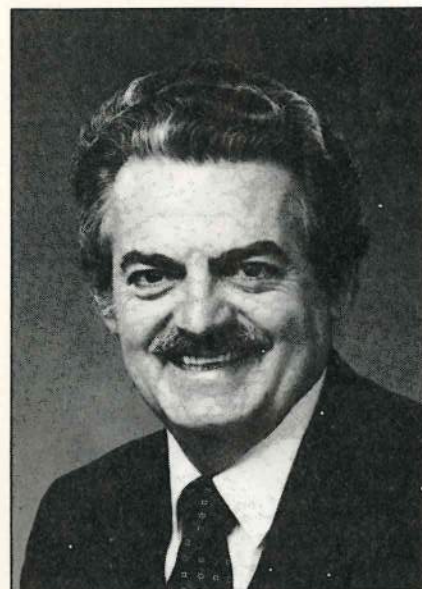
The choice is up to us. May God grant us all a fresh awareness of the power and significance of our words. □



Don Basham holds bachelor of arts and bachelor of divinity degrees from Phillips University and its graduate seminary in Enid, Oklahoma. A member of the Integrity Communications Board of Directors, he is chief editorial consultant for New Wine and the author of several books, including Face Up With a Miracle and Deliver Us From Evil. Don resides in Mobile, Alabama, with his wife, Alice.

Call to Holiness

An interview with Bob Mumford



Next month, the Coalition On Revival (COR), an organization that is challenging Christians to holiness, will hold its third Continental Congress on the Christian World View in Washington, D.C. Bob Mumford is a member of COR and we talked with him recently about what that group is doing.

New Wine: What is the purpose of COR?

Bob Mumford: COR was formed three years ago by an interdenominational group of men, both charismatic and Evangelical, for the purpose of calling our nation to personal holiness and character development in a time when spirituality seemed to be without root and content.

Many pastors feel they have little to offer their people in regard to a Christian worldview. One purpose of COR has been to produce documents that give a Christian application to many of the spheres in which men labor: law, government, economics, education, arts and media, medicine, psychology, science and technology, evangelism and missions, discipleship training, helping the hurting, social and political moral issues, college and seminary revitalization, Christian unity, Christian family, and pastoral renewal.

The need for a Christian worldview for a dentist, doctor, or lawyer is almost beyond question.

One godly doctor—a born-again, Spirit-filled man whose practice was committed to the Lord—went to COR's national conference when we first thought about a need for a worldview document for medicine. His remark to me was, "Although I am committed to Christ, I did not know how much I was under humanistic influence in college and medical school, and now in my practice. God knows how badly I needed my mind, my approach, and my philosophy washed by the living word of God."

NW: Who is involved with COR?

BM: Some of the leaders are Joe Aldrich, Multnomah School of the Bible; Gleason Archer, Trinity Seminary; Bill Bright, Campus Crusade for Christ; Colonel Doner, American Christian Voice; Jimmy Draper, former president of the Southern Baptist Convention; Bob Dugan, National Association of Evangelicals; E. V. Hill, Mount Zion Baptist, Los Angeles; James Kennedy, Coral Ridge Presbyterian Church, Fort Lauderdale, Florida; Tim LaHaye, American Coalition for Traditional Values; Harold Lindsell, editor emeritus, *Christianity Today*; Carolyn Sundseth, White House liaison; R. J. Rushdoony, Chalcedon Foundation; Bob Saucy, Talbot Seminary; Bob Weiner, Maranatha Ministries; and John Whitehead, Rutherford Institute.

NW: What do you expect to come

out of the July 4 Continental Congress on the Christian World View in Washington, D.C.?

BM: The meeting is an attempt to make a public statement. We feel as if Washington (and our nation) is being lead and influenced by those who have the loudest voice. We believe that our nation should be lead and governed according to biblical principles.

On the steps of the Lincoln Memorial will be a signing ceremony in which we will make a covenant with God and each other to live a biblical and godly life-style for the purpose of being salt, which is influence, and being light, which is example, to a nation that does not believe there are any Christians left who want to live a biblical life-style. We feel that being on the steps of the Lincoln Memorial is symbolic of a new liberty that needs to come to our nation. We are fast losing our freedom of life, liberty, and the pursuit of happiness to an encroaching socialism and an encroaching bureaucratic system, both of which are essentially antagonistic to a biblical worldview and to the presence of a living, excited Church of Jesus Christ.

I would encourage the readers of *New Wine* to participate with us, because it could be a significant event that would help turn our nation around.

For more information, write to Jay Grimstead, 89 Pioneer Way, Mountain View, California 94041. □

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DR. HARVEY L. WATSON is a nationally known legal consultant and financial advisor to ministers. The August 1985 issue of *Charisma* magazine published "WHO ARE THE MOST INFLUENTIAL LEADERS IN THE CHARISMATIC RENEWAL?" and "RUNNERS UP." The majority of these leaders have allowed Dr. Watson to serve as their advisor/consultant and many of them used his expertise in the beginning stages of their ministry. He worked closely with Jim Bakker, Kenneth Hagin, Marilyn Hickey, T.L. Osborn, John Osteen, Pat Robertson and Robert Tilton, just to name a few. Dr. Watson still today serves as an advisor to several of these outstanding Charismatic leaders.

Dr. Watson has a real burden for the smaller ministries and has taken the experience gained while working with these leaders to assist hundreds of ministers and churches across the nation (49 states) and now into Canada.

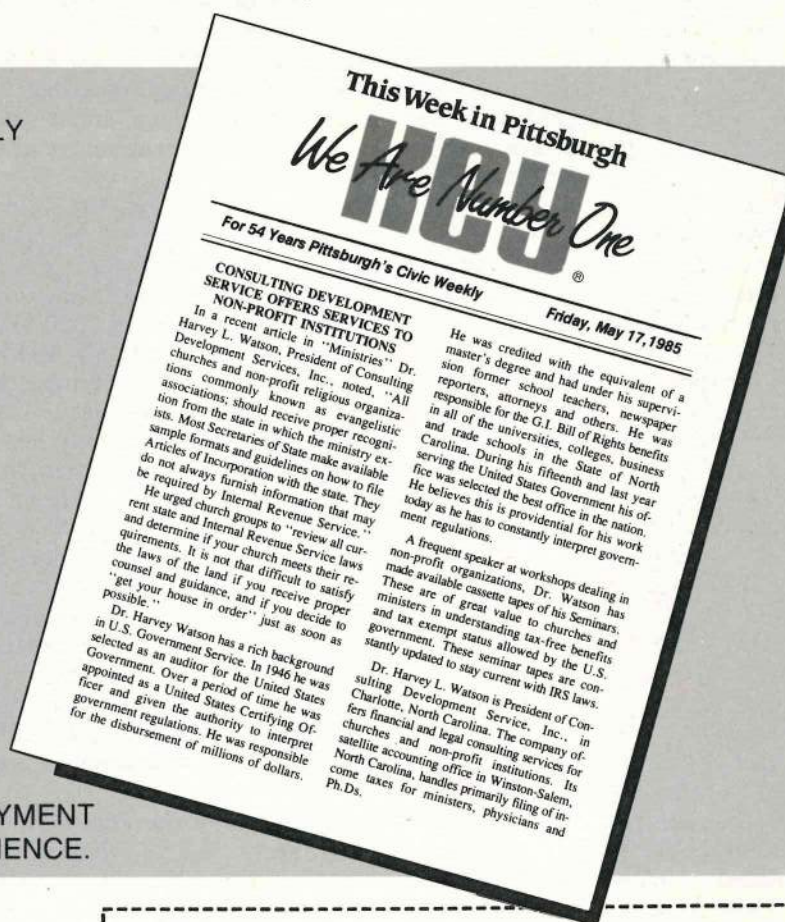
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Most of us are familiar with Smokey the Bear posters and the slogan, "Only you can prevent forest fires." I like another one even better: "Think before you strike."

The damage done within the inheritance of God's people by the tongues of believers is infinitely greater than the millions of dollars' worth of damage done by natural fires in the United States. If it is important to prevent natural forest fires, then it is infinitely more important to prevent spiritual fires that devour whole areas of the inheritance of God's people.

Divine Order

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Mt. 18:15-17).

There are only two passages in all four Gospels where the word *church* is used. The first time is in Matthew chapter 16 and the second is in the passage above.

This truth in its context in regard to the local church is every bit as important as the truth in Matthew chapter 16 in regard to the universal Church. Jesus tells us what action to take if another believer offends us by doing something that is not right, fair, or justified, whether in word or deed.

First, we are to go alone to the brother who offended us. Second, if he will not satisfy us, we are to take two reliable witnesses so that everything that is said may be attested and established by witnesses. There is only one more step, and it is not optional. We are to go to the local church.

Any believer who at the end of this process refuses to submit to the decision of the church forfeits his right to be treated as a Christian

brother. From then on until he repents he is to be treated "as an heathen man and a publican."

How many Christians have ever followed this process through to the end? It is my observation that this simple, basic requirement for keeping the local church in order has been systematically set aside by eighty or ninety percent of believers.

Let me also point out that there are two sides to this issue. In a murder case the person who commits the crime is called the murderer. But there may also be an accessory after the murder. An accessory is one who aids the murderer in some way, perhaps by hiding the murder weapon or keeping certain information from the police. Likewise, if a Christian brother comes to me and begins to stab another brother in the back by his words, and I listen to him, I become an accessory after the crime.

Many people wouldn't think of going and talking about someone who has offended them, but they will provide a good listening ear when someone comes to them. This is not a little matter. I have become convinced in prayer and meditation that in this passage Jesus said the one thing that absolutely has to be said about a local church, the one thing that is essential to keep its life and relationships in proper order. Everything else is secondary in importance to grasping this command. I have come to the conclusion that we can preach and talk as much as we like about church order, discipline, and structure, and it sounds beautiful, but it will never work until this principle is applied.

The Power of the Tongue

James 3:1-10 discusses the nature of the tongue:

My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so

great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude [likeness] of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

Two comparisons that James uses in this passage with regard to the control of the tongue are that of a bit in the horse's mouth and the rudder of a ship. The horse in the Bible is always a symbol of strength. One can control the whole of that strong beast if one can control his mouth. All that is needed to make him stop or turn is a bit in his mouth.

Likewise, a ship is controlled by just a small piece of wood or metal called the rudder. If the rudder is rightly used, the ship will get safely to harbor, and if it is misused, the ship will be wrecked. Even so the tongue rightly used will get us to heaven; wrongly used, it will land us in hell.

Two-way Responsibility

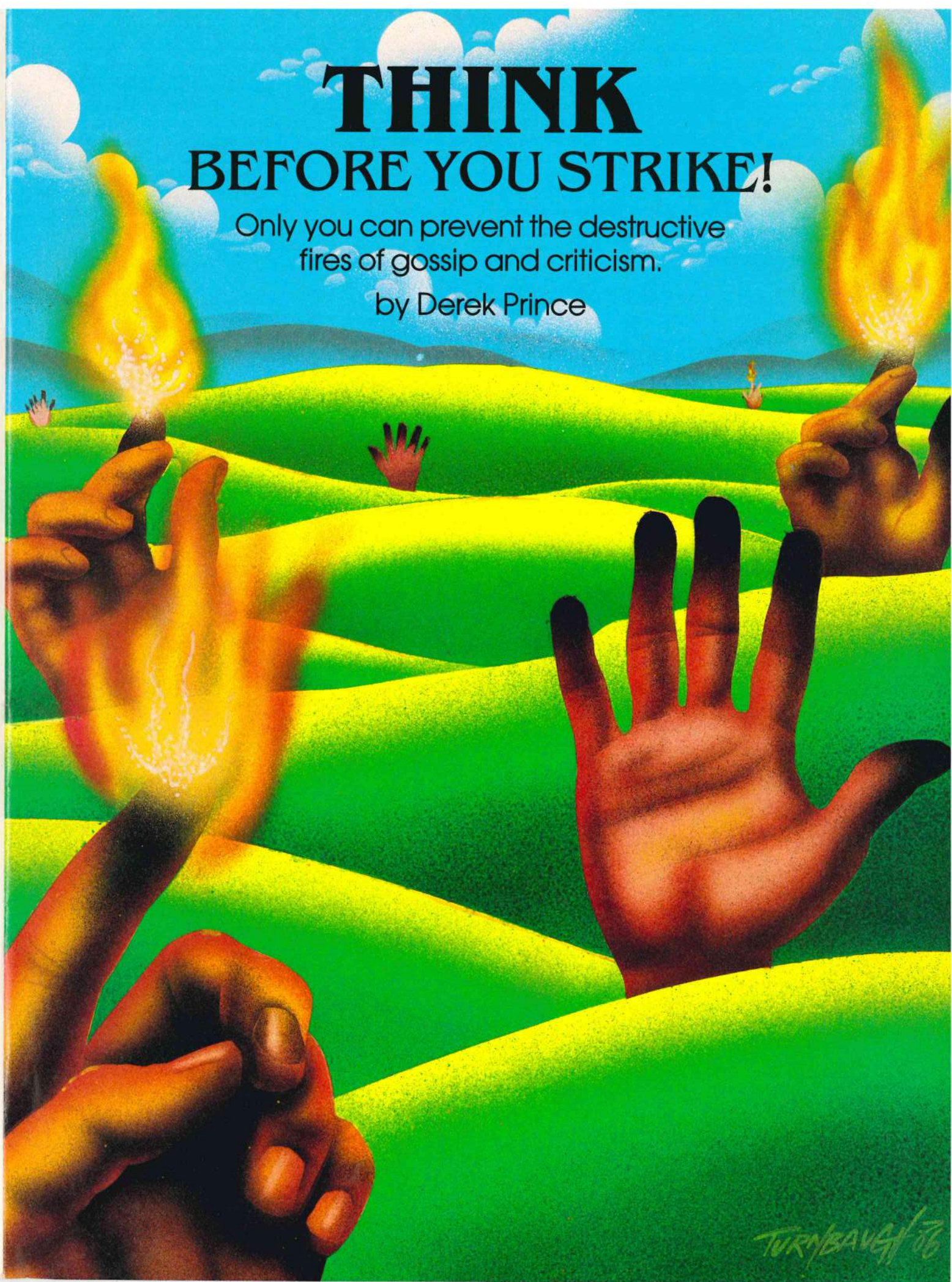
I want to stress the two-way responsibility here. It's not merely that we do not offend actively by going around and speaking evil of our brothers in the Lord, but that we do not offend passively by listening to those who do, because if we listen, we are guilty. Bearing this in mind, I am going to list a number of passages of Scripture on the tongue:

Exodus 23:1: "Thou shalt not raise a false report: put not thine

THINK BEFORE YOU STRIKE!

Only you can prevent the destructive
fires of gossip and criticism.

by Derek Prince



TURNBAUGH '06

hand with the wicked to be an unrighteous witness." Notice the two-way application: We are not to start a false report and if a false report is brought to us, we are not to be associated with it, because that is putting our hand with the wicked to be an unrighteous witness.

Psalm 15:1-3 says it as clearly as I believe anything can:

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

We are not to backbite with our tongue (active) but neither are we to take up a reproach against our neighbor (passive). When someone comes with a reproach against him, we are not to receive it.

Proverbs 6:17-19 gives us six things that the Lord hates; and a seventh thing that is an abomination unto Him: a proud look, a lying tongue, hands that shed innocent blood, a heart that devises wicked imaginations, feet that are swift in running to mischief, a false witness that speaks lies, and he who sows discord among brethren. Note that out of these seven things, at least three have to do with the misuse of the tongue.

First Timothy 5:11-13 discusses the problem of widows and the church's responsibility toward them. Paul is warning Timothy about the kind of widows to receive into their program of support and the kind of widows not to receive.

But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; having damnation, because they have cast off their first faith. And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

A housewife should imagine

herself in this situation: She has gotten the children off to school and the husband off to work. She has vacuumed the living room, made the beds, and dusted the house when there is a ring at the door. It is one of her neighbors. She is surprised to see that she is carrying in her arms a brown paper sack that looks kind of soggy and smells anything but fresh! When she looks inside the bag, she sees coffee grounds, grapefruit rinds, egg shells, and used tissue. As she watches, she

The tongue rightly
used will get us
to heaven; wrongly
used, it'll land
us in
hell.



begins to tip it all out on the living room floor.

If this scene literally happened, most of us would tell the woman to take her garbage elsewhere. But when it comes to the sins of the tongue, we get so religious that we are afraid to hurt someone's feelings. We spare the feelings of the talebearer and hurt the rest of the body of Christ.

The Church today is so permissive of almost any kind of silly, wrong, and even immoral behavior that we have infected the world. I would say that one of the big problems in the secular life of the United States is permissiveness.

The Tongue and the Mind

Once when I was pointing out the evil of criticizing or gossiping about our neighbors, one brother spoke up and asked, "Well, what are we going to talk about?" I would say he was probably just a bit more honest than a lot of other people who were thinking the same thing but didn't say it.

First, we must realize that what we talk about cannot be divorced from what we think about. Alternately, our speech is largely the product of what we think, and our thinking is affected by our speaking. It is a two-way relationship.

Here are some things we should be thinking and speaking of. My favorite is Joshua 1:8:

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

What are we to think about? *The Word of God*. What are we to act on? *The Word of God*. What are we to speak about? *The Word of God*. And what will happen if we do? Our way will be prosperous and we will have good success. The rules of success are to think right, speak right, act right. We cannot think wrong and live right. It is impossible.

Psalm 5:1: "Give ear to my words, O Lord, consider my meditation." I am deeply impressed first of all that David would invite the Lord to look into what he was thinking about. Second, I am impressed to realize that Almighty God is so gracious that He listens to what I am thinking about. It is not just the words of my prayer, but the meditations of my heart that He hears.

Psalm 16:9: "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope." When the psalmist said, "My glory rejoiceth," what did he mean? Turning to Acts 2:26, we find scripture interpreting scripture. "Therefore did my heart rejoice, and my tongue was glad...." Where David said,

"my glory," Peter said "my tongue." Our tongue is our glory because it is the one instrument and member above all others in the body with which we may glorify God. It was put in our mouths for one supreme purpose—to glorify God! Any use of the tongue that does not glorify God is a misuse. At the baptism of the Holy Spirit the tongue really does become our glory. When a believer yields his tongue to the Holy Spirit in speaking in tongues, he never says a word that is not to the glory of God.

Psalm 35:28: "My tongue shall speak of thy righteousness and of thy praise all the day long."

Psalm 71:24: "My tongue also shall talk of thy righteousness all the day long." If we talk of God's praise, honor, and righteousness all the day long, we do not have time to gossip.

Acts 2:3: "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." What happened was that a new kind of fire came from heaven. The tongue of the natural man is set on fire from hell, but by the baptism of the Holy Spirit, the tongue of the believer is set on fire from heaven. And the difference is as great as the difference between heaven and hell.

Acts 2:46-47:

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people.

Every house was filled with the praises of the Lord. They didn't have time to talk about all the negative things; they were so busy talking about the good things.

I don't mean to imply that we never have to talk about unpleasant things. There are times when we have to do so. But we never need to dwell on unpleasant things. We don't have to advertise the unpleasant, blow it up, or carry the garbage around from house to house. We face facts, deal with them as facts, and when they are properly dealt with, the

book is closed and no man has a right to reopen it. That is the whole beauty of proper church discipline. It deals with the matter, and then the book is closed. But the way most Christians deal with the problems causes the thing to blow up until no one can close the book.

In closing, let us look at Philip-pians 4:8:

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

On this basis, Paul promises, "The peace of God, which passeth all understanding, shall keep your hearts and minds" (v. 7). Peace in our hearts and minds depends largely upon thinking and speaking about the right things.

God has given us the tongue to

glorify Him, and He wants our hearts and our tongues to be united in speaking of His glory. Within the local church He has provided a means whereby we can stop the abuses of the tongue. This places upon us the responsibility not to speak evil of a brother, nor to listen to an evil report, but rather to follow the steps Jesus outlined for us in dealing with offenses.

Remember, only you can prevent the forest fires that ruin the inheritance of God. Think before you strike! □

This article originally appeared in the July/August 1975 issue of New Wine.



Derek Prince has a radio program, Today With Derek Prince, that is aired worldwide. He and his wife, Ruth, minister in Israel and Fort Lauderdale, Florida.

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Speak the Word

The Spirit of God was moving over the face of the waters. And God *said*, "Let there be light"; and there was light (Gen. 1:2-3 RSV, *italics mine*).

By the word of the Lord the heavens were made, and all their host by the breath of his mouth....For he *spoke*, and it came to be; he *commanded*, and it stood forth (Ps. 33:6, 9 RSV, *italics mine*).

In creation, when God spoke, something happened. Likewise, when Jesus, the Word of God incarnate, spoke, something happened. As people who have been commissioned by the Lord to go in His authority and power, when we speak His word under the anointing of the Holy Spirit, something happens. This is a divine principle in the relationship between the Godhead and the Church. God anoints a man, woman, or group of Christians to speak His word so that what He wants can be brought into existence.

That principle was clearly at work in the early Church. In Acts chapter 4, for example, Peter and John were arrested after healing a lame man. Standing before the Sanhedrin, they made a bold defense. When the officials warned them not to speak about Jesus anymore, Peter and John answered, "...for we cannot but speak of what we have seen and heard" (v. 20 RSV).

Afterward, the apostles told their friends what happened:

And when they heard it, they lifted their voices together to God and said...."And now, Lord, look upon their threats, and grant to thy servants *to speak thy word with all boldness*, while thou stretchest out thy hand to heal, and signs and wonders are performed through the name of thy holy servant Jesus." And when they had prayed, the place in which they were gathered together was shaken; and *they were all filled with the Holy Spirit and spoke the word of God with boldness* (vv. 24, 29-31 RSV, *italics mine*).

I'm convinced that the "sign" of being filled with the Holy Spirit is speaking with another tongue. I don't necessarily mean an unknown language; I mean the word of God spoken boldly to perform the will of God. Further evidence of being filled with the Spirit is the miracles that often follow when we speak boldly under the anointing of the Spirit.

The Church must learn to speak the word of God boldly to five different audiences: to God, to the devil, to one another, to itself, and to the world. We need to take the word of God and put it into action through our mouths. Let's look at those five audiences.

Speak Boldly to God

First, we need to learn to speak boldly to God. Ephesians 3:12 says, "...in whom [Jesus] we have *boldness* and confidence of access through our faith in him" (RSV, *italics mine*). Hebrews 4:16 says:

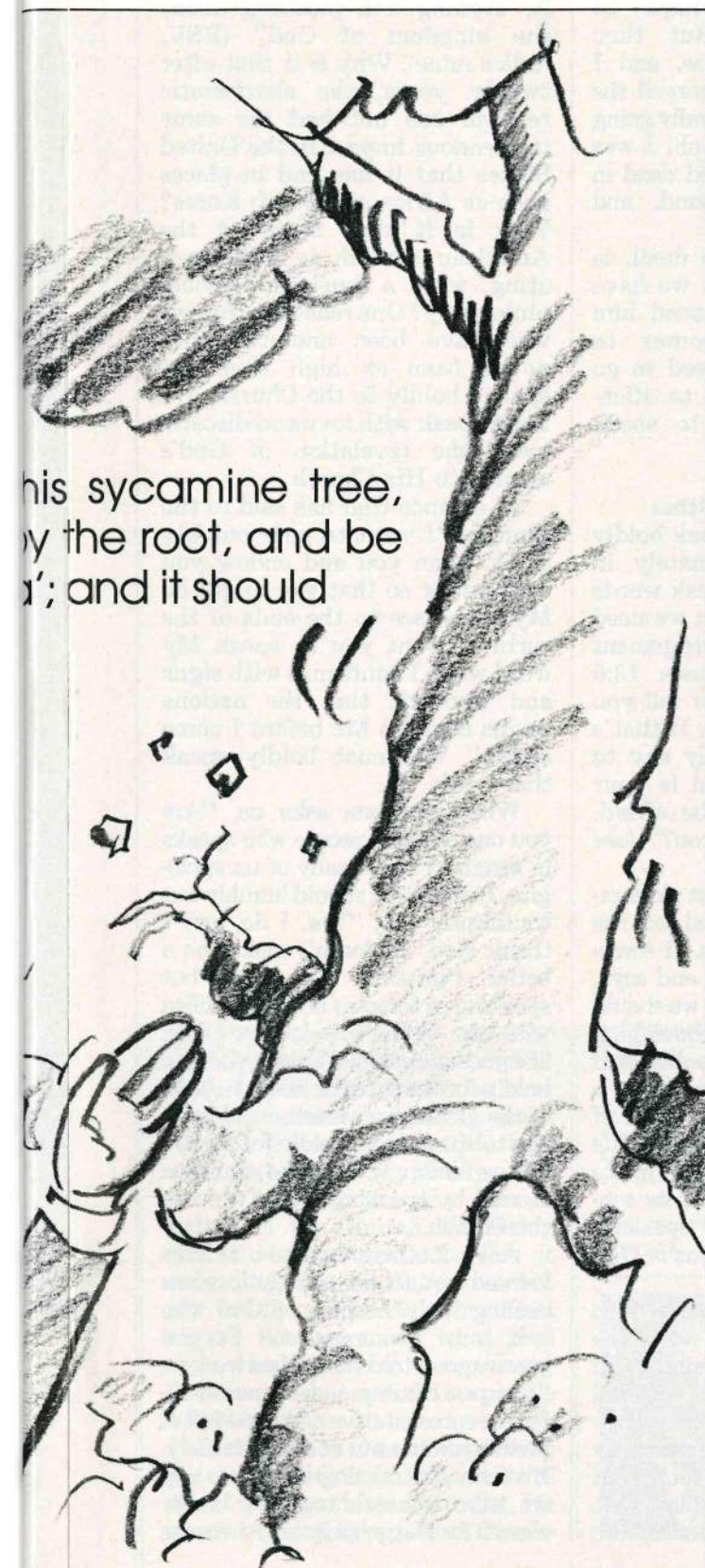


"Ye might say unto this
'Be thou plucked up by the roots,
thou planted in the sea';
and I say unto thee, obey you."

by Del Rossin



d With Boldness!



his sycamine tree,
by the root, and be
a'; and it should

Let us then with *confidence* [boldness] draw near to the throne of grace, that we may receive mercy and find grace to help in time of need (RSV, *italics mine*).

There is a proper time to come to God in repentance, confessing we're nothing apart from the grace of God in Jesus Christ. But once our sins are washed away, we become part of a holy nation, a royal priesthood. We're God's own people! We aren't supposed to come to Him crawling on hands and knees. We are invited to come boldly into His presence, crying out, "Abba! Father!" We can speak boldly to God our Father because of who we are in Jesus Christ. We're cleansed by the blood of Jesus; we stand in His righteousness; and in Him we have access to God.

Our bold address in prayer should be: "Father, I am Your child by faith in Jesus Christ!" Is that arrogance? No, that's the truth! When we speak boldly who God says we are, we experience who He says we are.

Because we're God's children, we have access to His presence, where we can confidently ask for His will to be done. Jesus taught us to pray, "Thy kingdom come, Thy will be done" (Mt. 6:10 RSV).

That prayer commands a mighty release of God's power, for it orders a manifestation of His kingdom on the earth, and it insists on signs and wonders to confirm His word, that the world might know that Jesus is the King of kings.

Speak Boldly to the Enemy

Second, we need to learn to speak boldly to Satan and his demons. In Acts chapter 13, Paul speaks boldly to the demons in the magician Bar-Jesus:

But Saul, who is also called Paul, filled with the Holy Spirit, looked intently at him and *said*, "You son of the devil, you enemy of all righteousness, full of all deceit and villainy, will you not stop making crooked the straight paths of the Lord?" (vv. 9-10 RSV, *italics mine*).

When Paul spoke to Bar-Jesus, something happened:

"Now, behold, the hand of the Lord is upon you, and you shall be blind and unable to see the sun for a time." Immediately mist and darkness fell upon him and he went about seeking people to lead him by the hand. Then the pro-consul believed, when he saw what had occurred, for he was astonished at the teaching of the Lord (vv. 11-12 RSV).

Jesus has given us His authority, but we are slow to speak it; we do not exercise His authority to the degree God would have us.

When we're being knocked around by the enemy, it is no time to carry on a friendly conversation with him. He lies. He deceives. He seeks to confuse, harm, and even murder us. But Revelation 12:11 says, "And they

have conquered him (Satan) by the blood of the Lamb and by the word of their *testimony*" (RSV, italics mine).

When the devil attacks, we need to say boldly, "I testify to you, Satan, who I am in Jesus Christ. I am forgiven. I am redeemed. I am a child of God. My body is a temple of the Holy Spirit. You have no place in me. You have no power over me. You have no authority over me because of the blood of Jesus."

One evening, I was taking a walk when a huge German shepherd

came charging out of a doorway. He bared his teeth and headed toward me with a ferocious growl. I could almost feel myself being ripped apart by those vicious teeth. At first, I wanted to run, but I knew I was too slow. Then, I thought I'd just stand still—perhaps he wouldn't bite me. But then something came over me, and I went on the attack. I charged the dog, screaming. I was literally going to tear him limb from limb! I was furious. That dog stopped dead in his tracks, turned around, and retreated into the house!

Our ancient foe, the devil, is like a roaring lion, but we have authority in Jesus to send him running. When it comes to spiritual warfare, we need to go from being intimidated to offensive action. We need to speak boldly to the enemy.

Speak Boldly to Each Other

Third, we need to speak boldly to each other. Unfortunately, in the Church we often speak words of discouragement when we need to speak words of encouragement to one another. Hebrews 13:5 says, "I (God) will never fail you nor forsake you" (RSV). If that's true, we can confidently say to one another, "The Lord is your helper. You need not be afraid. What can man do to you?" (see Hebrews 13:6).

We need to make that declaration to our families and to the members of our churches. If someone comes to us for help and says, "There's no hope for me," we should declare what God says about him. "You're precious! You're beloved! You have been purchased with a price!" When we do, the word of God is free to work, and soon His word will become reality to him. We need to build up each other by confidently and continually speaking the promises and provisions of God to each other.

That's what Paul tells us to do in worship. "But be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs" (Eph. 5:18-19 RSV). Perhaps this explains why God frequently works in power during such bold worship. The divine principle is that when redeemed man speaks, the

Holy Spirit works.

Speak Boldly to the Church

Fourth, we need to speak boldly to the Church. Acts 19:8 says, "He (Paul) entered the synagogue and for three months *spoke boldly*, arguing and pleading about the kingdom of God" (RSV, italics mine). Why is it that after twenty years, the charismatic renewal has not had the same tremendous impact in the United States that it has had in places such as Africa and South Korea? Why is it that much of the American Church is still operating with a business-as-usual philosophy? One reason is that we who have been anointed with power from on high have not spoken boldly to the Church. We must speak with love and discernment the revelation of God's agenda to His Church.

In essence God has said to the Church, "I want to pour out My Spirit upon you and endow you with power so that you might be My witnesses to the ends of the earth. I want you to speak My word while I confirm it with signs and wonders, that the nations might come to Me before I come again." We must boldly speak that truth.

When someone asks us, "Are you one of those people who speaks in tongues?" too many of us apologize. Instead, we should humbly but confidently say, "Yes, I do, and I thank God. It doesn't make me a better Christian than you, but speaking in tongues and being filled with the Spirit are in the Bible. Tongues are not the issue; speaking boldly for Jesus is the issue. In light of the great commission, would you like to speak more boldly for Him?" We can lovingly turn the situation around by speaking God's word to the Church.

As a Lutheran pastor, I have learned not to be apologetic when dealing with the men of God who lead our denomination. Several years ago, I told one of our leaders, "I'm not coming to you as an inferior representative of some kind of fanatic remnant in our church body. Brother, I'm coming in love to say we have to work together in the church for the gospel's sake because

"You Shall Receive Power"

Nine years ago, fifty thousand Christians met to celebrate their unity in the Spirit at a historic charismatic conference in Kansas City, Missouri. Plans are now under way for a second, even larger gathering in July 1987. In preparation for that, ten thousand leaders from more than thirty denominations, ministries, and fellowships will meet for the New Orleans '86: Leaders' Congress October 8-11 to explore ways to work together for world evangelization.

Main speakers for the conference include Dr. Paul Yonggi Cho, Father Tom Forrest, Terry Fullam, Oral Roberts, and John Wimber. Workshops will be led by Bob Weiner on evangelizing youth, by Larry and Nordis Christenson on ministry and marriage, by Terry Law on spiritual worship, and Larry Lea on personal prayer.

The final event will be a rally in the Superdome. Open to the public, the rally will be led by John Wimber and Dr. Cho, and is expected to be a memorable conclusion to the conference and an exciting beginning for the July 1987 meeting.

Please keep the New Orleans '86: Leaders' Congress in your prayers. For more information, contact Charismatic Renewal Services, 237 N. Michigan Street, South Bend, Indiana 46601, (800) 348-2227. □

we are one church. Today, twenty percent of the nearly three million Lutherans you preside over identify themselves with the charismatic renewal." Only the Holy Spirit could have given me the boldness to say that.

He looked at me and said, "Del, you're right. We need to get together as brothers and see what the Scriptures say."

We should not attempt to back people into a corner and force them to listen to our testimony. We must have the mind of the Spirit before we speak. But we do need to pray for a new boldness to speak with love, confidence, and courage. I'm not talking about an optional, personal, or subjective experience; I'm talking about the word of God for the world's sake (see Acts 1:8). It's about time we quit being so defensive; it's time we stopped talking like a minority group. We need to say, "This is what the word of God says." We need to speak God's word to the Church and expect the word to bring about the will of God.

Speak Boldly to the World

Fifth, we need to learn to speak boldly to the world. Paul says in Ephesians 6:19-20:

And [pray] also for me, that *utterance* may be given me in *opening my mouth boldly* to proclaim the mystery of the gospel, for which I am an ambassador in chains; that I may declare it *boldly*, as I ought to *speak* (RSV, italics mine).

"Christian" nations such as the United States often suffer deep moral corruption because God's people do not boldly speak what God has said about life, law, and righteousness. Sadly, the world has become the speech writer for the Church. We wring our hands and say, "I wish it weren't this way." But we need to say boldly, "This is what God says!" When we say what God says, He begins to work conviction in the hearts of the people who hear it.

Our opinions are not important; the word of God is important. If Jesus were on the scene today, He would still say things like, "Never-

theless, I say unto you, if you hate your brother, you're a murderer." His words still bring conviction, repentance, and righteousness.

The "world" is still our home and it's where our coworkers, our neighbors, and our friends live. We cannot speak to them in polite church language; we must boldly declare that Jesus Christ came into the world to save sinners. Our opinions won't work conviction, repentance, and faith, but God's word spoken boldly will.

A Catholic priest in Mexico has a simple campaign to reach people. He walks down the street praising the Lord, and when people come by, he says three things: "Jesus died for you. He loves you. Do you want Him or not?"

Many say, "Yes."

While speaking at a conference recently, I saw a vision of a pile of dirty money on the ground and sensed that someone in the audience was being dishonest with money. I went to the microphone and spoke boldly, "Someone here tonight has been dishonest with money, and the Lord is calling you to repent." Later, a panhandler came forward and repented of a number of dishonest money dealings, and then gave his life to Jesus! What if I had not spoken that word? A lost world will be evangelized only when we proclaim the word of God.

Try it. Speak the word of God boldly and watch God work. Speak confidently to God, to the enemy, to one another, to the Church, and to the world. When you do, you'll see God work with power and extend the gospel to all creation. □

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Del Rossin is associate pastor of Faith Lutheran Church, Geneva, Illinois, and coordinator of pastoral and parish renewal for the International Lutheran Renewal Center. He and his wife, Bev, have three children and live in Geneva.

17th
ANNIVERSARY
ISSUE!

DID YOU KNOW?

Did you know that *New Wine* Magazine is celebrating its seventeenth anniversary this month?

This past year has been significant for us. As we look back on the goals we set for our seventeenth year, we see that God has been faithful to help us meet them.

One aim was to enhance our ultimate goal of leading believers to Christian maturity by presenting you with better products. God blessed us by adding to our staff a number of men and women who are professionals in their fields. In *New Wine*, we broadened our editorial content and improved our graphics, and began taking outside advertising as a further service to our readers.

Another goal was that God would use *New Wine* as a catalyst for unity in the body of Christ. We saw that happen as we featured Christians from various denominations and backgrounds—Pat Robertson, Ken Copeland, John Wimber, and others. And we continued receiving excellent teaching from our contributing editors—eight men diverse in their spheres of influence but united in their commitment to Jesus.

Since we published our first issue of *New Wine* in June 1969, our goal has been to help our readers reach Christian maturity. We hope that in the past year we've helped you do that. Our goal for next year is to continue providing you with high-quality, in-depth teaching articles that will bring you closer to Christian maturity. That's why we're here, and we thought you'd like to know. □



Behind Enemy Lines

Overcoming the destructive words of the devil

by Carter Foster

God's people are formed and fashioned by His word. His words fulfil His purposes. They sustain us and transform us, which is why God has commanded us to keep His words in our mouths and in our meditations day and night. They are the keys to progress and achievement, enabling us to preach the gospel of the Kingdom, to proclaim liberty to the

captives and sight to the blind, and to proclaim the favorable year of the Lord.

But the power of words is not limited to fulfilling God's purposes. Satan, the accuser of the brethren, also harnesses the power of words and uses them to destroy. He manipulates thoughts, choices, and actions with words, twisting them to accomplish his purpose. Just as a

word in an advertisement can entice us to buy a product, the destructive seed of the enemy's words when planted in our hearts can be similarly tempting. Satan sows words of fear, frustration, and temptation—all in an effort to distract us from hearing God. To understand the destructive influence the enemy's words can have on our lives, let's take a closer look at the

power of words in his hands.

A Discouraging Word

The enemy prevents us from hearing God's words of faith and destiny by instilling fear in us. When fear moves in, faith moves out. For example, it's often difficult to listen to the evening news or read the morning paper without encountering words of fear and discouragement. A barrage of words informs us of the soaring crime rate on the one hand and the collapse of the family on the other.

Instead of listening to the enemy, we should embrace the words of the prophet, "Do not fear, for those who are with us are more than those who are with them" (2 Ki. 6:16 NAS), and the words of the apostle, "God has not given us a spirit of timidity, but of power and love and discipline" (2 Tim. 1:7 NAS).

If the enemy cannot intimidate us, he will try to frustrate us with words of complaint and accusation. A few years ago my schedule became particularly busy. Every day seemed crowded with meetings and appointments, and I began to complain to myself. "They never give me a day off. They really crowd me. They don't understand how hard I work. They never give me any time for myself!"

Then, in the midst of my grumbling, I stumbled onto John 10:17-18:

"I lay down My life that I may take it again. No one has taken it away from Me, but I lay it down on My own initiative" (NAS).

Reading that scripture, I saw how many times I had missed God in those meetings because of my complaining. The enemy was using words that drew attention to "my rights" and "my time." Those words of Jesus, however, dealt a blow to my self-centeredness. Jesus in His grace called me to rise above my complaining. My busy schedule did not change, but I did.

The devil also distracts us by diverting our attention beyond our calling. Each of us has a sphere of responsibility, and with that comes direction from the Holy Spirit. In Ephesians 4:7, Paul says, "To each

Satan harnesses the power of words and uses them to destroy.

one of us grace was given according to the measure of Christ's gift" (NAS). But when we venture beyond our boundaries, we are treading on thin ice. Sometimes the enemy gives us a word or shows us a small piece of information outside our sphere to entice us and divert our attention. Pride then pushes us to inquire into matters that are too high for us (see Psalm 131:1). When we move within our own sphere, however, God gives us all we need to rule and care for it.

Hearing the Lord

To overcome the enemy's wiles, we must have the word of the Lord flowing in our lives, especially in our devotional lives. There are two kinds of devotions: the quiet, contemplative kind, and the kind that declares what God is speaking into our hearts. For some twenty years my time with the Lord was almost always a "quiet time." I believed and taught that hearing from the Lord required silence, that one could not hear Him while talking. I have since learned that God often speaks to us as we are speaking to Him. Declaring the word of God releases it into our lives. As my devotional life has become more vocal, I have discovered direction and perspective in the words I hear myself saying.

Today, the sound ringing in the heavens is a call to fellowship with the Father. Prayerful companionship with Him will change us and enable us to triumph over our circumstances. In His presence we hear a sound calling us to the fulfillment of our destiny and we see God forming a new people on the earth, a people who will be fruitful and will fill the earth, a people who will subdue it and will rule over every living thing (see Genesis 1:28). Living in that atmosphere day by day brings a fresh anointing for action and

achievement. In His presence, we hear new words that are contrary to the spirit of this age, prophetic words calling us to be more than just pleasant, passive people, calling us to be pilgrims and pioneers, proclaiming the Lord's matchless grace in the earth. With His words ringing in our ears and burning in our hearts, we can conquer in the name of Christ. Indeed, we can be even more than conquerors.

The enemy of our soul is constantly trying to bring fear and frustration into our thinking, constantly tempting us to reach beyond our calling. It is our fellowship with the Father that filters out distractions and enables us to press on to our own particular destiny in the Lord. Isaiah 50:4 says, "He awakens Me morning by morning, He awakens My ear to listen as a disciple" (NAS). As disciples of our Lord Jesus, we must awaken to the words that God is speaking.

Several months ago, a friend of mine was awakened in the night by an intense spiritual struggle. He tossed and turned, wrestling with fears, frustrations, and lying words from the accuser, praying and struggling for an hour or more with no victory. Relief did not come until he audibly commanded the evil powers to leave.

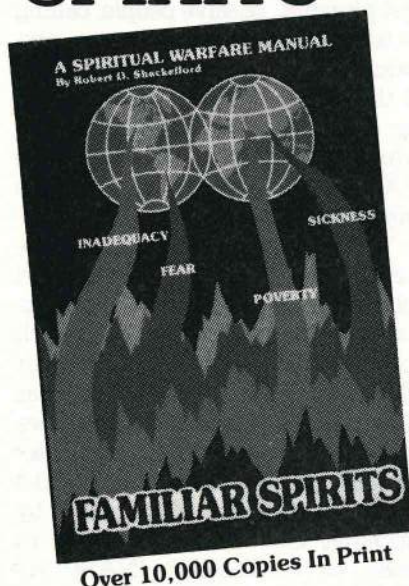
Day and night the accuser bombards us with lying accusations. But God's people formed and fashioned by His word are victorious over all the power of the enemy.

"The accuser of our brethren has been thrown down, who accuses them before our God day and night. And they overcame him because of the blood of the Lamb and because of the word of their testimony" (Rev. 12:10-11 NAS, italics mine). □



Carter Foster is a pastor with Metroplex Covenant Church in Dallas, where he lives with his wife, Ann, and their five children.

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THE WORD

A journey through the Old Testament

From Goshen to Jordan

Each month we will study a portion of the Old Testament from three viewpoints: the Kingdom principle, God encouraging man to live under His rule; the incarnation principle, God demonstrating His nature through faithful men and women; and the Spirit principle, God acting in human affairs by the power of the Holy Spirit.

Moses, the man God chose to lead the Israelites from Goshen to the Jordan, is described in Scripture as very meek, in fact, the meekest man on earth (see Numbers 12:3). When we think of someone who is meek, we picture a Caspar Milquetoast, someone who is wishy-washy and self-effacing. But the word *meek* actually means "disciplined." The Greek historian Herodotus used this same word to describe the Greek war-horses during the Persian wars. The Bible says that it is the *disciplined* who will inherit the earth (see Matthew 5:5).

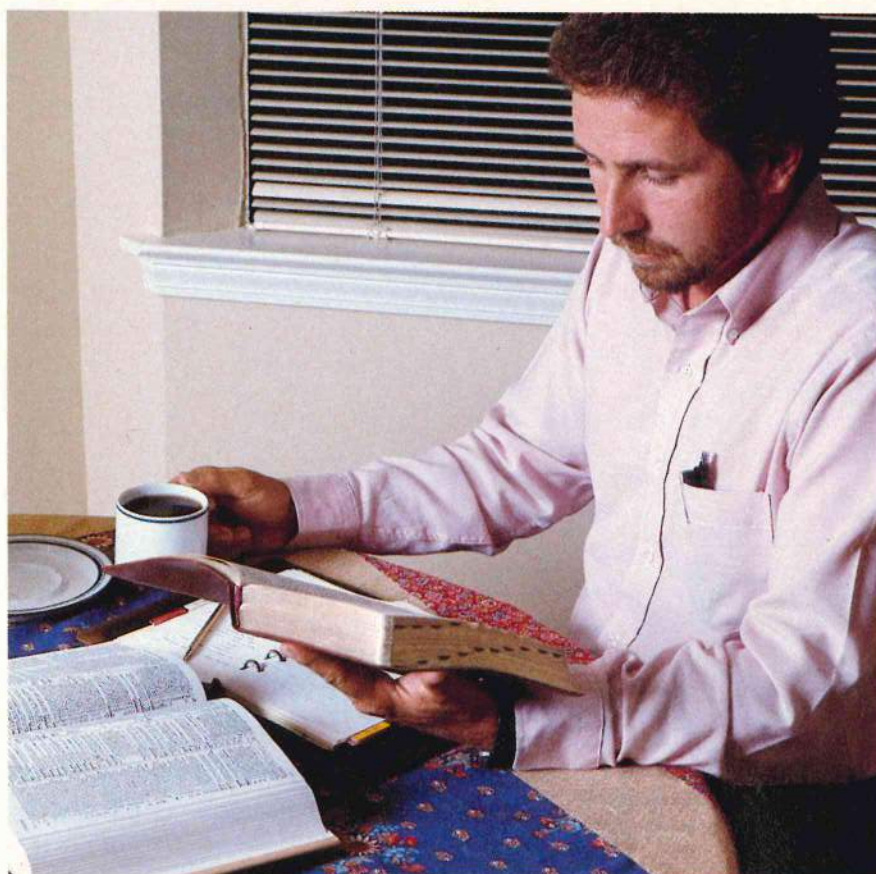
For forty years God incarnated the quality of meekness in Moses as He taught him His ways in the desert of Midian. Moses was then given the task not only of guiding the children of Israel to Canaan, but also of taking the people who had served Pharaoh as slaves and forging them into a mighty nation under God. God used the heat and pressure of the desert and Moses as the smith to hammer out His purpose for Israel. He had to replace the yoke of Pharaoh with the yoke of God. Under Moses' leadership, the Israelites learned, as we must, that they were free only to choose whose yoke they would wear!

As a representative of the kingdom of God Moses demanded that Pharaoh release its citizens, Israel. Pharaoh refused and the battle between Pharaoh's kingdom and God's began. The real battle was against the gods that the Egyptians worshiped—the actual power behind their kingdom. The Egyptians worshiped the sun, the Nile River, and many creatures, and the ten plagues God sent by the hand of Moses were to make these gods weak and disgusting in their sight. It was a classic confrontation but no match. The kingdom of God won hands down.

The deliverance at the Red Sea was the beginning of the nation of Israel and of its awareness of God's kingdom. Forever after, Israel would look back to the exodus as its beginning, just as we look back to our salvation experience as our beginning.

As the Hebrews headed into the desert, the battle against external forces was exchanged for the battle against internal enemies. For this, God gave them a constitution and bylaws—the ten commandments and other rules they were to live by.

Their trek through the wilderness teaches us that the chief hindrances to the formation of the kingdom of God lie within us as individuals and as a people. The only way to overcome them is to trust and obey God. The first generation of Israelites did neither. Even with the promised land in sight, they did not believe God and rebelled against His discipline on countless occasions. Those experiences were recorded for our benefit—so that we



won't make the same mistakes and thereby fail to enter into God's provision for us (see 1 Corinthians 10:11).

The presence of the Holy Spirit is clearly evident in the Book of Exodus. At the burning bush, God the Spirit manifested Himself in a startling way. The cloud by day and the pillar of fire by night were also manifestations of the Spirit that guided the people along the way. These supernatural phenomena also let them know when to move and when to stay—important considerations in their journey with God.

GENERAL READING ASSIGNMENT: Exodus chapters 1-20, 31-40; Numbers chapters 9-25, 32-36

FIRST ASSIGNMENT:
Compare Exodus 3:14 with John 8:58.

Questions for study and discussion:
1. What was the significance of Jesus' statement to the Pharisees? Why did it upset them?
2. What does the tense of the verb *I*

am have to do with the nature of God?

SECOND ASSIGNMENT:

Read the following passages in the King James Version of the Bible, substituting the word *discipline* for the word *meek*: Psalm 22:26; 25:9; 37:11; James 1:21; 3:13; 1 Peter 3:4, 15.

Question for study and discussion:
1. How does this change your understanding of the concept of meekness in the kingdom of God?

THIRD ASSIGNMENT:

Read 1 Corinthians 10:1-13 and Hebrews chapters 3, 8-12. Look up the references to the relevant passages in Exodus and Numbers.

Questions for study and discussion:
1. In what ways was Jesus' ministry better than the ministry of any of the high priests?
2. In what ways is the new covenant better than the old one?
3. Contrast Mount Sinai with Mount Zion. What does each symbolize?

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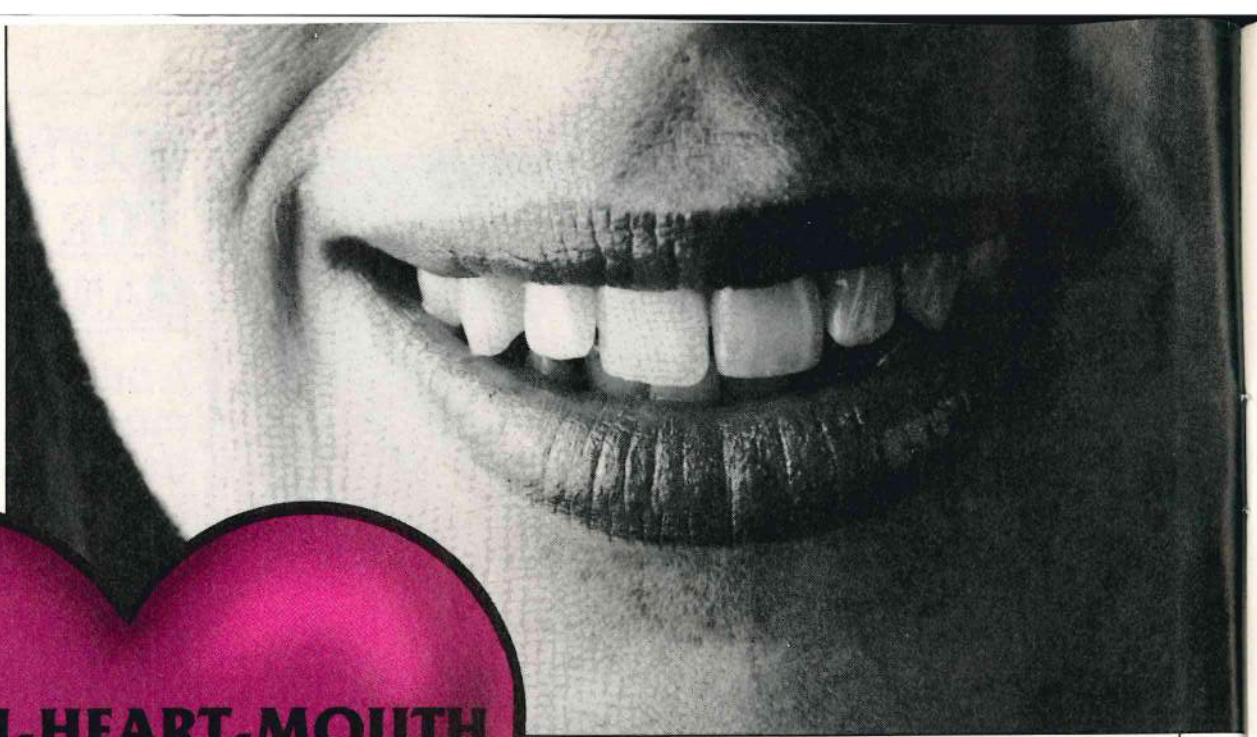
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THE MOUTH-HEART-MOUTH PRINCIPLE

by Benjamin Moore

The secret of a strong Christian witness

The Scriptures place a tremendous emphasis on the importance and power of the spoken word. Jesus says that we are justified or condemned by our words (see Matthew 12:37). Paul tells us in Romans 10:10 that with our mouths we confess "unto salvation." James says that the tongue is like a small rudder on a large ship, steering our lives where they will go (see James 3:4-6). We can talk ourselves into joy or sadness, sickness or health, life or death. Proverbs 18:21 says that death and life are in the power of the tongue.

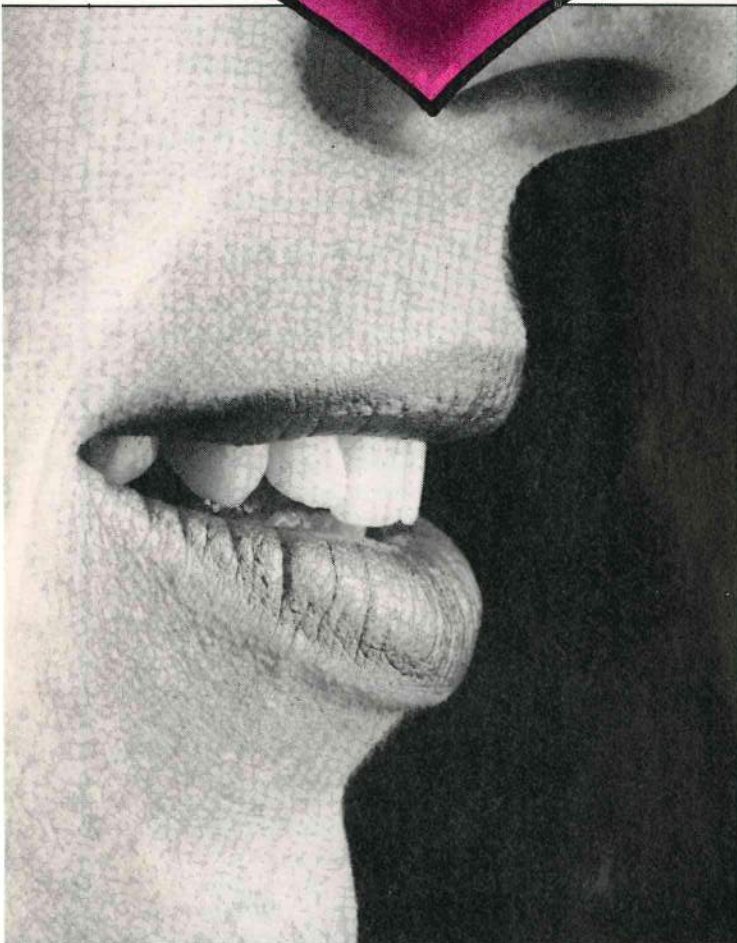
The key to speaking words that comfort, heal, and save lies in preparing our hearts. Proverbs 16:1 says, "The preparations of the heart belong to man, but the answer of the tongue is from the Lord" (NKJ). Jesus said, "The mouth speaks out of that which fills the heart" (Mt. 12:34 NAS). The preparation of the heart is our responsibility. When we've prepared our hearts, we can trust that our words will be from the Lord.

Preparing Our Hearts

We can prepare our hearts by being careful of what we take in through our "eye gate" and "ear gate," by disciplining our thought lives, and by properly using our mouths. Scriptures such as Ephesians 4:29 remind us not to speak gossip, fear, unbelief, criticism, doubt, or complaining. Instead, our lives should be characterized by words of praise and worship. Ephesians 5:18-20 commands us to

...be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; always giving thanks (NAS).

When we praise and worship God, we receive a fresh anointing of the Holy Spirit, an anointing that brings



power and insight.

Worship for me has become a way of life. I worship on airplanes and in airports, on motorcycles and on buses, while shopping with my wife, while playing with my children, and while jogging. We can worship at the kitchen sink or table, or while running the vacuum or doing Saturday chores. We can even turn mealtime blessings or family devotions into times of worship.

On several occasions my worship has opened witnessing opportunities for me when people have overheard me. But when it's not appropriate for others to hear, it can be done quietly.

We don't need singing ability or musical talent to worship. We can play recorded music in our home or car or office or boat to create an atmosphere of praise and worship. Through the Holy Spirit, we can praise and worship the Lord with known or unknown tongues, and singing with understanding or singing with the Spirit.

Pay Attention to the Words

Once we have prepared our hearts by using our mouths to worship, we should pay attention to the words we have an urge to say, rather than trying to reason out what we should say in a given situation. The formula is simple: mouth-heart-mouth. We use our *mouths* in praise and worship to prepare our *hearts*, and then we can trust that God will bring out of our *mouths* the right words—and powerful ones at that.

Begin to believe that "the answer of the tongue is from the Lord." Experiment with it. I have seen it work whether I was answering a child's question, witnessing to a neighbor, praying for someone, or responding to persecution.

For example, at a recent demonstration against abortion, a television newsman stuck a microphone in my face and asked why I was participating. I wished at first that I had a prepared statement, but I rested in Jesus' encouragement found in Luke chapter 21:

"Settle it in your hearts not to meditate beforehand on what you will answer; for *I will give*

you a mouth and wisdom which all your adversaries will not be able to contradict or resist" (vv. 14-15 NKJ, italics mine).

The newsman told me to say anything I wanted about why I was demonstrating. I opened my mouth and two sentences came out. After that, *nothing!* The camera continued to roll, but I was blank. I left the scene frustrated, but later the head of the prolife group I was with said he saw me on the news and that what I had said was perfect, that I had captured in two sentences everything we were about. If my statement had been longer, he added, it would have been edited.

"The Word Is Near You"

When we need to speak powerful words, we should not go looking for them. Rather, we should know that Jesus is living and speaking through us, and His word of faith is ready to be spoken through us. Romans 10:6-9 says:

"Do not say in your heart, 'Who will ascend into heaven?' ...or, 'Who will descend into the abyss?' ...*"The word is near you, even in your mouth and in your heart"* (that is, the word of faith which we preach): that if you confess with your mouth the Lord Jesus and believe in your heart that God raised Him from the dead, you will be saved (NKJ, italics mine).

We usually think of those verses as describing how a nonbeliever becomes a Christian, but I suggest that they also describe how the Christian life is lived.

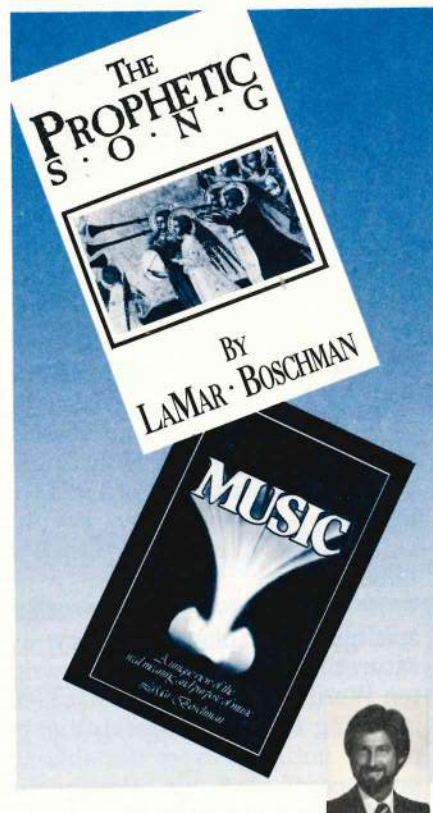
I have found that even if at first I may think the words in my mouth are wrong, when I speak them I'm surprised at how often they are the right ones. They bring people to Christ; they heal; and they set the captives free. I speak fewer words than I used to, but they are more creative ones.

When I pray for people, I'm not always certain what to say, but as I put confidence in the words of my mouth, I often see visible manifestations that confirm the words.

continued on page 33

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Worship for Worship

The importance of hiding God's Word in your heart
by Karl Strader

We have two powerful and eternal riches in our earthen vessels: the Scriptures and the Holy Spirit. They are the written Word and the living word, and they are invaluable resources for the Christian family.

In my family, we have made spiritual principles a priority by saturating ourselves with the written Word until we know what God is saying to us. We spend time in prayer until we sense the abiding presence of God; we worship the Lord, daily surrendering body, soul, and spirit to His service; and we spread the good news of the gospel, teaching new converts to keep every command of Jesus, and watching God work through them, confirming His word with signs following. Each member of my family has been motivated to do that under the initiative of the living word, the Holy Spirit.

When husbands and wives who individually practice these things join forces and are in one accord, they accomplish ten times more together than they can separately, putting to flight the satanic forces of hell. That's a distinct advantage of a Christian marriage.

United parents are then able to train their children. Instead of saying, "Do as I say, and not as I do!" we teach them by our example. We don't just "claim" our children for

God, because it is much more valuable and less manipulative to live the life of God before them. Parents should manifest the fruit of the Spirit, exhibit the gifts of the Spirit, and bind the devil's influence on their children. The result will be a family that is blessed of God and is a witness that God is alive and well.

Washing With the Word

When our children are young and tender, we must continually wash them with the water of the Word. I did this by teaching my children the Navigator's Scripture memory system, the same method I learned when the Lord first called me into the full-time ministry. I started by memorizing three verses a week. As the number of verses I knew increased, I used them in testimonies and preaching. When we are able to quote scriptures in front of others, we've really memorized them. The secret is to review, review, and review even more.

Once I was proficient at memorizing verses, I advanced to passages, to chapters, then to whole books of the Bible. It took six years to memorize the book of Revelation.

No seminar, course of study, self-help book, or other system of studying the Bible can compare with the value of memorizing God's Word. How could I ever be depressed

when I *know*, "Rejoice in the Lord always: and again I say, Rejoice" (Phil. 4:4)? How could I ever be defeated when I *know*, "Now thanks be unto God, which always causeth us to triumph" (2 Cor. 2:14)? How could I ever be unkind or hostile when I *know*, "Be ye kind one to another, tenderhearted, forgiving" (Eph. 4:32)?

Our four children went through the Navigator system before they graduated from high school. I'm convinced that memorizing scripture is one reason each is saved, filled with the Spirit, and married to a Christian mate.

The written Word without the living word can be terribly hurtful: "All Scripture and no Holy Spirit, and you dry up! All Holy Spirit and no Scripture, and you blow up!" But these two priceless possessions placed in an equal balance in our lives and in the lives of our family members can make an unbelievable combination. □



Karl Strader, a New Wine contributing editor and the author of seven books, is senior pastor of the The Carpenter's Home Church, Lakeland, Florida. He and his wife, Joyce, live in Lakeland.

How to Memorize Scripture

Francis Cosgrove, director of church relations for Navigators, an organization known for its emphasis on Scripture memory, started memorizing the Bible almost thirty-five years ago. He now has thousands of verses committed to memory. Cosgrove offers these five principles for memorizing Scripture verses:

1. The fore-and-aft principle. Start with a single verse of Scripture. First quote the reference and topic (such as forgiveness or salvation), then read the verse aloud, and finally, repeat the reference and topic. Do this over and over. As soon as you begin remembering some of the words and phrases, see how much you can recall without looking.
2. The review principle. Review the verse periodically during the

day. We remember phone numbers, addresses, and license plate numbers because we say them so often.

3. The card principle. To keep the verse close at hand, carry it on a small card in your purse or pocket. If you keep it handy, you'll be more likely to review it during the day.

4. The share-it principle. Tell someone who can ask you to recite what you have learned that you're trying to memorize Scripture.

5. The apply-it principle. Use your memorized verses in your life and ministry. Find a way to apply them to your own situations, and they will become yours. □

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Matthew 28:19 NAS

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Keys of the Kingdom

Releasing the ability of God on the earth

by Charles Capps

It seems as though people relate everything that is done in the earth either to God or to Satan. Actually this is not the whole truth. God is involved in many things that are done in the earth; Satan is involved in many things; but God created man to be in dominion on the earth.

And God blessed them, and God said unto them, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:28).

In the beginning, God gave man a simple command: If the earth got out of line, he was to put it back in line because God had given him dominion over it. Many people, like Adam, renege on this responsibility because they believe God has everything under control. Of course, we know He has an overall control and has prophesied the end from the beginning but man has been given authority to subdue the earth.

Jesus said, "I will give you the keys of the kingdom of heaven" (Mt. 16:19 NAS, *italics mine*). He didn't say the keys *to* the kingdom. There's a great difference between the two. If someone gave me the keys to a large hotel, I might be able to enter the lobby or perhaps the main hall. But I probably couldn't get into every room, because I would have the keys *to* the hotel, not *of* the hotel.

After Jesus said, "I give you the keys of the Kingdom," He immediately revealed the knowledge those keys unlocked:

"Whatever you shall bind on earth shall have been bound in heaven, and whatever you shall loose on earth shall have been

loosed in heaven" (Mt. 16:19 NAS).

Too many people are waiting for God to move, not realizing that He has already given them the keys. God told Joshua:

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:8).

It was Joshua who could make his way prosperous. It was Joshua who could cause success to come his way—if he did what God told him to do. Joshua couldn't expect to receive the things God said he could have if he didn't do what God told him to do. Neither can we expect to walk in victory if we don't use the keys of the Kingdom that God has given us on earth.

Knowledge and Understanding

The keys of the Kingdom are knowledge and understanding of God's word: how to bind and loose on the earth, how to use the shield of faith, how to destroy the works of the enemy, and how to release the ability of God in the earth through prayer, faith, and the wisdom of God.

One translation of Matthew 16:19 reads:

"Whatever you bind—that is, declare to be improper and unlawful—on earth must be already bound in heaven; and whatever you loose on earth—declare lawful—must be what is already loosed in heaven" (AMP).

What is bound out of heaven? There is no sickness, disease, or poverty in heaven. Therefore, we have the authority to bind them on the earth and to stop them from operating on the part of the earth where we're walking. What then is loosed in heaven? There is health, happiness, and prosperity in heaven, and we have the authority to loose those on the earth.

God designed the earth to operate in the laws of the spiritual world and to be a duplicate of it. Through the fall of man, the earth was brought to a lower order; when Adam bowed his knee to him, Satan became god of the world system and all men came under that system. But Jesus came to destroy that system and to loosen, dissolve, and undo the works of the devil. After He successfully did that, Jesus took the devil's authority and delivered it back to His Church.

Before He ascended into heaven, Jesus said, "All power is given unto me in heaven and in earth" (Mt. 28:18). Then He turned to the believers and said:

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

He returned the authority to the believer, even though some people act as if He carried it to heaven with Him. But there are no enemies in heaven; there is no sickness, demons, disease, or poverty there. The Church needs His authority now, here on earth in this life. It was for this purpose that Jesus said, "I give you the keys of the



Kingdom. Whatever *you* bind on earth will be bound in heaven." All heaven will stand behind what we bind.

Power of Words

We can render Satan harmless and ineffective by using the Word of God, by speaking in agreement with what God says. Paul writes, "Neither give place to the devil" (Eph. 4:27). But so often we give place to the devil with our words. The Bible even warns, "Thou art snared with the words of thy mouth" (Pr. 6:2).

Many Christians are binding their finances by the words of their mouth, and they are loosing Satan's stronghold against their homes.

Paul also writes:

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers (Eph. 4:29).

We should not speak words that corrupt but rather words that write the truth of God's Word in our hearts and release His ability in our lives.

When we speak the Word of God, we loose His ability in behalf of our situation. We may not destroy sickness in the whole earth in this life, but we can stop it from coming into our homes by binding the enemy and loosing the Spirit of God through His Word.

But the righteousness which is of faith speaketh on this wise, "Say not in thine heart, 'Who shall ascend into heaven?' (that is, to bring Christ down from above:) Or, 'Who shall descend into the deep?' (that is, to bring up Christ again from the dead.)" But what saith it? "The word is nigh thee, even in thy mouth, and in thy heart": that is, the word of faith, which we preach (Rom. 10:6-8).

Paul is emphasizing the impor-

tance of keeping the word of faith in our mouth and heart. He continues in verse 9:

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Once we set the process in motion, all hell cannot keep us from being born-again, because we are binding Satan and loosing the ability of God by His words. Verse 10 says, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Shield of Faith

Salvation means "preservation," "healing," "soundness," and "deliverance from temporal evil." A man can believe with his heart and be born-again, but if he wants preservation, healing, soundness, and deliverance from temporal evil, he must get his mouth in motion. With

the mouth, words are released to bind and loose.

Paul says, "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. 6:16). We can take God's Word and build a shield of faith around our homes, finances, and physical bodies, and quench every fiery dart of the wicked one. Paul doesn't say the shield of faith will quench ninety percent of the enemy's fiery darts, or eighty per-

cent. He doesn't say, "Sometimes it works and sometimes it doesn't." He says the shield of faith shall be able to quench *all* the fiery darts of the wicked one. We are the ones who have to use the shield. It's not God's place to do it. It's ours. The Bible says, "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (Jas. 4:7). It doesn't say he will flee from God.

So many people spend their time talking about their prob-

lems, but in doing that they are establishing their circumstances and loosing the ability of Satan in their lives by the very fear-filled words they speak.

Jesus warns, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man" (Mt. 15:11). Our words are powerful. Those spoken in fear, doubt, or unbelief will defile and destroy us, and release the ability of Satan. But if our words agree with the Word of God, they will release His ability in our lives, and build us up and make us strong in the Word.

"For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things" (Mt. 12:34-35).

Jesus warned that on the day of judgment we will have to give account of every idle word we have spoken. The Greek word for our word *idle* means "nonworking." We will have to give an account for every word we have spoken that did not work for us. We could even lose our reward because of words we have spoken! "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (v. 37).

Learn to speak God's Word after Him. God promised, "My word...shall not return unto me void" (Is. 55:11). Learn to release God's ability by speaking His Word. □

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Charles Capps has a radio program, *Concepts of Faith*, and is the author of several books, including *The Tongue, A Creative Force*. He and his wife, Peggy, live in England, Arkansas, with their family.

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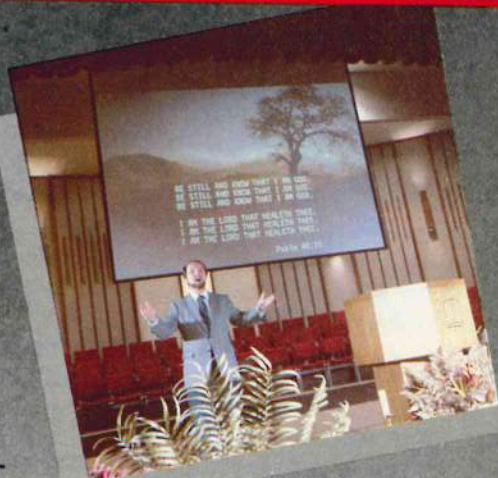


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FATHERGRAM[®]

Dad and the Dinosaur

Help for a traditional family in a high-tech world

by Bruce Longstreth

My attention had strayed from the Sunday morning sermon to a young boy in front of me who was busy drawing a strange-looking creature. As I watched, he drew circles, lines, squiggles, and splotches, and before long a dinosaur stared up at me from the artist's paper.

The interesting thing about this dinosaur was that it was sketched step-by-step from a book the boy kept balanced on his lap. He drew such a fine-looking beast that I wondered what kind of book he was using. After a few finishing touches, the artist closed the book, and I peeked at the title: **How to Draw Dinosaurs**. My attention never did make it back to the sermon that day. In fact, dinosaurs and other extinct creatures continued to plod through my imagination long into the peaceful Sunday afternoon. Inspired by this prehistoric parade, I grabbed a pencil and my trusty dictionary and began to jot down my thoughts.

"A large extinct reptile" was the short definition I found for **dinosaur**, but from experience I knew that "dinosaur" included anything outdated—such as the nickname my children have given to my car. "Dad," they ask with a sly smirk, "are we going in Mom's car or in the dinosaur?"

Some people might define a lot of beliefs we hold as "out of date" or "on the way to extinction." For some, the nuclear family—once

thought to be the basic building-block of society—is like a dinosaur. "This is the high-tech age," scoffers and social engineers say. "The world is moving too fast to hold to the traditional view of the family. We must redefine and restructure it—group families, single-parent families, elastic families, no-deposit-no-return families."

But for us, strong families are still the key to the survival of this nation. If the family fails, everything else fails with it. Because we at Integrity Communications want to strengthen families and the fathers who lead them, we're making "Fathergram" part of **New Wine Magazine** each month, thus making it available to each of our 125,000 readers.

We hope our "Fathergram" readers will bear with this change, and that our **New Wine** readers will see, as we have seen, that the family is not anywhere near extinct, but is alive and well and thriving. Each month, we'll try to give you step-by-step instructions for nurturing your family and preventing it from becoming an out-of-date relic. While others draw the demise of the traditional family and label it "dinosaur," our goal is to be a reference tool you can refer to over and over. In fact, you might even give our new "Fathergram" a subtitle: **How to draw the strong family in a high-tech world.** □

Heritage

Vacation Time!

by Vernon Simpson

We kids were so excited we were late getting to sleep. But so were Dad and Mom. We were all going away for a vacation the next morning. We were going to see new things.

The kitchen smelled so good when we awakened. Mom was cooking chicken for lunch on the road. Our sleepy eyes were soon wide awake and we all laughed excitedly! "We're going to Florida to see Uncle Allen and Uncle Hoyt. All our cousins will be there!"

On the road things settled down for a while, but soon we saw a motel with a pool. "Let's stop at this one," we shouted! We didn't know like dad that the pocketbook couldn't stand anything like that. We would have to pile up the miles to make things come out even. We kids were soon tired and then asleep.

Hello, hello, everyone. The family reunion was in full swing! We had the best steaks we had ever eaten and even went to a hotel that had a swimming pool and a beach! Well, this was family fun—the sand and the beach and the waves! There were things we never expected to see—the Indian man who wrestled the crocodiles, and the monkeys in the parrot jungle. All the way home we talked of the oranges and grapefruits on the trees and the many other things that stayed on our minds. They were memories that would be with us forever. It was all well worth the sacrifice and "doing without" that it cost. We had enjoyed a vacation. **We enjoyed our family!**

SUPER SUMMER!

How to beat the midsummer blahs

by Brian Banashak

For many kids, summer vacation starts with a bang and ends with the blahs. When the novelty of being out of school wears off, boredom sets in. What's a parent to do? "Super Summer" to the rescue! Here are the basic ingredients of a super summer:

Planning: Consider the ideas suggested below for different age groups or come up with your own.

Structure: A schedule gives kids discipline to do their chores and releases them to make the most of their free time.

Variety: Mix active time and quiet time, family time

and time alone.

Themes: Themes add interest and continuity to your summer. One group of girls I know had a "peaches-and-cream" summer. Once a week they met and learned baking and table decorating.

Pool resources: Get other families in your neighborhood or church involved in super summer activities. Dads can take turns getting off work during the week to supervise group activities. Or try evenings or Saturdays.

Flexibility: Don't let your summer plans restrict you from occasionally varying the routine.

Ideas for Preschoolers

1. Hold special neighborhood events, such as junior Olympics, doll buggy parades, and pet shows.
2. Make an outdoor tent playhouse and occasionally camp out with older brothers and sisters.
3. Read Bible stories from a children's Bible storybook. Discuss concepts, such as faith, prayer, and obedience as they relate to the stories.
4. Build sailboats out of floating material. Then, head for the lake and have a sailing regatta.
5. While traveling, play speed, distance, or time guessing games, or try spotting all the letters of the alphabet in order.
6. Play pretend games, such as dressing up as other people, forming a rhythm band, or working at the "silly factory" (take ordinary household objects and pretend they are strange and unusual inventions).

Ideas for Grade-schoolers

1. Build a tree house in the backyard. It may take all summer to complete, but "getting there is half the fun."
2. Make a scrapbook of summer events, including photos, drawings, stories, clippings, and travel brochures.
3. Provide services, such as mowing, raking, pet care, or taking newspapers or aluminum cans to recycling centers.
4. Start an insect farm or go on a nature scavenger hunt.
5. Each week discuss an aspect of personal relationships, such as putting others first, sowing and reaping, honesty, and forgiveness.
6. Take field trips to farms, museums, fire stations, airports, libraries, factories, greenhouses, or bakeries.
7. Organize a neighborhood or church group around an activity, such as computers, arts and crafts, or swimming.

Ideas for Teenagers

1. Take biweekly adventure trips canoeing, backpacking, or exploring. Keep a journal of your experiences.
2. Begin a summer book-reading program. Set a goal of books to be read and give a prize when it's reached.
3. Go shopping and to lunch. It can be a good opportunity to share what's on your hearts.
4. Organize group events, such as art fairs, plays, musicals, or country fairs.
5. Have them get a summer job or begin a business, such as baby-sitting, car care, or a delivery service.
6. Begin a "commuter fellowship" for teens who live far away from friends. Take turns driving the kids to friends' homes.
7. Have a beach party or take a trip to the lake with your teens and their friends.

Resources

One way to make summer chores more fun is to use the **Young People's Job List** by Bonnie Sose. It's a weekly checklist that will help teach your child responsibility, consistency, and order. A six-month supply is \$4.95 plus 50 cents for postage and handling. Order from Character Builders, 5673 Charleston St., Orlando, Florida 32807.

Smart Times by Kent Garland Burt

is a guide to quality time with preschoolers (Harper and Row, 1984).

Backyard Vacation by Carolyn Haas, Ann Cole, and Barbara Naftzger contains fun things to make and do for grade-schoolers (Little, Brown & Co., 1980).

The Sierra Club Summer Book by Linda Allison is great for parents and teenagers looking for new ways to spend the summer (Sierra Club Books/Charles Scribner's Sons, 1977).

Mouth-heart-mouth
continued from page 25

Sometimes the person I prayed for will say, "You don't even know me, yet you just prayed everything that was on my heart." I don't have any special gift in this area; I simply practice speaking the word that God gives me.

Sometimes I do not have a word in my mouth in a given situation. I

pay attention, because at that moment God may want me to say nothing. In those instances, silence is more powerful than words.

In any case, the key to knowing the right words, or knowing not to say anything at all, is in the mouth-heart-mouth principle—preparing our hearts by using our mouths to worship and then trusting God to give us the words that need to be said. □

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Benjamin Moore is a pastor of Covenant Church of Lexington, Kentucky, and ministers both in the United States and abroad. He lives in Lexington with his wife, Sharon, and their children.

NEXT MONTH IN NEW WINE: HOW TO REST WHEN YOU CAN'T

Charles Simpson shares the secrets of resting even when we cannot stop what we're doing. Dispelling the myth that rest is merely the cessation of work, he tells us we need to learn, as King David did, how to rest even in the midst of battle.

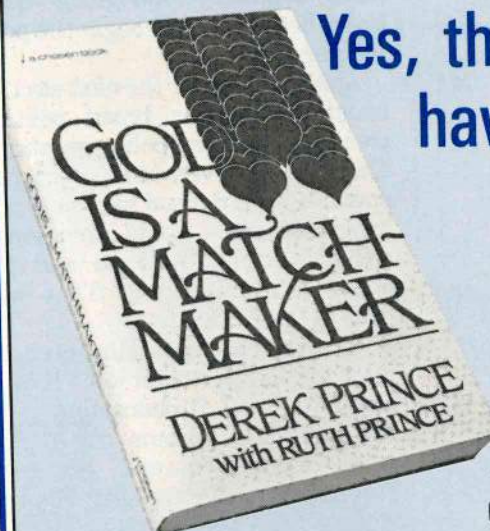
Jerry Savelle says that if we go where the potential miracles are, we're sure to come against one of Satan's chief weapons: weariness. He tells us how to obey the Bible's command to "be not weary in well doing" so that we can be refreshed for the battle ahead.

Marabel Morgan, author of *The Electric Woman*, shares secrets she's learned in twenty-two years of marriage for coping with the pressures that come from being a woman, a wife, and a mother.

Plus an unusual look at workaholicism and practical help for overcoming stress.

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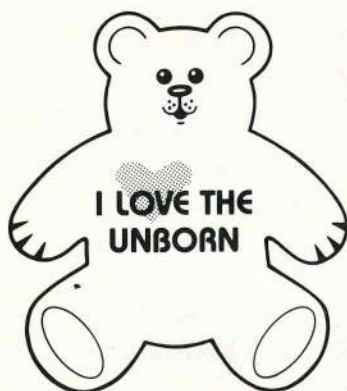
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WASHINGTON WATCH

What the Robertson candidacy would mean

A "Bully Pulpit"

by Arne Christenson

In Washington, speculation about the next presidential election begins about a week after the new president is inaugurated. The 1988 election poses some especially intriguing questions, because it will begin the post-Reagan era.

Questions about the next election usually center on broad political trends and general policy questions. There is, however, among the prospective candidates a wild card who could introduce some unexpected dynamics into the race and the debate surrounding it. That wild card is Pat Robertson.

Evangelical Christians need no introduction to Robertson. Head of the Christian Broadcasting Network, he has become one of the most recognized and respected evangelists in the country. His network's flagship program, *The 700 Club*, is watched by twenty-seven million people a month, and his other enterprises include a fully accredited university and a private agency that provides relief to ten million people worldwide.

Robertson brings some important attributes to a presidential bid. He took in politics with his mother's milk, being the son of a longtime U.S. senator. Many prospective candidates would envy his resume—Marine Corps officer in Korea, graduate of Yale Law School, rags-to-riches entrepreneur—as well as his high name recognition and broad fund-raising base. In addition, his background has given him invaluable experience with the principal political medium: television.

Some political observers, however, view Robertson as more of a liability than a boon to the Republican party. One Capitol Hill

staffer told me with a smile, "As a Democrat, I hope he runs. He'll drive centrists out of the Republican party in droves." Many political columnists concur with that judgment. They draw parallels between Robertson and Jesse Jackson, whose 1984 candidacy for the presidency depended on a narrow base, generated controversy, and probably cost more votes than it gained.

But such appraisals so early in the race underestimate both Robertson's ability to communicate and the potential his message holds.

Robertson would come to a presidential campaign as an articulate spokesman for a missing perspective, a perspective that recognizes the centrality of moral and spiritual issues to our national life. Theodore Roosevelt liked to refer to the presidency as a "bully pulpit," because it was such an effective platform from which to speak to the nation. The 1988 presidential campaign could offer Robertson his own bully pulpit, and a national audience for a message America desperately needs to hear.

That message would include strong opposition to abortion, support for voluntary school prayer, and a plan for stricter enforcement of pornography laws. But Robertson has the opportunity and ability to do more than recite a checklist of moral issues. In broader terms, he can argue that we need to reinstate a spirit of reliance on God and a recognition of our moral responsibility before our creator. With a firm political viewpoint and a strong grasp of biblical truth, Robertson can drive home a message that other candidates might accept but would not articulate.

Robertson can also challenge the unofficial ground rules that have dominated the past few presidential campaigns. Influenced by an anti-religious bias within the media, candidates have been timorous in talking about religion. A few relatively mild comments that President Reagan made in the last campaign, statements that recognized the importance of religious values in our society, brought down an avalanche of criticism and censure. Not surprisingly, the rest of the campaign stepped lightly around the whole subject.

When John Adams said that our Constitution would only work among a moral and religious people, the claim was considered self-evident. Today, it would be considered a dangerous mixing of religion and politics.

Robertson is willing to challenge the current wisdom that wants to build an impenetrable wall between religion and politics. He recognizes the importance that Christianity has had in shaping our government and our nation, and will confront an anti-Christian bias that now seeks to drive religion out of our national life. In a recent speech, he showed that he can mount that challenge aggressively and effectively.

Before a group of two thousand Republican leaders in Nashville, Robertson accused Democratic National Committee Chairman Paul Kirk of a bigoted attack against Christians. A fund-raising letter that Kirk had sent out provided the specific examples Robertson decried. The letter attacked Robertson by name, making claims that he said were untrue. By using this particular example, Robertson also was able to finger a much broader attitude that needs to be exposed.

This attitude, prevalent among certain groups in both politics and media, implies that a Christian alternative to the dominant secular viewpoint would breed intolerance and even be un-American. In reality, it is that secularist attitude that is intolerant, and Americans should respond positively when someone exposes that. The conference in Nashville heard from almost every major Republican presidential hopeful, but Robertson upstaged all of them by blowing the whistle on

anti-Christian bigotry.

What Robertson accomplished in Nashville typifies what he could do in a presidential campaign: challenge secular nostrums and push the Christian viewpoint into the national discussion. Not only would it have an impact on the political debate and on public policy, but it could also affect the whole spiritual climate of our nation.

In every political campaign, a candidate tries to broaden his base.

To do that, he has to reach out to new groups, carry a straightforward and powerful message, and provide vision and direction. A Robertson bid for the presidency could initiate some vital and unusual base broadening, and besides expanding a political base, it could extend the reach of God's kingdom here on earth. □

Arne Christenson is a legislative aide to Representative Vin Weber (R-Minn.).

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THE WAY I SEE IT

"Bashams don't behave like that!"

Family Honor

by Don Basham

Therefore God exalted him to the highest place and gave him the name that is above every name..." (Phil. 2:9 NIV).

Children born into an honored, wealthy family are entitled to all the rights and privileges of that family. To be born into the Christian family is to gain full access to the privileges and benefits of the family name. Jesus tells us that whatever we need we are to ask for—not in our own name, but in His (see John 14:13). The privilege of praying in His name should be a constant, humbling reminder to us that grace has been given not because *our* name is worthy, but because *His* name is worthy and because He has made us part of His family. It is often much easier, however, to accept the rights and privileges than the responsibilities of bearing His name.

When I was growing up, my parents repeatedly drilled into me and my two brothers the importance of honoring the family name. "Don't do anything that will dishonor the name of Basham," they said. And when we did sometimes misbehave in public they would scold or spank us with the reminder, "Bashams just don't behave like that!" So I grew up knowing that I must live a life worthy of the Basham name.

In time, my wife and I taught the same principle to our children, who are also teaching their children the meaning of family honor. I trust most of you who are parents are doing the same thing.

Recently, I had an experience that reminded me all over again of my parents' admonition. While I was ministering in a western city, friends took my wife and me to dinner at an exclusive country club. We were waiting for our table when I noticed on a bulletin board an an-

nouncement listing club members who had been suspended for failure to pay their club charges. Not only were their names listed, but the amount of their debts as well. Casually perusing the list, I was suddenly stunned to find my name, Don Basham, listed as a suspended member. Moreover, it said I owed the club \$1,113.67!

I cannot describe the emotional turmoil of the next ninety seconds. Even though I knew the name on the list was some other Don Basham, I struggled against rising feelings of shame and embarrassment with a parental admonition fifty years old echoing inside: "Bashams don't behave like that!"

For three days I had been the guest speaker at a church in the city with radio and newspapers advertising the meeting. What if someone dining at the club heard my name on the radio, then saw that name on the bulletin board, and thought it meant me?

I had to resist a panicky impulse to tear the sheet from the bulletin board before anyone else could read it. After all, it was not as if my name were Bill Smith or John Brown. How many Don Bashams could there be?

I tried to joke about the matter with my hosts, but as we sat at our table I kept glancing around the dining room to see if anyone was staring at me. For hours afterward I continued to feel a certain indignation over my name being posted in public as a person who was financially irresponsible. And I was angry with the real culprit for dragging "our" name through the mud. Anyone bearing my name, I thought, should have more respect for it.

Then I made the mistake of complaining to God. I said silently, "God, I'm in this city as Your representative. Don't You care about my reputation?"

His answer was not at all what I expected. "Do you care about My reputation when My name is dragged through the mud by those who bear it?"

Then I began to recall the many times I had acted in selfish ways that dishonored the name of Jesus. I found myself praying, "Lord, forgive me for all those things I have said and done that have brought reproach upon Your name."

But God was not ready to let me off the hook. "I am also concerned about that other Don Basham," He seemed to say, implying I had not been. He was right. Concerned about my own reputation, I hadn't even considered there might be valid reasons why the other Don Basham had failed to pay his debts to the club. Certain industries in that city had fallen on hard times and many professionals had recently become unemployed. It was quite probable, even likely, that my counterpart was an honest, suddenly-unemployed executive who was facing economic hardship far beyond the unpaid club charges that barred him from the premises while I sat there basking in both the spiritual and material blessings of God.

So I had to ask forgiveness a second time. This time I said, "Lord, forgive me for judging the brother who bears my name. I pray he will come to know You and experience the same abundant grace with which You have blessed and filled my life."

Then I filed away for future recall one more significant spiritual lesson with the fervent hope that the Lord was taking note of my renewed resolve to show more concern for His name and reputation than my own. □

Don Basham is chief editorial consultant for New Wine.

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