

# Magazine **New Wine**



October 1986 \$1.95

## **The Church at War**

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stop the advance  
of God's army.**

**Bob Mumford: Avoiding Satan's snares**

**Larry Lea: A prayer for warriors**

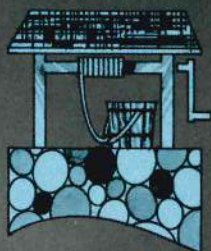
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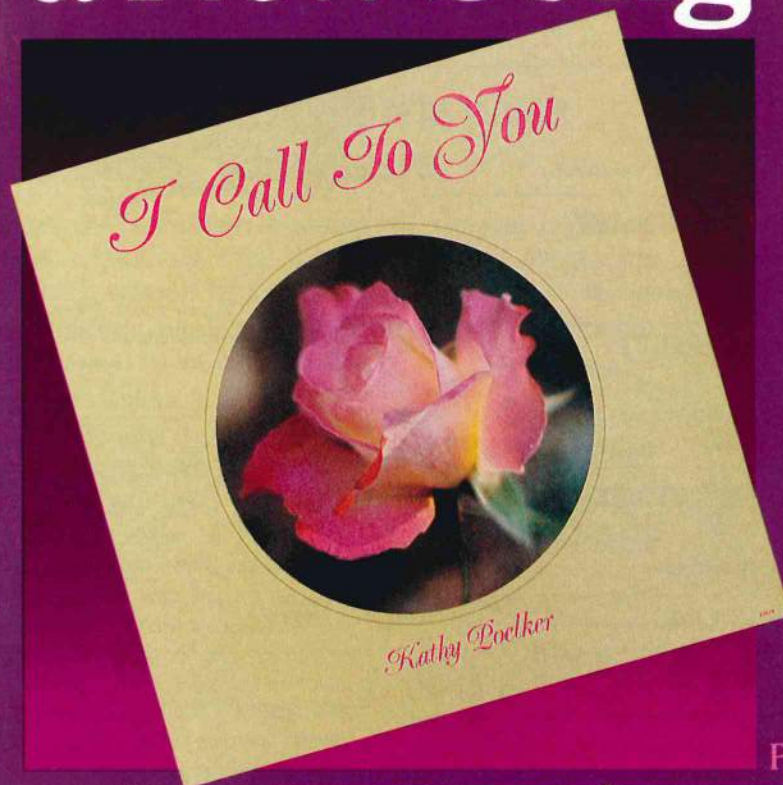
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## EDITORIAL

# Where are they in your town? The Gates of Hell

by Bruce Longstreth

**W**hen the man seated next to me on the plane discovered I was the editor of a religious magazine, he desperately wanted to know the answer to an important question: Did his priest have a right to instruct members of his parish not to patronize a certain convenience store because it was selling pornographic literature? The man was agitated that the priest dared to tell them where they could or could not shop.

As we talked, I began to wonder if his real question was about the very nature of the Church, not about the heavy-handed authority of the priest. In that man's mind, the Church had its place, but a corporate protest against the sale of pornography somehow did not fit. We discussed at length our differing views, but as we parted company I was reminded that the nature and function of the Church is one of the burning questions being asked by this generation.

For many the Church has become almost irrelevant, a place people can visit God once a week. But according to Jesus, it's a community of redeemed men and women who are alive with His life. Christ's Church, in the midst of a perverted environment, is continually at odds with pornography, crime, poverty, sickness, and anything else the devil uses to keep his captives from the liberating power of the gospel. Jesus said in Matthew 16:18 that He would build His Church and that what He built would literally tear down the gates of hell, spreading the glory of His kingdom to the ends of the earth. Christ's Church cannot be made irrelevant, for the earth is the Lord's and all that dwells therein

(see Psalm 24:1).

As I thought about the Church Jesus is building, I wondered, *Where are the gates of hell in my town? What keeps me locked in religious isolation while others are held fast in private prisons Satan has built for them?* Is it the strip joint on Main Street? The mini-market that peddles pornography in the nearby subdivision? The abortion clinic just south of the hospital? Or the row of "adult theaters" downtown? Are those hells' gates or are they merely an indication of a much larger network that has spread throughout the city from hidden and undisturbed sources of evil?

The word *gates* was a metaphor often used in the Old Testament referring to the elders who sat at the entrance to the city, adjudicating the legal disputes of its inhabitants. They also regulated the flow of trade and commerce, protecting the city from undesirable influences. The Scripture says that Lot, Abraham's nephew, sat at the gates of Sodom. It doesn't appear he had much righteous influence, although there is some indication he may have tried. But God finally sent angels to destroy Sodom because it had become so wicked. Applying this Old Testament metaphor to the words of Jesus, we see principalities sitting at the gates of hell, controlling the ebb and flow of wickedness and seeking to limit the influence of the righteous.

As an organization, the Church often finds itself conforming to society's definitions, while excusing its sicknesses, perversions, and sins. But as an organism, energized by the life of Jesus, it is aggressive, always attacking that which restricts

the fulfillment of its high calling. It continually invades domains of darkness, reaching behind the gates of hell to free the captives in homes, schools, businesses, governments, anyplace where the light of the gospel has not yet penetrated the isolation and misery Satan's captives now experience.

This month in *New Wine* we challenge the Church to storm the gates of hell. Charles Simpson urges the Church to be mighty in battle, and I tell about our need for a will to war. Larry Lea offers a prayer outline for God's warriors, and Don Basham explains how this war got started. And we feature four women who have faithfully gone to battle, Dee Jepsen, Beverly LaHaye, Phyllis Schlafly, and Connie Marshner. They explain how a woman can fight the good fight and yet remain the "virtuous" woman of Proverbs 31.

Christ's Church must echo the words of its Master: "The Spirit of the Lord is upon us. He has anointed us to preach the gospel to the poor. He has sent us to proclaim release to the captives and recovery of sight to the blind, to set free those who are downtrodden, to proclaim the favorable year of the Lord" (see Luke 4:18-19).

The gates of hell cannot prevail against an anointed Church, one of Christ's own design and building. The true Church has never been intimidated nor will it stand passively before the gates of hell as Satan threatens to flood the world with wickedness. It is the nature of Christ's Church to arise and overcome in His name. □

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Bruce Longstreth is editor of *New Wine*.



## LETTERS

### **A Timely Word**

I just received the August issue of *New Wine* Magazine and felt I had to write you a letter.

Do you realize how much the Holy Spirit leads you? About two weeks ago I started praying to the Lord that He would bring me teaching to help me to know Him as much as any human being may on this earth. I looked at the cover of your magazine this morning at the post office and my heart cried out in thanks to God. This is not the first time this has happened. Almost every issue is so timely—God prepares my heart and circumstances for your magazine. He interweaves our lives so beautifully.

Also, your "War Plans" sound so exciting! I can hardly wait for these next four issues!

Louise Spencer  
St. Leonard, MD

### **"Why, Lord?"**

Frank Longino expresses concisely what I have been trying to learn for years ("Stress or Challenge?" July). During a stressful situation, physical or relational, the question to ask is not, "Why, Lord?"; rather, it is, "What are You teaching me in this tough place?"

When Frank described stress as "redemptive and constructive," I immediately thought of an athlete training or a green recruit in boot camp. One exhausted private said his sergeant nearly killed him but he taught him how to save his life!

Dorothy Clarke  
Salinas, CA

### **The Rest of the Story**

Rest (July) is such a very important subject. Oftentimes when we're extremely busy and strained by difficult schedules, we start to feel guilty or as if we must be outside God's will. However, as Charles Simpson pointed out, sometimes God's purposes do require that we press on and meet the challenge

facing us. And it is our "attitude of joy" that brings true rest even in the midst of our labors.

I also enjoyed Dick Iverson's article, "Burnout!" There aren't many who are as responsible as he is to so many, but it is so apparent that God rules in his life, because he maintains his priorities and the peace of God—no small feat—in the face of his various jobs.

It was a pleasure to read about Chuck Colson also ("A Prophetic Voice"). It was very informative and uplifting to see how the Lord works through any and all lives once we're committed to Him.

Mary DiLoreto  
Plymouth, MA

### **A Contract With God**

Thanks for the article titled "Body Builders" (Ern Baxter, July). I felt it was written especially for me. I especially like the idea of the contract with God. "You give me your body, and I—the Creator, the Redeemer, and the God of the Universe—will keep you in the knowledge of My will from this day until time ends for you." That is powerful!

Billie Larcom  
Garden City, MO

### **African Pastor Writes**

I feel it is an unpardonable sin to have received your magazine, which is educational, heart searching, and warming, for over a decade and not have told you how much I appreciate it. My life as a gospel minister has greatly been changed and influenced by it.

I want to thank you and all who sacrifice to make it possible for us in Africa to receive the magazine through their sacrificial giving. God bless you and please, keep it up.

Rev. Mac Roberts Uwazurike  
Enugu, Nigeria

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**E**arly this year, I was in Dallas preparing to speak at a ministry rally. I felt I had the message for that occasion, but as I was seeking the Lord in my hotel room, I heard God say, "The message you have prepared isn't the message that I want you to preach." Not knowing what else to do, I simply opened my Bible and began reading. As I read, I came across a passage in Daniel through which God showed me something about spiritual warfare that washed my heart, strengthened me, and helped me better understand why we go through so many battles.

"And by smooth words he will turn to godlessness those who act wickedly toward the covenant, but the people who know their God will display strength and take action" (Dan. 11:32 NAS).

That verse is not talking about our own strength, but about the strength of God that comes to us in the battle. God is powerful and mighty, and His name is "the Lord of armies." Those who know Him by that name will have to display strength because He is a God of strength and a God of action.

Many people don't want to know God better because they believe He is only interested in being good and wise, neither of which interests them. God is good and wise, but two other attributes stand out in addition to those: He is powerful and active. Because I was interested in those two dynamics and thought God wasn't, it took me a long time to become genuinely interested in Him. But in time I discovered that God is a God of power and might, and He wants us to be people of power and might.

The Scripture says, "We wrestle not against flesh and blood, but against principalities..." (Eph. 6:12). But some people stop at "we wrestle not." They remind me of the two men who asked a farmer, "Is it proper to say the chicken is sitting or setting?"

He said, "Neither. What matters is, when she cackles, is she laying or lying?"

Is anything happening when we cackle? Is there a product for our efforts? When we put our money in the top slot, is anything coming out the bottom? The results of our efforts should be the issue for us who know the Lord because God is a God of power and action.

#### **A Story of God's Action**

The Bible is not a dry, theological dissertation. It's a vivid, exciting story of God in action. It's a historical account of His judgment, redemption, deliverance, and restoration. It's about people of action.

Hebrews chapter 11 tells us about

such people, people like Noah, Abraham, and Moses. The writer of Hebrews explains why God favored those people:

...who by faith conquered kingdoms, performed acts of righteousness, obtained promises, shut the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, put foreign armies to flight (vv. 33-34 NAS).

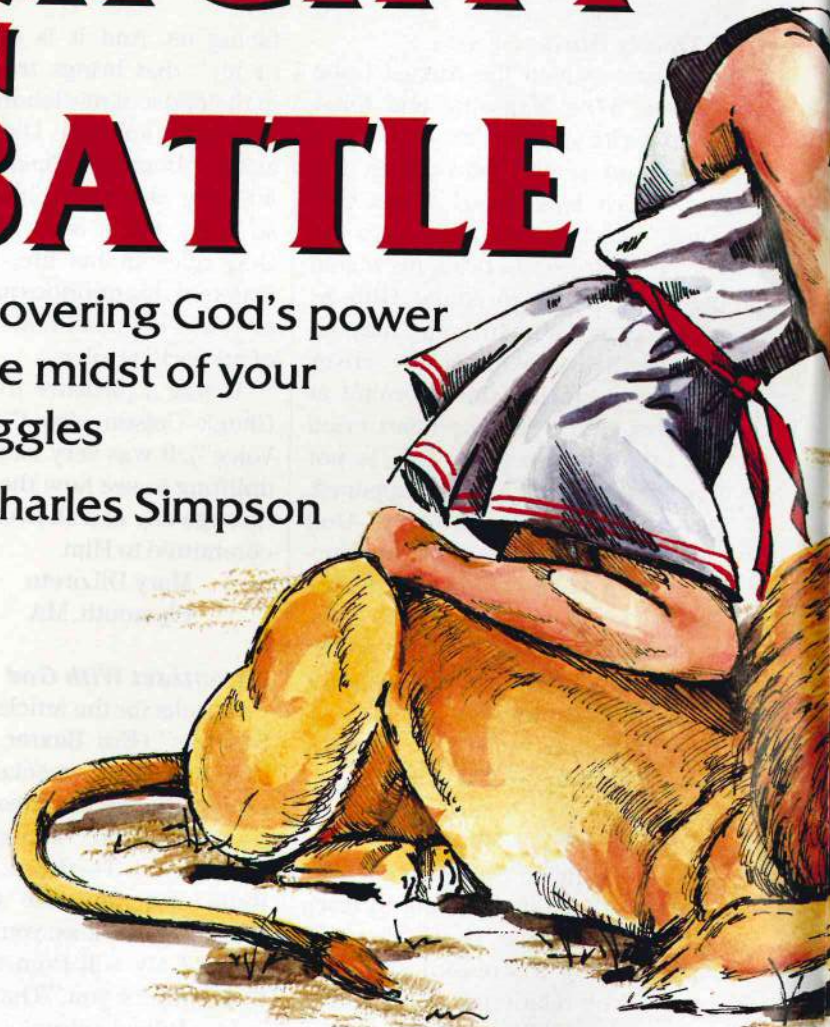
All those are action words. God favored those people because they acted on their faith.

One important point we can learn from those people is that although

# **MIGHTY IN BATTLE**

Discovering God's power  
in the midst of your  
struggles

by Charles Simpson







God does not love unrighteousness, He will overlook some of the dumb things His people do if they are people of power and action. Moses was a powerful man who made mistakes. He didn't have a halo around his head. He lost his temper, and he hit the rock at Meribah and said bad words to the people. He was also a murderer. He tried to settle a fight in Egypt and ended up killing a man.

But when he was 120, the Bible says, his eyesight was not dim and his force was not abated. In other words, he was still virile in his old age. He wasn't a man who just quoted Bible verses; he was a man who knew God; he was a man who had power and who took action.

Too many Christians are "good people" but never do any good for the kingdom of God. Their goal is to be in God's curio cabinet of life, pristine and impeccable, sitting dust free behind the glass. But none of those kind of people are found in Hebrews chapter 11.

Take another look at the list. Abraham was a great man but he lied about his wife, telling the Pharaoh she was his sister, and giving her to him because he was in a tight spot. But God even overlooked that. There was something in Abraham God liked: When he heard the word of God, he displayed strength and took action. He moved to obey. Because of that, God said, "I like that man. I'll cover his mistakes."

Now, I'm not advocating that people go out and sin, but we need people who know God, who act on what they know, and who perform great exploits for the Kingdom.

### Ordinary Folks

The people in Hebrews chapter 11 were ordinary folks who had extraordinary faith. Two of their characteristics stand out to me: First, they were people who had been weak but were made strong; and second, they became mighty in battle (see verse 34).

Notice they didn't become mighty and then go into battle. Rather, they found themselves in a battle and while in it, they became mighty. If we want to be strong, we can only do it by engaging in a battle. Without resistance, strength cannot be built and we will remain weak.

The writer of Hebrews says we need to continue to walk in the legacy of the men and women of chapter 11: "Because God had provided something better for us, so that apart from us they should not be made perfect" (v. 40 NAS). Let me paraphrase it this way: Their lives are not complete without our lives. Their action is not complete without our action.

Our action is to continue their action, that is, to extend the king-

dom of God throughout the whole earth and see the knowledge of the glory of God cover creation, as the waters cover the sea. That means we must not be passive in the face of the enemy. Our job is not to sit around talking about how good it was when Moses, Abraham, David, and Paul lived. We must continue to act as they did, spreading the news of how good it is to live now in the presence of the glory of God, who is at work and who is moving in our midst.

Jesus Christ is the same yesterday, today, and forever, and it's time for the Church to believe that truth and to act on it. We must plot, plan, and pray to overthrow kingdoms that don't acknowledge the glory of God, not by the might of man, but by the power of God.

### A Real, Living Enemy

When we begin to take action we find that we face a real, living enemy. Now, I love to sit in the presence of God, read His Word, and testify about His goodness. I could spend days doing that, and I wish the devil would leave me alone to do it, but he doesn't. I've tried to ignore the devil and just keep worshipping the Lord, but all the while he's gnawing my leg off up to the knee.

Christians are going to find themselves challenged everywhere, because the enemy is getting nervous about the increase of righteousness. He's nervous about the strength of God's people; he's nervous about the power of God; and he will challenge us. When we take that challenge, we may get bitten. We can't think, *If I stand against the enemy, he's going to run*. He may not run. He may bite back. But God will be with us because He says, "I will never leave thee, nor forsake thee" (Heb. 13:5). If we believe that, we can act and defeat the enemy.

David is a prime example. When Samuel anointed David with oil, the Holy Spirit and power of God came on him. Then, one day while watching his father's sheep, perhaps as



he played his flute or wrote poetry about the greatness of the Lord, David looked out and saw a stinking, dirty old lion come out of the bushes toward his sheep. Something flooded through his being and rushed right out to his fingertips, and without stopping to think it over, David *attacked the lion!* That lion had probably never been attacked by a man before. As David took action, he had an experience with God. The Lord of hosts, or armies, was with him, and David, in the midst of his struggle, became mighty in that battle.

On another occasion, as he was watching the sheep, a bear came to attack the flock, and the power of God came on him again, and he killed the bear! Because he stood and because he challenged the enemy, he became strong.

### The Real War

One day David's father sent him to the real war. As he got off his donkey with the cheese, fruit, and bread that his father had sent to David's brothers, he heard the loud bellowing of Goliath, cursing and swearing and doing anything he could think of to intimidate Israel. As he swore by his gods, the Israelites scurried away up the hillside like rabbits. David began to stop the soldiers as they hurried by, and asked, "What will be done for the man who kills this Philistine?" (1 Sam. 17:26 NAS).

Eliab, David's brother, heard him and was dismayed, angered, and embarrassed by the question. Many Christians react that way to such questions, not for theological reasons, but because they're convicted that they haven't dealt with the issues. They act angry and embarrassed because they've made peace when God has not made peace.

Word about David got back to Saul, and that big tall king let young David, who was probably scarcely out of his teens, go fight the giant. But David had not an ounce of fear when he went to face Goliath. The Bible says David picked up

five smooth stones while the giant stood and watched. Goliath became infuriated and embarrassed that this young boy should be coming out to fight him.

So the giant began to curse David and said, "Come to me, and I will give your flesh to the birds of the sky and the beasts of the field" (v. 44 NAS).

Then David said:

"You come to me with a sword, a spear, and a javelin, but I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have taunted. This day the Lord will deliver you up into my hand, and I will strike you down and remove your head from you. And I will give the dead bodies of the army of the Philistines this day to the birds of the sky and the wild beasts of the earth, that all the earth may know that there is a God in Israel, and that all this assembly may know that the Lord does not deliver by sword and or by spear; for the battle is the Lord's and He will give you into our hands" (vv. 45-47 NAS).

Then David ran toward the giant, swinging the sling. David's rock found its mark in the giant's brain. He then took the giant's sword and beheaded him. The Philistines suffered a great defeat and Israel gained a victory because David knew that the Lord was mighty in battle.

### Giants We Face

The battle still rages. David's giant is dead, but others rise to taunt God's people: terrorists, Marxists, Islamic fanatics, and secularists. They taunt us by violence, and through media and textbooks that deify man and humanize God. They attack our families and take the life of the unborn, making unsafe what should be the safest place in the world, the mother's womb.

We face a gigantic secularist monster that derides Christianity, and that assaults the public proclama-

tion of the gospel and proven historical values. Its goal is to reduce the Church to isolation, the family to extinction, and morals to mere self-gratification. And the fearful, intimidated religionists often make peace with that on which God declares war.

Our mission is not merely to coexist on a polytheistic and pagan planet. Our task is to announce the lordship of Christ, pull down strongholds, and see the earth filled with His glory.

Our war is not with people, although the enemy certainly uses them. Our war is with Satan and with evil. In Psalm 45:3-4, David says:

Gird Thy sword on Thy thigh,  
O Mighty One, in Thy splendor  
and Thy majesty! And in Thy  
majesty ride on victoriously, for  
the cause of truth and meekness  
and righteousness (NAS).

Truth, meekness, and righteousness are a cause for which God Himself battles. They are worth fighting for. That alone is why we have truth, meekness, and righteousness. Much of the world has lost those virtues. We have them because men such as David, when challenged, displayed strength and took action. They could then say, "The Lord is mighty in battle." Those who flee will never know the power of God; in a real sense they won't know God. But those who will know God, such as Abraham, Daniel, and David, will be those who show strength and take action. It's time to act so that God will reveal Himself and the world know there is a God in the Church! □



Charles Simpson, senior pastor of Gulf Coast Covenant Church in Mobile, Alabama, ministers extensively throughout the United States and abroad. He is also chairman of the Integrity Communications Board of Directors.



# GOD IS BEGINNING A

# NEW THING

## ON THE EARTH!

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# The victory over our enemies will belong to a people with A WILL TO WAR

by Bruce Longstreth

**A**nyone who has ever decided in a moment of inspiration to read the Bible straight through has probably found that some early Old Testament chapters greatly dampened the initial enthusiasm. The first two chapters of Numbers, for example, list the tribes of Israel "according to the number of names." Students of the Bible will gain insights from any portion of it they read, but for the beginner, chapters such as those can be difficult.

From the tedious Numbers passage, besides learning who's who, we learn to pay attention to phrases that are repeated. In Numbers 1:2-3, we read:

"Take a census of all the congregation of the sons of Israel, by their families, by their fathers' households, according to the number of names, every male, head by head from twenty years old and upward, whoever is able to go out to war in Israel, you

and Aaron shall number them by their armies" (NAS).

Reading on, we find the phrase "whoever was able to go out to war" more than ten more times in the first chapter. Those words are important because they indicate a change of emphasis for the people of Israel. On the western shore of the Red Sea their only thought had been to get away from Pharaoh and his armies. Then, for the most part they spent the next two years on the eastern shore learning the laws of Moses and building and setting up the tabernacle. It was a time the Lord set aside for these former slaves to be gathered into a community. But a day finally came when the Lord told Moses to gather the people together and to number the men "twenty years old and upward, whoever is able to go out to war." So Moses and Aaron began to number each tribe and we see the phrase repeated:

Now the sons of Reuben...every male from twenty years old and upward, *whoever was able to go out to war*, their numbered men, of the tribe of Reuben, were 46,500 (Num. 1:20-21 NAS).

## Losing the Will to War

The Book of Numbers records the formation by God of a ragtag group of Hebrew slaves into a powerful army that would defeat the Canaanites and establish His people in the land He promised to Abraham. When Moses and Aaron finished numbering the people according to their ability to go to war, the grand total came to 603,550. That's a formidable number. I'm sure that when those young warriors stood by the banners of the tribes and saw the vast army they had become, they felt eager to go to battle and sensed that nothing could stop them. They were ready for whatever that land had. Bring it on!

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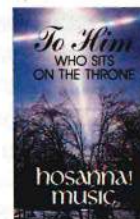
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rest of the story that with the exception of two men, all who were able to go to war turned back when they saw the walled cities and the giants in the land. Their cry of frustration and despair to their leader, Moses, was, "We are not able...they are too strong for us" (Num. 13:31 NAS).

With the exception of Joshua and Caleb, 603,548 able-bodied young men lost the will to war. At one time they were eager, and perhaps even boastful about how they would put the enemies to flight, plunder their cities, and steal their gold and silver. But when they saw the size of the opposition, their blood turned to water, their strength left them, and they were no longer able.

They paid a tremendous price for shrinking back, for failing to trust in God's ability to bring them through. For forty long years they wandered unnecessarily in the wilderness. Notice the repetition of the little phrase in Numbers chapter 33, "And they journeyed from." More than forty times those words appear. The places they journeyed from were nothing more than watering holes, oases in the desert, from which they could only look longingly to the north toward the land flowing with milk and honey, the land that waited for a courageous generation, a people with a will to war.

#### **A Forty-Year Sentence**

God was greatly angered at the people for their unwillingness to go ahead and fulfil the purpose for their deliverance from Egypt. In His

anger He told Moses, "I will smite them with pestilence and dispossess them, and I will make you into a nation greater and mightier than they" (Num. 14:12 NAS). But Moses interceded for the people and God commuted their sentence to forty years of wandering in the desert until all who were able to war but didn't die in the wilderness. Then, just before He turned the faint-hearted Hebrews out into the wilderness to wander, God said something to Moses that is extremely important for the Church to hear today:

So the Lord said, "I have pardoned them according to your word; but indeed, as I live, all the earth will be filled with the glory of the Lord" (Num. 14: 20-21 NAS).

At one of the lowest points of Israel's history, God shared with His servant Moses an abiding purpose that went beyond Canaan. One day, not only Canaan, but the whole earth would be filled with His glory. A generation would come that would share in God's abiding purpose, and as walled cities and giants of the whole earth fell before this courageous people, the Lord's glory would cover the earth as the waters cover the sea.

When the people of Israel finally entered the land and then became slack in their original commitment to utterly drive out the inhabitants of the land, God's purpose still did not change. They thought that to coexist with the enemy was much

better than all the war and bloodshed they had experienced in earlier times. But God had commanded them to make no alliance with the enemy. The Canaanite culture was to be wiped off the face of the earth.

Joshua, at the close of his life, addressed this nation that had decided to coexist with the wicked Canaanites: "How long will you put off entering to take possession of the land which the Lord, the God of your fathers, has given you?" (Josh. 18:3 NAS).

The glory of God could not rest on a people who made alliances with the ungodly. God did not want to accommodate the Canaanites; He wanted to judge their unrighteousness and replace their unholy kingdom with a holy nation where He would be pleased to dwell.

#### **God's Purpose Hasn't Changed**

God's abiding purpose for world conquest still has not changed. In fact, it was made crystal clear by the incarnation of His Son, Jesus. This New Testament Joshua, this initiator of a new covenant, declared, "Repent, for the kingdom of heaven is at hand" (Mt. 4:17 NAS). His pronouncements against the religious giants of His day didn't waver even in the face of death by crucifixion. After He had risen from the grave, He said to His disciples, "It's time. Take this message of the Kingdom into all the world. Disciple the nations that the glory of My Father may cover the earth" (Mt. 28:19, free translation).

Since the advent of Pentecost,





men and women empowered by the Holy Spirit have pressed the spiritual war into the remotest parts of the earth, and yet two thousand years later, the abiding purpose of God has not yet been realized.

If God's purpose to cover the earth with His glory remains unchanged, believers today must ask this important question: Is there a place anywhere near where I live that doesn't reflect the glory of God? Because the answer is an unequivocal yes, we must hear afresh the words of Joshua, "How long will you put off entering to take possession of the land?"

Pockets of darkness in every city, places void of God's glory, exist because in many instances the Church has lost the will to war. It has accepted the secularists' position of pluralism when God has said to bring the nations under the lordship of His Son. It has accommodated the world system. It has become passive. It has desired peace at any price when the price of peace has been the steady erosion of its one claim to fame, the glory of God's presence abiding on it.

### Some Exciting Stirrings

God's purpose to cover the earth with His glory will not change. The day will come when every knee shall bow and every tongue confess Jesus as Lord to the glory of the Father. Until God's people align themselves with that purpose, they, like Israel, will continue to wander from oasis to oasis, never fulfilling the high calling of their Lord.

But we see some exciting stirrings these days, indications that the Church's will to accomplish God's abiding purpose is being renewed in the power of the Holy Spirit, signs that the Church may have at last wearied of its wanderings and is eager to "go up and take the country." The Church is beginning to speak out against a wickedness long accommodated. Education, business, politics, and social concerns once left to the liberals and the proponents of the social gospel are now high priorities for the Spirit-filled Church. Once passive Christians now boldly confront the gates of hell and joyfully experience the promise of their Master that those gates cannot prevail against their word. All over the world God's people are beginning to realize the power that Jesus promised is theirs as they boldly declare the gospel to people long held captive.

The Church's present struggle is twofold. First, it must not become carnally zealous in its attempt to accomplish the purpose of God. As exciting as this day is for God's people, a Church with a renewed will to war must remember this all-important truth: The battle is not ours; the battle is the Lord's. We may find ourselves fighting against people and governments if we fail to remember that we are in a spiritual war that must be waged in the power of the Holy Spirit. The zeal of the flesh will not accomplish the abiding purpose of God. The Apostle Paul was aware of that danger when he wrote:

We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (Eph. 6:12).

The second aspect of the Church's struggle is that it must overcome long-entrenched patterns of compromise and accommodation to avoid conflict. When the Church refuses to make peace with immorality, and is determined to tear down strongholds and to bring every thought captive to the obedience of Christ, it will be given a battle strategy by the captain of the Lord of armies.

It is time for the Church to take possession of the land God has given us. But to drive out the enemy and properly steward the land we will need a better understanding about war than we have at present. Talk about war will not win it. The Church needs an underlying philosophy that embraces the will to war. The temptation will be to avoid it, to detour, and to find an easier way. But if we live our entire lives warring for God's holy cause, even if we die in the effort, then it can be said of us as it was of the saints listed in Hebrews chapter 11, "These all died in faith" (v. 13). □



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**T**hrough the centuries it has been said that the Church is made up of two parts: the Church Militant and the Church Triumphant. Those saints who have "fought the good fight" and gone to their reward are the Church Triumphant. The rest of us are the Church Militant. But too often we have not been militant. We have been passive and allowed the devil to dominate our nations and cultures.

The most graphic example of passivity in this century is the German Church during the rise of Nazism. Although sixteenth-century Germany was the heart of the Reformation when great truths, such as justification by faith and the centrality of the Scripture as the Word of God, were recovered, by the beginning of our century, the German Church was lulled into a pietism that preferred to leave public issues alone.

In 1933, when Adolph Hitler rose to power, two thirds of German citizens considered themselves Evangelical Lutherans. Yet most of them supported Hitler's German Christian Movement, a poorly disguised form of pagan state-worship. Hitler said:

"The parsons will dig their own graves. They will betray their God—anything to secure their miserable little jobs. I can guarantee it—they will soon replace their cross with our swastika."<sup>1</sup>

Most of them did.

Among those few courageous German Christians who refused to be duped by Nazism was Dietrich Bonhoeffer. In February 1933, Bonhoeffer was giving a radio talk and began to criticize the idolatry of Hitler. As he reached the words, "Should the image of the Fuhrer...and the Fuhrer's high office become objects of worship, God Himself would be mocked," the microphone "mysteriously" went dead.<sup>2</sup> This was the beginning of this young pastor's conflict with the Nazi government. Bonhoeffer later took part in a plot

to kill Hitler, and was executed in a German prison camp in 1945.

### Facing Reality

The horrors of the holocaust and its millions of Jewish victims did not come to light until after the war, but German Christians in the thirties and forties saw much about their government that was wrong, and did little about it. A leading German churchman said in a sermon preached two weeks after the German surrender in 1945:

"The world screams at us with questions of guilt, and whether we will or not, we must answer. ...The Church is to blame....Our guilt stretches far into the past."<sup>3</sup>

As for the Jewish people, they promised, "Never again!" Three years to the month after Hitler's defeat, the modern state of Israel was founded. The hundreds of thousands of Jews who have returned to Israel since 1948 remember God's ancient promise of a land. They also remember the modern anti-Semitism that sought their extinction. The Israelis have often been criticized for their warlike mentality, but who can blame them?

The Nazis' barbaric slaughter in Germany was rivaled by that of Communist Russia. In the thirties alone, Stalin oversaw the execution of millions of his countrymen as he solidified the power of communism over the U.S.S.R. Yet before the revolution, Russia was nominally a Christian nation. Centuries before, Christianity had been established in Russia and had become the dominant force in every area of Russian life. By the twentieth century, the Russian Church numbered one hundred million and was apparently flourishing in its pomp and wealth. But in reality it had become a mere shell, a self-interested religious structure so dependent on the Czarist state that it inevitably toppled with it. The Russian Church had lost its place as the leading force in Russian culture, and under

# The Church Militant



atheistic communism it has paid the penalty for its failures.

### The Battle for America

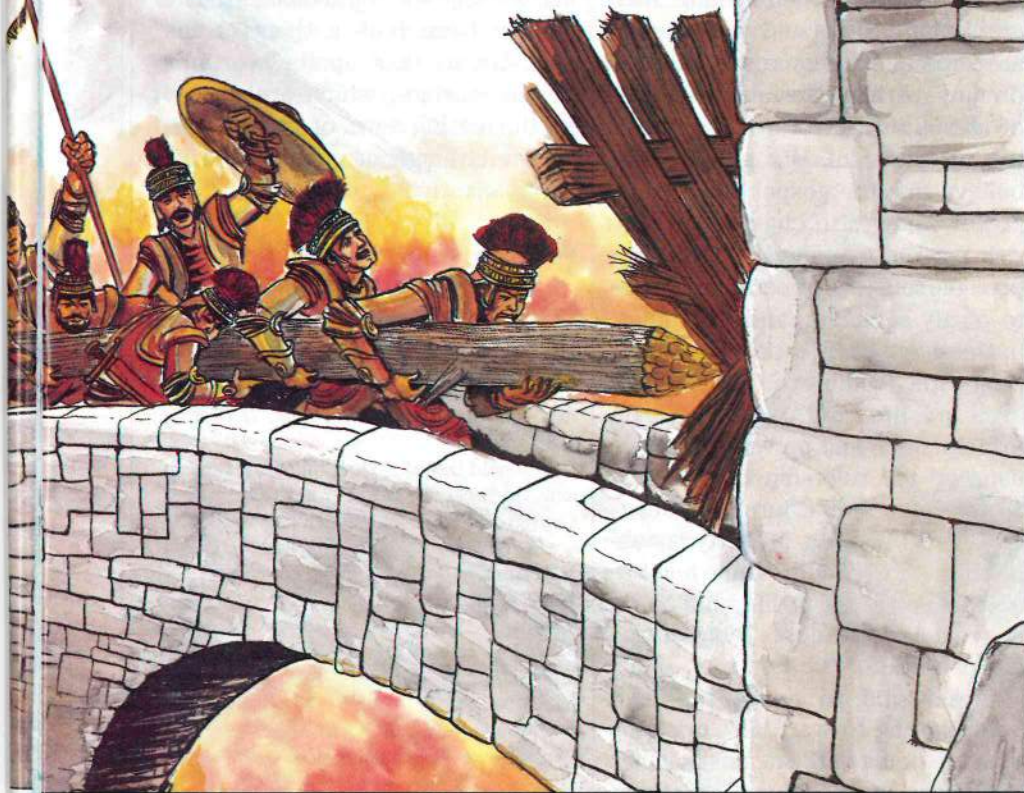
In America, Christians take religious liberty for granted, and tragically for more than a generation we have done little to influence this nation. In his recent book *The Naked Public Square*, Richard Neuhaus points out that most Christians have accepted the idea that religion is a private affair that has no rightful place in shaping public life. America has been left without a common set of values and, he



# Church Itant

It's time to storm  
the gates of hell.

by Erick Schenkel



says, American democracy will survive only if its Judeo-Christian foundations are strengthened.

Christians must return to the battle. We must use our liberty to preach the gospel of the government of God to our fellow Americans. That means God's rulership must be extended into politics, economics, education, and every other area of life. We are seeking theocracy through democracy. God's will should stand behind every decision made in government at every level. That does not mean only born-again Christians can govern. Natural

law is written in the heart of every person. People generally know what is right and with the proper influence can do what is right. But without a large number of Christians directly participating in and indirectly influencing our governmental process, our nation will not long survive and prosper.

For two hundred years biblical Christianity was the dominant force in the life of this nation. The English Puritans who came to these shores in search of freedom of worship brought a vision for a Christian commonwealth, a society ruled by

the law of God. Others who came with a less lofty vision were often brought to the Lord by revivals. Two Great Awakenings swept America in its early days, bringing personal salvation and a fresh vision for society. Both these awakenings led to social action on the part of Christians. Groups were started to promote education, temperance, abolition of slavery, and many other needed reforms. The standard theme in our nation's early history was that Christians were actively engaged to influence the culture.

## Losing Its Influence

When did Christianity lose its influence on American life? Many people point to the Supreme Court decisions of the 1960's banning Bible reading and prayer from the public classrooms as the beginning of the problem, but it actually began much earlier. In the 1800's a series of attacks began to drive Christians from public life. Evolution, biblical criticism, Freudian psychology, and modern sociology assailed the Church.

Worst of all, between the years 1890 and 1940, most American Christians accepted the teaching that the Church was "God's heavenly people" and had no role as light and salt for earthly societies. That new and pessimistic view of the end times came from England in the mid-1800's and discouraged Christians from fighting for a better world. God was letting the world go to the devil, it said, and Christians should do the same. God would see to it that His people were rescued before things got too bad. In the meantime, the Church should preach to individuals, but leave the structure of society alone. The world was a wrecked vessel, a sinking ship. The best that could be done was to throw a lifeline to a few. That pessimistic view swept an American Church that felt beset by evil on every side, and the Church retreated.

American Church historians call that retreat the Great Reversal. Christians withdrew from positions of



social influence and became solely interested in interchurch affairs and the next world. In 1845 a young German named Karl Marx wrote, "The philosophers have only interpreted the world, the point is to change it."<sup>4</sup> While Christians were withdrawing from the world, Marxists were fighting to overthrow it.

### Reversing the Reversal

In the years immediately after World War II, a group of American Christians decided to make a desperate attempt to jolt their fellows out of complacency and into cultural action. Carl F.H. Henry wrote in 1947:

Evangelicalism must offer a formula for a new world mind with spiritual ends, involving evangelical affirmations in political, economic, sociological, and educational realms....The redemptive message has implications for all of life.<sup>5</sup>

The National Association of Evangelicals, *Christianity Today*, Fuller Theological Seminary, and many other now influential institutions were founded in the 1940's and 1950's as tools for a new engagement with American culture. In the 1960's and 1970's the prophetic mantle rested on men such as Francis Schaeffer, who proclaimed, "True spirituality covers all of reality....The Lordship of Christ covers all of life."<sup>6</sup> By 1980, Christians reentered the political process in record numbers and boldly dared to measure America by God's standards.

As we should expect, the enemy hasn't taken this new involvement of God's people lying down. One of the devil's most effective strategies for counterattacking the Church has been division. Christians who have received revelation and anointing from God concerning one part of the battle must humbly seek the cooperation of their fellows rather than proudly opposing them.

A second strategy of the enemy has been to use God's people for

political ends. American Christians must make it clear that the issue is not whether we are Republicans or Democrats, but whether the Republicans and Democrats are serving the kingdom of God.

### Today: The Day of Battle

God has poured out His Spirit abundantly on the Church in America in our generation. For a season we have simply enjoyed the abundance of God's natural and supernatural provision, but now we are beginning to see the purpose of that outpouring. Our young men are seeing visions and our old men are dreaming dreams, visions and dreams of the glorious rulership of Jesus Christ. God is preparing an army of His people who believe that the gospel has cultural power—power to chasten a selfish rich person, to motivate a hopeless poor person, to transform family life, to purify sexuality, and to regulate business ethics. It is time to demonstrate the wisdom of God in every area of life and wage war on principalities and powers that have usurped the rulership of Christ. It is time for the Church of Jesus Christ to lay aside its petty squabbles, to learn what the Bible teaches about every area of life, and to do it, whatever the cost. Today is the day of battle.

Jesus said to count the cost before going to war. We Christians who are doing battle against secular humanism in the education of our children may have to pay the price of providing our children quality Christian education. Those who are warring against abortion may be called upon to pay the price of opening our homes to needy young women. As we go to war in the area of economics, we will be called upon to renounce the major idol of culture: materialism.

The Word of God is a two-edged sword—much sharper than the political philosophies of the left or the right. Our generation is waiting to hear the clear sound of God's government untainted by idolatry. When

that sound rings out, secular humanistic philosophies will ring hollow in the ears of a whole generation.

The full-fledged gospel of Jesus Christ preached and lived by His covenant people is a victorious gospel that wins the hearts of men and women and preserves righteous cultures. Jesus said that He would build His Church on the confession of His lordship and the strongholds of hell would not prevail against it. It is time to go to war to set people free from satanic deception and oppression and to influence our society for righteousness. The passive Church is a thing of the past. Let us take up the weapons of our warfare, which are mighty for the tearing down of strongholds. By the strength of our God, let us fight valiantly. □

### Footnotes

<sup>1</sup>Leo Stein, "The Clergy Imprisoned in Germany," *Catholic World* (November 1942), p. 219.

<sup>2</sup>Arvan Gordon, "Hitler's Rise to Power: Party and Church Reactions in the GDR," *Religion in Communist Lands, II* (Spring 1983), p. 177.

<sup>3</sup>Donald D. Wall, "The Confessing Church and the Second World War," *Journal of Church and State*, 23 (Winter 1981), p. 31.

<sup>4</sup>Karl Marx, *Selected Writings*, David McLellan, ed. (Oxford: Oxford University Press, 1977), p. 158.

<sup>5</sup>Carl F. H. Henry, *The Uneasy Conscience of Modern Fundamentalism* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1947), p. 68.

<sup>6</sup>Francis Schaeffer, *A Christian Manifesto* (Westchester, IL: Crossway Books, 1981), p. 19.



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# Dare to Be a Sheep

Extending the Kingdom means going where the wolves are.

by Tom Skinner

**T**he first words to come out of Jesus' mouth as He began His ministry were, "Repent, for the kingdom of heaven is at hand" (Mt. 4:17 NAS).

The logical question that follows is, if the kingdom of heaven has arrived, where is it? Where would I find it in my neighborhood?

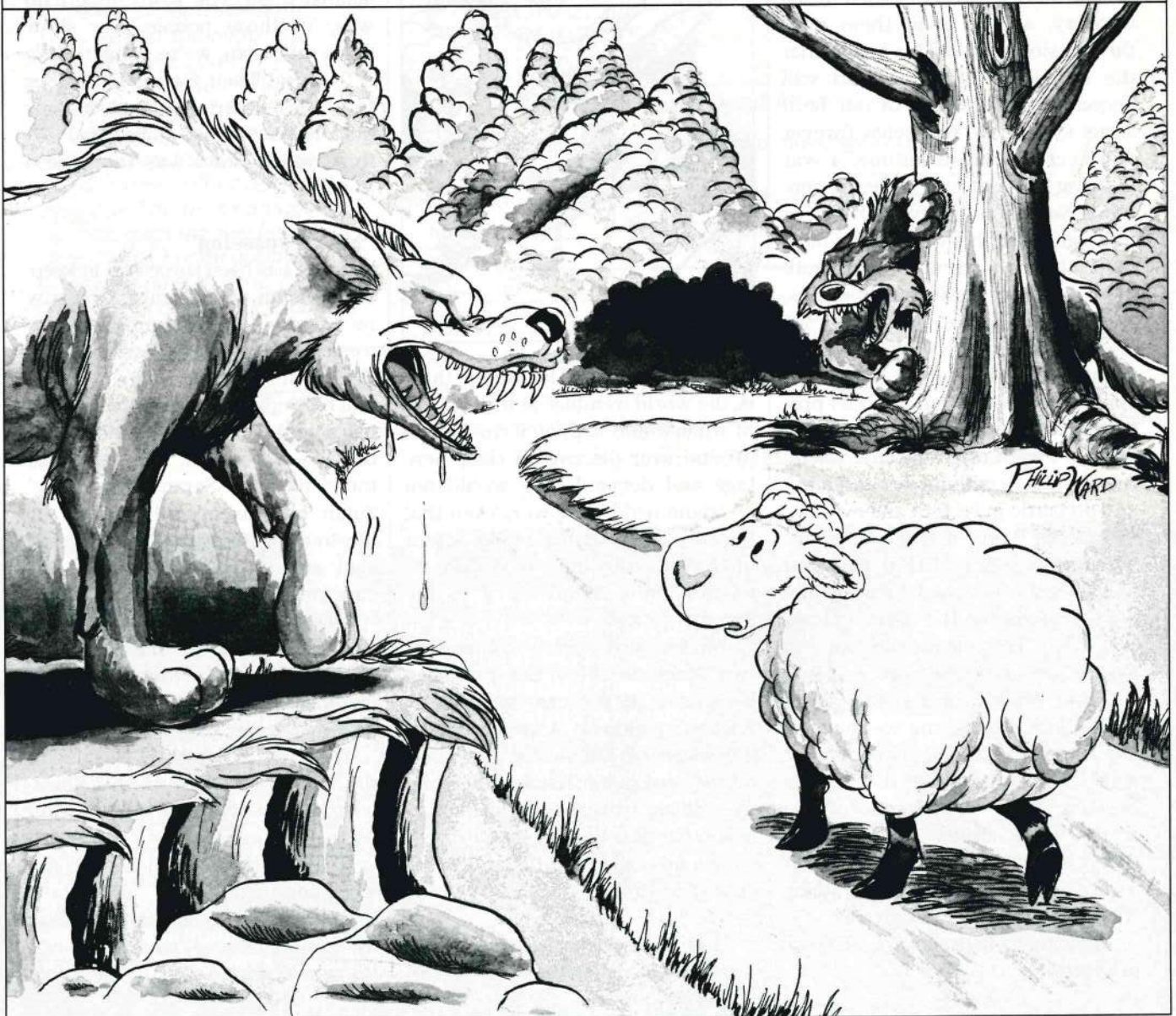
Many Christians are bound by the myth that the Kingdom is distant, that it is somewhere in the

future. They believe that we accept Jesus as our personal Savior, collect a passport out of hell and into heaven, and then twiddle our thumbs waiting for the Kingdom to come.

But Jesus said, "Repent, for the kingdom of heaven is at hand." What's interesting is where He made that statement—right in the middle of Satan's territory, in a world of violence, war, and poverty.

The Bible tells us that Satan is

the prince of this world (see Matthew 12:24). He claims the world as his territory. Yet the Scripture prophetically says that the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever (see Revelation 11:15). We either believe that the kingdoms of this world will somehow become the kingdoms of our Lord and wait until that happens, or we engage





in warfare to spread the kingdom of God on Satan's territory in the here and now.

### An Occupational Force

Before He made His triumphal entry into Jerusalem, Jesus told His disciples a parable in which He said, "Occupy till I come" (Lk. 19:13). *Occupy* is a military word for an occupational force that slips behind the enemy's lines, grabs a portion of the enemy's territory, and establishes a new order. The occupational force builds an installation and flies a flag that says, in effect, "This territory now belongs to us because we have conquered it."

God has sent His people into Satan's territory to be an occupational force, to grab portions of his territory, and to hold them until the invasion comes. This means that the kingdoms of this world will become the kingdoms of our Lord Jesus Christ. He will reign forever and ever. In the meantime, a war is going on, and our job is to penetrate Satan's territory, grab pieces of it, and hold them. When we have done that, we need to penetrate more territory, grab more pieces, and hold them. The problem is we don't do our job because the world frightens us. We prefer to live in spiritual enclaves that keep us protected and isolated from the world. We don't want to go into the world, rub shoulders with its dirt and mire, and do battle in its filth and evil.

But the Word of God says, "Put on the full armor of God, that you may be able to stand firm against the schemes of the devil" (Eph. 6:11 NAS). That means the moment we put on armor, we are engaged in a war. We've got a sword and a shield in our hand, and we're wearing a breastplate and a helmet. Yet we're stuck with all this armor because we're frightened by the world. We're scared to go into the world and fight, so all that's left is to shoot it out with one another, Christian against Christian.

"Take that. I'm premillennial. What are you?"

"I'm postmillennial. You, take that."

"I'm charismatic."

"I'm not. You, take that."

"I cast out six demons, so take that!"

"I'm saved."

"You're saved, huh? I'm saved and sanctified. Take that!"

"I'm saved, sanctified, and filled with the Holy Spirit. Take that!"

### The World Trembles

God has not given us these weapons so that we can fight it out with each other. But because we're scared to go into the world, we can only



fight each other. The funny thing is, the world trembles at the thought of what would happen if the people of God ever discovered their heritage and decided they would not be frightened by the world, but that they would wear the whole armor of God, go into the world, take its territory, and stand on it in the name of Jesus.

We see that when Joshua sent two spies to view the promised land and they were spotted by Jericho's soldiers. A prostitute by the name of Rahab hid the spies on the roof of her house, and when the soldiers arrived she pointed them in another direction. When they were gone she called the Israeli spies down and said:

"I know that the Lord has given you the land....For we have heard

how the Lord dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you utterly destroyed. And when we heard it, our hearts melted and no courage remained in any man any longer because of you" (Josh. 2:9-11 NAS).

For years, the folks in Jericho had been hearing about a group of people wandering around in the wilderness whom God was feeding with manna from heaven every morning. They heard how the Red Sea dried up because of them, and how they defeated every enemy that came against them. The word in Jericho was, "If those people ever show up in this town, we're going to give it to them! Their God is God!" For forty years Jericho lived in fear that Israel would come, and for forty years Israel was too scared to go.

### "No Trespassing"

Satan has been successful in keeping us from our heritage. One way he has done it is by putting up no trespassing signs. His signs say, "No Trespassing," and are signed, "Satan and his demons." Everywhere Satan has a no trespassing sign the people of God have said, "We can't go there because Satan owns that." Satan has discovered that all he has to do is put up a no trespassing sign and the people of God will stay away.

One reason we think we shouldn't trespass is that we believe if we go into the world, the people will make us be like them. We think they will drag us down to their level.

Here we are saved, washed in the blood, filled with the Spirit, wearing the whole armor of God so that we can stand in the world against the enemy. Where else are we going to do battle with Satan? In church? The devil has no authority there. That's not where we need the whole armor of God. The Bible





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says that if we're going to take a man's house, we have to bind the strong man of the house (see Matthew 12:29). If we want to bind Satan, we have to trespass onto his territory. That's what God has called us to do.

In some ministries in large cities people are trained to go into various parts of the world. One area is the bar ministry. People say, "You mean you send Christians into bars? That's a worldly place." That's right, but not only are bars worldly places, so are buses, airplanes, and department stores. The whole world is worldly. That's why it's the world!

The reason people even go into bars is not necessarily to drink. It's cheaper to buy liquor at a store and drink it at home. People go to bars because they're lonely and it's a place to meet people and talk. Wouldn't it be wonderful if some Spirit-filled Christians who were not scared of the world were there to supply the conversation?

### Three Words for World

The Scripture uses three words for *world*. One has to do with geographic location; then another signifies a period of time. The third word is the Greek word *cosmos*, from which we get our word *cosmopolitan*. Romans says, "Do not be conformed to this world [*cosmos*], but be transformed by the renewing of your mind" (Rom. 12:2 NAS).

Jesus gives three reasons we can reach the world without being dragged down by it. First, we are to be the light of the world (see Matthew 5:14). The purpose of light is to scatter darkness. But we cannot scatter darkness unless we go where it's dark. Too often God's people sing, "This little light of mine, I'm going to let it shine," and then they all get together under the noonday sun and turn their flashlights on. I believe God would say, "That's wonderful for worship. But if you want to be a witness, you have to go where it is dark to turn a light on." That means some of us have to go where pimps and prostitutes hang

out, and others will have to go where alcoholics and drug addicts hang out, and turn the light on.

Second, Jesus says, "You are the salt of the earth" (Mt. 5:13 NAS). I understand something about salt because for the first fourteen years of my life we didn't have a refrigerator. When my mother bought chicken, fish, or meat that was not going to be eaten immediately, she would salt it down to preserve it from decay.

Salt also permeates. When I first sprinkle salt on top of my food, I can see the grains of salt. But if I watch long enough, the salt begins



to disappear. When I taste a piece of chicken that I've just salted, I don't say, "Wow, this salt tastes awful chickeny." Or when I put a piece of steak that I have just salted into my mouth, I don't say, "Wow, this salt tastes awful steak." No, I say, "This chicken tastes salty," or "This steak tastes salty." The salt goes into the food without giving up being salt. So it is with us. God has called us to go into the world, which means we have to go down in it and rub shoulders with its dirt and filth and its muck and mire. But we don't become dirty and filthy or mucky and miry. We don't adopt the world's value system because we are the people of God. We remain salt.

Third, Jesus said, "I send you out as sheep in the midst of wolves" (Mt. 10:16 NAS). When I first read that God wanted me to be a sheep,

I liked it. Sheep are some of my favorite animals. They've got nice fleece and hooves. I mean they're really cool people! So I went running into the world to be a sheep for Jesus.

Not much later I came running back and said, "Hey, God, there are a lot of wolves out there."

God said, "Yes, I know. That's why I want you to be a sheep."

"Yeah, but, Lord, You don't understand. The wolves have fangs, and all I've got are these funny-looking hooves."

"Yes, I know," the Lord answered.

"Yeah, but, Lord, You still don't understand. Wolves eat sheep for breakfast."

"Yes, I know. That's why I want you to be a sheep. My job is to take care of sheep. I'll deal with the wolves that come against you. Your job is to be what I called you to be."

### Different Places in the World

As sheep we will have to go to different places in the world. Some of us will have to go into the sports world and claim it for Christ.

Andrae Thornton, a friend of mine, plays first base for the Cleveland Indians. Andrae loves Christ, and says the only reason he's in baseball today is to represent the kingdom of God. Willie Randolph, second baseman for the New York Yankees tells this story: "One day I got on base against Cleveland and stopped at first base. The catcher went to the mound to talk to the pitcher, so during that interlude I asked Andrae how he was doing. He began telling me what God was doing in his life, and I got so enthralled in what he was saying that I missed a bunt signal."

Andrae says, "God has given me first base. I have claimed that territory, and if someone comes to first base, he is going to hear about the Lord."

Others of us will have to go into the field of education, and in the name of Jesus, take our schools back from Satan. A lot of Christians



are trying to get prayer back into the schools, but to do that we must take over the schools. We need people drunk with the Word of God who are excellent in education. We need the best Christian administrators to become deans and principals, and the best Christian teachers in the classrooms, teaching history, science, math, and English. If God's people begin to move through school systems and occupy the administrative offices and classrooms, we won't have to worry about getting prayer back in the schools. Praying people will be running the schools. We've got to take that territory.

Some of us will have to penetrate the political system in the name of Jesus. We need Christians who are competent in the political process to elect to city council seats, county commission seats, state legislature seats, governors' mansions, congressional seats, Senate seats, and the presidency.

### The Business World

Still others will have to penetrate the business world. We need Christians who are sophisticated about world finance to occupy seats on the stock exchange and to break into the corporate arena. I can't think of any reason we shouldn't have Spirit-filled Christians breaking into corporate America and becoming the decision makers, or have top executives who practice business according to the Word of God, or have entrepreneurs who go into the world, start up businesses in the name of Jesus, and begin making money for the kingdom of God.

We also need Christians in the entertainment world. We have been frightened by the entertainment world. We think that if there are any people we should stay away from, it's all those entertainers who don't stay married to the same person, who use a lot of drugs, and who are promoting immorality in the country. No, we want to break into that! Let's stop looking at television and saying how bad it is. We

need writers filled with the Holy Spirit who will write new scripts, and we need actors and actresses in Hollywood who love Jesus and who are competent in dramatics.

For a number of years, Marilyn McCoo, who loves Christ, was a cohost on *Solid Gold*. She witnessed to every person who came on that show, and all the crew members would meet with her every day on the set at lunchtime as she studied the Word of God with them. That's right. The show with all those sensual dancers. But forget that. The point is, a Spirit-filled woman was there exalting Jesus.

We have got to stop telling people, such as Marilyn, that if they really have given their lives to Christ and are filled with the Spirit, they ought to come out of the entertainment world. If all the people who are trusting Jesus came out of the world, then who would be there to exalt Jesus? We must pray for those people, that the Spirit of God would anoint them and that they would grow spiritually. They need a body of believers that will worship with them, pray with them, and hold them accountable so that they can be the people of God in the world.

God has called us all into the world. He has called us to claim Satan's territory, to rise up as an army, and to occupy in the name of Jesus. Let's tear down Satan's no trespassing signs and stand our ground so that the worlds of sports, education, politics, business, and entertainment will see us and say, "Behold, those who have turned the world upside down, they're here." Let's dare to be sheep. □



*Tom Skinner is president of Tom Skinner Associates, a ministry dedicated to raising up a new generation of leadership among black and poor people throughout the world. He is also an adviser and counselor to businessmen, athletes, and entertainers, and has served the Washington Redskins, New York Yankees, and a number of Fortune 500 companies.*

## Next Month in New Wine: Where Is the Church Going?

**Charles Simpson** says that if we view the earth from a heavenly perspective, our faith will be strong and God will use us to fulfil His purpose for a victorious Church.

**Bob Mumford** refutes "end time" thinking that every manifestation of evil is evidence of the "soon coming." Instead, he argues, the hope of the Church is victory based on a triumphant Christ.

**Terry Law, Larry Lea, Houston Miles, Karl Strader, and Ken Sumrall** share what they see ahead for the Church, and why they believe our future is filled with victory.

All in the November *New Wine*

## Remember: Friday, October 3, is a national day of prayer and fasting.

This month, please focus on these topics for prayer:

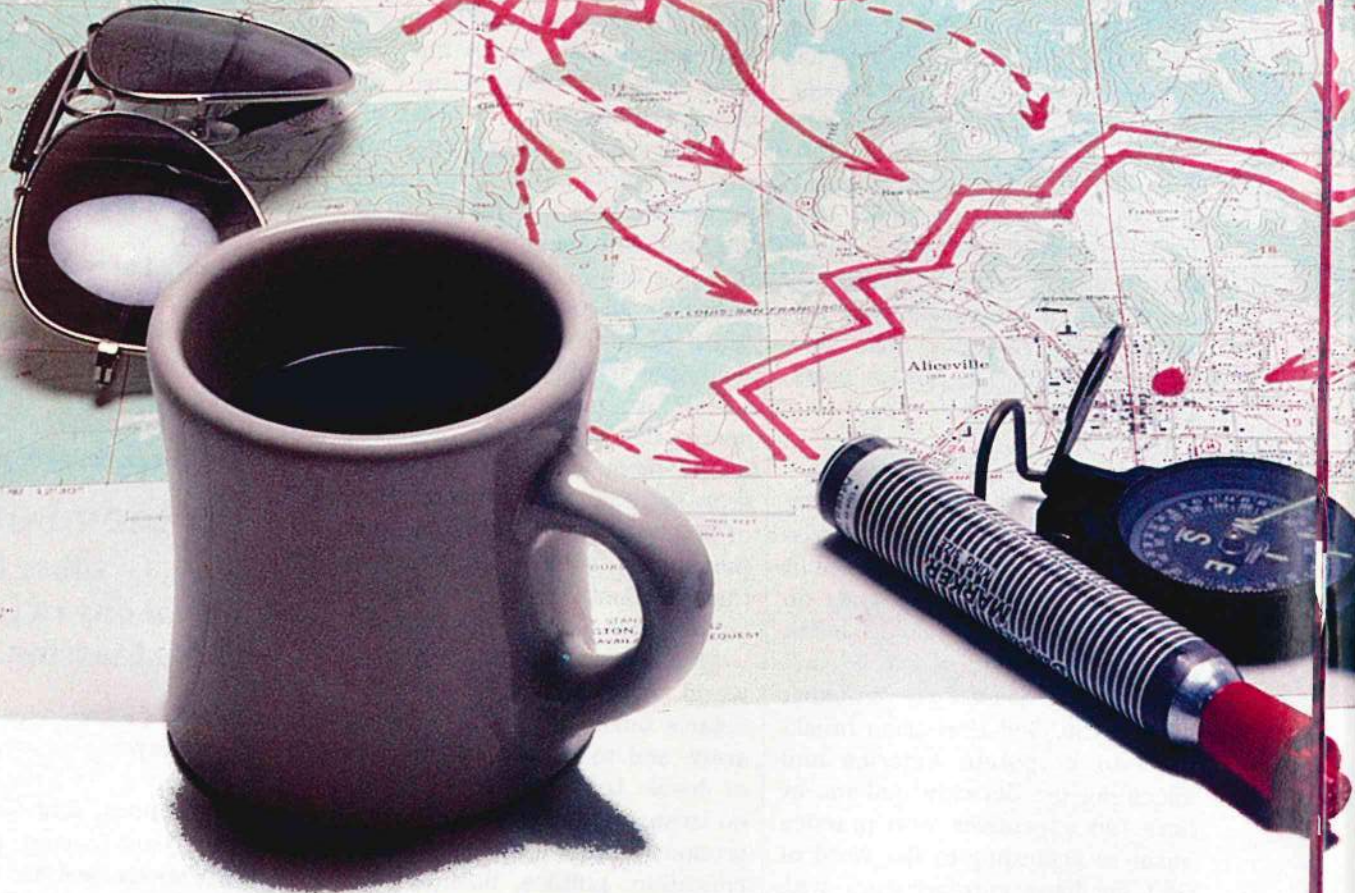
- 1986 elections, that God would raise up God-fearing men and women in government, and that Christians would participate by voting.
- Halloween, that Christians would be aware of the occult origins of the holiday, and that parents would restrict their children's participation accordingly.
- Church repentance and revival so that God would heal our land.

"For I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day" (2 Tim. 1:12 NAS).



# The Warrior's Prayer

The Lord's prayer is a battle plan for victory.  
by Larry Lea



**I**t is an indisputable fact. God has an army, and it is at war. But when many believers think about spiritual warfare, they rarely think about prayer. They are weary worshipers, not warriors. When they pray they mouth quiet, weak little prayers: "Oh, Jesus, if You're willing, please help me." How do I know? Because I once prayed those prayers. But something happened to change that. I discovered the Warrior's Prayer.

I am convinced that what we have called the Lord's prayer could be called the Warrior's Prayer and that its every phrase should be prayed from a warrior's mentality. Let's examine those phrases one by one.

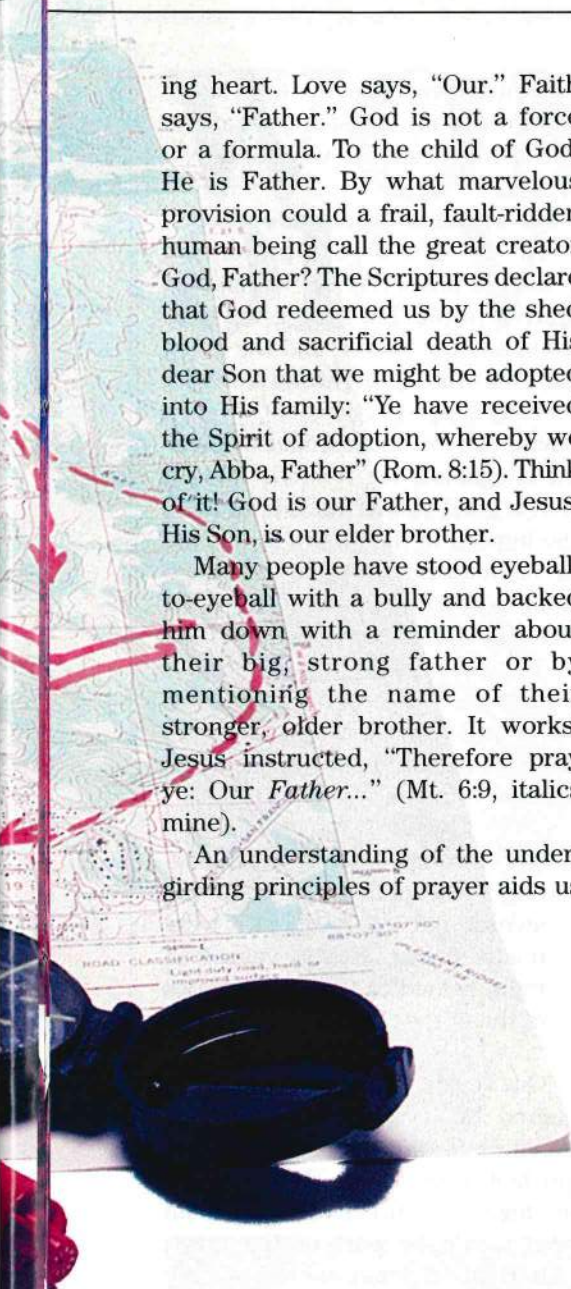
But first, at the risk of stepping on some toes, I'd like to share a vital truth. Many people do not pray aloud. My own mother once confided, "Larry, when I pray I don't

say anything out loud. I just *think* to God." But notice how Jesus instructed us to pray: "When ye pray, *say...*" (Lk. 11:2, *italics mine*). We don't have to pray loudly, but there is power and purpose in actually speaking aloud to God.

## "Our Father"

Notice the words Jesus told us to say: "Our Father..." (Mt. 6:9). Those words are the language of a believ-





ing heart. Love says, "Our." Faith says, "Father." God is not a force or a formula. To the child of God, He is Father. By what marvelous provision could a frail, fault-ridden human being call the great creator God, Father? The Scriptures declare that God redeemed us by the shed blood and sacrificial death of His dear Son that we might be adopted into His family: "Ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15). Think of it! God is our Father, and Jesus, His Son, is our elder brother.

Many people have stood eyeball-to-eyeball with a bully and backed him down with a reminder about their big, strong father or by mentioning the name of their stronger, older brother. It works! Jesus instructed, "Therefore pray ye: Our *Father...*" (Mt. 6:9, italics mine).

An understanding of the undergirding principles of prayer aids us

in our warfare. Let's look at the Lord's promise in Matthew 18:18:

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

In the Greek, those words "shall be bound" and "shall be loosed" refer to things in a state of having already been forbidden or permitted in heaven.

A good illustration of this principle is a safety-deposit box at the bank. It takes two keys to open it: a top key and a bottom key. The

bank keeps the top key and gives the owner the bottom key. Likewise with prayer, God has the top key, and He turned it when Jesus shed His blood and declared, "It is finished." To turn the bottom key, we must come into agreement with what the blood of Jesus has already purchased for us. We should keep that in mind as we examine the remainder of the first phrase in the Warrior's Prayer: "Our Father which art in heaven, *Hallowed be thy name*" (Mt. 6:9, italics mine).

### **Eight Names of God**

I hallow the name of God by meditating upon the eight compound names of God in the Old Testament. Each of these names is fulfilled in the person and work of Jesus Christ.

At this point the prayers of the weary worshiper and the warrior begin to differ. The weary worshiper allows guilt and condemnation from sin and mistakes to muzzle him. But the warrior remembers God's name *Jehovah-tsidkenu*, "the Lord our righteousness," and confesses and forsakes his sin, claims God's cleansing, and rests in the righteousness of Christ. The warrior also remembers God's name *Jehovah-m'kaddesh*, "the Lord who sanctifies," and cries, "Sin shall not have dominion over me. I am washed, sanctified, and justified in the name of the Lord Jesus and by the Spirit of my God."

The weary worshiper permits problems and pressures to put him under stress, but the warrior relies upon *Jehovah-shalom*, "Jehovah is peace," for wholeness, harmony, and contentment. The warrior remembers that Jesus made peace through the blood of His cross, and has boldness to enter into the holy of holies. There the warrior rejoices in the fullness of the Holy Spirit as he worships the overflowing One abiding within him, *Jehovah-shammah*, "the Lord is there."

The warrior does not retreat in fear from names such as cancer, adultery, or homosexuality, for he knows One whose name is above

every other name. He boldly claims physical, spiritual, and moral healing for himself and others because he serves "the healer God," *Jehovah-rophe*. The warrior is secure in his knowledge that the bloody stripes Christ took on His back for our healing will never lose their power to make us whole.

While the weary worshiper fails, the warrior declares, "He has redeemed me from the curse of the Law," and calls upon *Jehovah-jireh*, the God who sees his needs ahead of time and makes provision for them. The warrior does not fear failure because he is aware that God has ordained his success (see Deuteronomy 28:1-13; Joshua 1:7-9). Therefore, he confidently declares, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). The warrior also does not fear conflict with the enemy because *Jehovah-nissi*, his banner and salvation, has vowed to be with him in trouble and deliver him. The warrior strides into battle behind Him who breaks open the way before him, the One who leads him from victory to victory and always causes him to conquer.

Death and hell pose no threat to the warrior, for his companion and friend is *Jehovah-rohi*, "the Lord my shepherd." The warrior calmly asserts, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me" (Ps. 23:4).

### **"Thy Kingdom Come"**

Next Jesus taught us to pray, "Thy kingdom come. Thy will be done" (Mt. 6:10). In the Greek, the verbs are at the beginning of those statements for emphasis. It's like a man firmly, decisively putting his foot down.

In a business transaction or in a relationship, many of us have said, "I'm drawing the line. This is the way it's going to be. I'm putting my foot down!" That's the idea in those two statements. Therefore, it is neither arrogant nor presumptuous to declare, "Come, kingdom of God!



Be done, will of God!"

What is the kingdom of God? Paul says, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). Therefore, I say, "Lord, I claim Your righteousness, Your peace, and Your joy in myself, my family, my church, and my nation today." I pray over each of those areas, release the will of God, and affirm my desire for God's priorities to be preeminent.

Jesus Himself instructed us to pray that way. He put His foot down at Calvary when He shed His blood. He made a decision about our sin, sickness, success, and security. He turned the top key. Now it's up to us to set our wills and come into agreement with what He has already done. When we turn the bottom key, the door swings open. In whatever situation we face—our marriage, finances, salvation of loved ones, a besetting sin—we can put our foot down and declare, "Come, kingdom of God. Be done, will of God! I won't settle for anything more, anything less, or anything else than the kingdom and will of God!"

Before we go any further, let me say that the root of our prayers must not be selfish. They must stem from a fervent desire to glorify God and an intense determination that God and His great name will not be mocked.

Therefore, when the warrior prays, "Give us this day our daily bread" (Mt. 6:11), he prays from this perspective: "I will not allow the enemy to devour my seed anymore. I will not take the Lord's name *Jehovah-jireh*, 'the Lord my provider,' in vain."

At this part of the prayer, the warrior must meet four important conditions. He must be in the will of God and seek first the kingdom of God and His righteousness, and he must believe that God's will is to prosper him, for this will give him confidence to come daily before the Lord with his requests.

The other two conditions are

found in a parable that Jesus shared with His disciples in Luke 11:5-8 at the conclusion of His teaching on the Lord's prayer. Jesus told about a persistent, tenacious man who requested three loaves of bread from his neighbor. He did not say, "I need to borrow some bread." He said, "I need *three* loaves." Likewise, as the warrior asks for daily bread, he must be both specific and tenacious in his petitions.

### "Forgive Us Our Debts"

As we pray, "Forgive us our debts, as we forgive our debtors" (Mt. 6:12), we bring to the sanctifying Spirit of God our relationships and our attitudes toward people, for bitterness and unforgiveness block our victory and joy, and render us weak and ineffective in spiritual warfare.

Because disobedient attitudes make our minds vulnerable to the tormenting attacks of the enemy, we declare war against unforgiveness, judgmental attitudes, and slander. We pull down mental and emotional strongholds, cast down imaginations, and bring into captivity every alien thought to the obedience of Christ.

When our spirits and consciences are undefiled, Satan loses his foothold. We don't declare detente with the devil anymore; instead, we declare that his days of ripping us off are over. We refuse to roll over and play dead. We know our evil enemy; therefore, we obey Christ's command and pray, "Lead us not into temptation, but deliver us from evil" (Mt. 6:13).

At the beginning of every day, we pray a hedge of protection about ourselves, our loved ones, and our possessions. We verbally put on the whole armor of God. We gird our loins with truth, put on the breastplate of righteousness, shod our feet with the preparation of the gospel of peace, don the helmet of salvation, and take the sword of the Spirit and the shield of faith (see Ephesians 6:11-18; Romans 13:12, 14). Fully clad in the armor

of God and encircled by God's hedge of protection, we stand secure in the victory Jesus has won for us.

### "For Thine Is the Kingdom"

At the end of our prayer, we return to praise. As the worshiping warrior prays, "For thine is the kingdom, and the power, and the glory, for ever" (Mt. 6:13), he speaks from eternity's perspective, not from a standpoint of double-minded, divided allegiance. He reminds himself that a good soldier does not entangle himself in the affairs of this life or labor to build up his own kingdom, power, and glory. Rather, he fights the good fight of faith.

Yes, God has an army, and it is at war. As soldiers in that army, we're not playing war games. We have joined the hallowed ranks of veteran warriors

who through faith subdued kingdoms...escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens (Heb. 11:33-34).

Our valiant commander who conquered Satan, sin, and death for every man and led a train of vanquished foes when He ascended on high, left direct orders for all who would be part of His army: "After this manner therefore pray ye...." It's a prayer for warriors, not weary worshipers.

We are the children and heirs of God. Our knowledge of who we are and what the blood of Jesus has bought for us provides firm footing from which to carry on spiritual warfare. So we must claim our inheritance, stand tall in the armor of God, and go in and possess the land! □



Larry Lea, pastor of Church on the Rock in Rockwall, Texas, is also vice president of spiritual affairs and dean of the School of Theology and Missions at Oral Roberts University.



# WOMEN OF VALOR

How today's woman can take a stand against attacks on her family

by Diana Scimone



*Dee Jepsen*



*Connie Marshner*



*Beverly LaHaye*



*Phyllis Schlafly*

**A** capable, intelligent and virtuous woman, who is he who can find her? She is far more precious than jewels, and her value is far above rubies or pearls (Pr. 31:10 AMP).

The Proverbs 31 woman is most often thought of as the ideal woman, as someone who cared for her household with diligence. But she had other virtues that also made her a woman of valor.

How can today's woman fight the battles she faces, yet remain a virtuous woman? How can she be strong, yet feminine? How can she go out in the world to right wrongs, yet stay home to serve her family?

To find out, I talked with four well-known women of valor. Dee Jepsen, wife of former Senator Roger Jepsen, is an author and a former special assistant to President Reagan for public liaison. Beverly LaHaye is president of Concerned Women for America. She and her husband, Tim, are well-known spokesmen for the family. Connie Marshner, chairman of the National Pro-Family Coalition, is actively involved in the political process as she lobbies for profamily legislation. Phyllis Schlafly, known for her role leading the successful fight against the Equal Rights Amendment (ERA), continues to be involved as president of the Eagle Forum.

What do these four women consider to be the qualities of a woman of valor?

**The heart of her husband trusts in her confidently and relies on and believes in her safely, so that he has no lack of honest gain or need of dishonest spoil (Pr. 31:11 AMP).**

*Phyllis Schlafly:* The Proverbs 31 woman had all kinds of good qualities. She was virtuous, industrious, strong, fearless, and wise. She was a businesswoman. And she spoke up. She certainly was not a woman oblivious to the world around her. She was ready to face life's



challenges while keeping her virtue.

*Dee Jepsen:* She pursued the talent God gave her with excellence. She was involved in everything from business to management, both in her home and outside. She was no slouch.

**She will comfort, encourage and do him only good as long**

**as there is life within her (Pr. 31:12 AMP).**

*Beverly LaHaye:* Everything that the Proverbs 31 woman did was for her family, her children, her husband, her home, or her community. There is nothing in those verses about her rights or her own selfish desires. She is an example to Christians today, that as Christ's follow-

ers we're not to be concerned with ourselves, but in love, we're to serve one another.

**She seeks out the wool and flax and works with willing hands to develop it (Pr. 31:13 AMP).**

*Connie Marshner:* She didn't quit; she didn't feel sorry for herself; and she didn't expect someone to carry her around on a pillow. Self-pity is the most destructive emotion for women there is. It's actually a temptation from Satan, because when you wallow in self-pity, you cannot respond to the grace that the Lord may offer you.

*PS:* Women can do many things to help in the battle for God, home, and country—things that are constructive, building, and supportive. My particular mission has been to confront the leading advocates of the other side, but everyone who helps in a cause does not have to be in such a prominent role. There are many women whom God has not called to play a public role. It's just too contrary to their nature. But they can nevertheless be extremely helpful, constructive, and supportive, and their roles are just as important.

Ephesians 2:10 tells us, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." It's up to each of us to find our mission. The real decision for a woman is whether she is going to fulfil her mission by being an activist when it comes to defending her family, her country, and her beliefs. If she closes her eyes to the world around her and says, "I'm going to live my life and expect God to take care of everything," then that isn't helpful. God has a big job to do, but stuffing the ballot box is not His responsibility. It's up to us to go out and find the votes to elect godly leaders.

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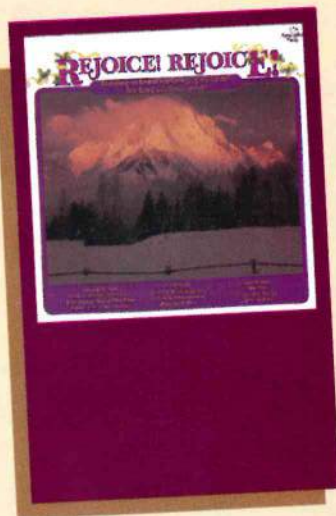
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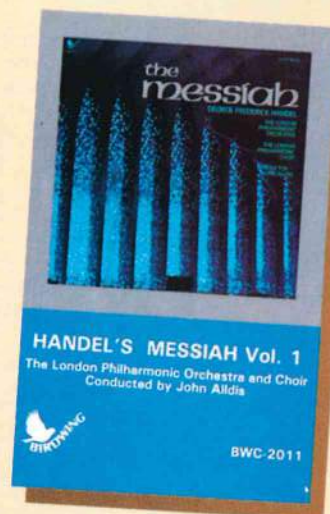
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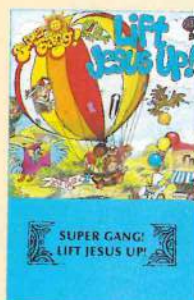
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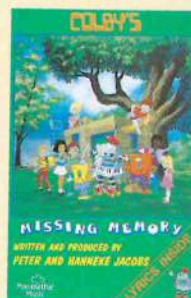
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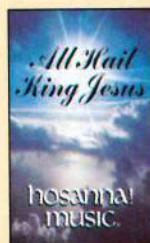
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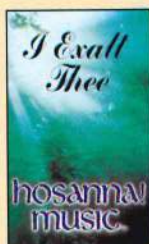
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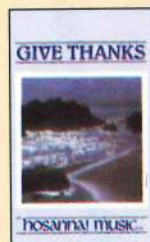
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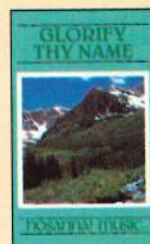
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**and gets spiritual food for her household and assigns her maids their tasks (Pr. 31:15 AMP).**

**BL:** History shows that women have been known for intercessory prayer much more than men. Men are geared toward action and are the first to strike, whereas women plan strategy. Intercessory prayer is a strong weapon for the Christian woman.

**PS:** In my long battle against the ERA, there were times that called for public, courageous, and persevering action, and there were times when we had done everything we could do and had to rely on God to do the rest. I personally feel that prayer was an essential part of the successful battle we waged. We worked as though it all depended on us, but prayed as though it all depended on God. The most dramatic event of the ten-year fight was a vote in the Illinois legislature. We needed 71 votes to defeat the ERA. We had done everything we could, but we had lined up only 69 votes. Yet when the vote was taken, 71 voted no. I am convinced that God answered our prayers and found 2 more votes for us. But I'm also convinced that He wouldn't have done that if we hadn't found the first 69.

**She girds herself with strength ...and makes her arms strong and firm (Pr. 31:17 AMP).**

**BL:** In Ephesians chapter 6, it says, "Finally, be strong in the Lord" (v. 10 NAS), and then it talks about going to battle and putting on the whole armor of God. As I studied that, I saw that God's plan demands action. In that same chapter, it talks about praying and being on the alert, but there's also action interwoven in all those verses. God wants us to pray, but He also wants us to act upon the concerns that caused us to pray in the first place. He wants to use us to accomplish His

will. That's why Concerned Women for America has prayer action chapters, because of the need to blend prayer and action.

**CM:** There are women throughout the Bible who in one way or another were fighters. I got into fighting for the family in politics because it seemed there wasn't anyone else in Washington who was. It wasn't

as if I said to myself, "I'm going to get into politics." I planned to be a high school teacher and write novels during the summer. But the Lord saw to it that there were no teaching jobs available. Instead, I was offered a job as a secretary to the editor of a political magazine. I took it, and within three months was on Capitol Hill drafting the opposition to Walter Mondale's federal

# Stormie

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child development legislation. That was pure providence.

**Her lamp goes not out; but it burns on continually through the night (Pr. 31:18 AMP).**

*DJ:* Women have tenacity. We've been gifted with many characteristics because we were created to be the life bearers, the nurturers of the world. We are persistent and faithful, and will hang on until the very end. When a woman is convinced that she should stand for something, she will stand.

**Strength and dignity are her clothing and her position is strong and secure. She rejoices over the future (Pr. 31:25 AMP).**

*BL:* About ten years ago, my doctor told me I had rheumatoid arthritis. I had lost the use of one of my arms, and both hands. I couldn't serve dinner to my family or pick up a comb to do my hair or hold a pen to sign my name to a check. For a woman, that's serious!

I struggled because the Lord had begun to open doors for me to travel and hold women's conferences. In my heart, I argued with Him: "Why are You opening doors for me, yet not letting me go through them?" Finally, I asked the Lord if



**Phyllis Schlafly leads the fight against the ERA in 1976.**

I should give in to my physical limitations and accept that I had gotten the wrong signals from Him, or take a step of faith and say, "My steps are ordered of the Lord, and even though physically it's a struggle to go on, I know God has opened the doors for me, and I'm going." And that's what I did.

There were many times when I got on a plane and didn't know how I was going to get one foot in front of the other, or even have the strength to open my suitcase when I got to my hotel. Yet somehow when I got to the meeting, all my pain and restrictions were in a sort of temporary remission. I could speak and do everything I was supposed to do. But when the meeting was over, I'd return home and be right back the way I was. It was as if the Lord parted my Red Sea and let me walk through what I was supposed to. It taught me an important lesson: If the Lord orders my steps, then nothing should stop me.

**She opens her mouth with skillful and godly wisdom, and in her tongue is the law of kindness (Pr. 31:26 AMP).**

*CM:* When you're talking about the politics of governing the greatest nation in the world, you're talking about having to be hard-nosed, decisive, critical, and discerning. You have to know when someone is trying to pull the wool over your eyes. You have to deal firmly with things, and you have to know how to apply pressure in a situation. All that is good politics. If you can't operate like that, you can't be effective in politics. All that, however, is not necessarily conducive to being a good wife and mother, because the personality traits for the two jobs are different. A good wife and mother has to be much more gentle, much more responsive. So for a woman in politics, there's a tension.

There have been times when I got so absorbed in the political mind-



**Connie Marshner is sworn in as chairman of an education panel.**

set that the Lord would finally say, "Connie, I don't like you the way you are. Let's work on you." Then, I would have to fight to let my gentle nature find expression again.

**She looks well to how things go in her household, and the bread of idleness...she will not eat (Pr. 31:27 AMP).**

*BL:* When a woman sees something that will harm her children, she has an inbred reaction to protect them. It is just part of a woman's makeup to protect her little ones. It's a God-given instinct. We will always go to battle for our young, be it against pornography, child abuse, child molestation, or any form of exploitation.

*DJ:* The first place to start any spiritual battle is in prayer. Ask the Lord if He's ready to send you out, and if so, where He wants you to go. Keep in mind that there are many seasons in life. With my family grown now, for example, I can go out and do things that I could not do twenty years ago and still meet my responsibilities at home. We have to be sensitive to that so that we do not in any way slight the needs of our husband and family as we serve the Lord outside our home.

*CM:* A few years ago, I was very



committed to a full-time, sixteen-hour-a-day job. I was doing a lot of good, but getting increasingly frustrated because I was spending so many hours away from my family. Yet it was not in my power to change anything. So I just began praying, "Lord, change my life." I didn't even tell Him how I wanted it changed. I didn't know how I wanted it changed; I just knew something had to give.

One day my boss said, "Connie, I think you're working too many hours. Rewrite your job description so that you can work from home four days a week." And that's what I'm now doing. That was totally the Lord's providence, because I couldn't have changed that. But I kept asking Him to do something, and He made all the necessary changes. The funny thing is that since I've been working out of my home, although I spend less total hours at politics, the time I do spend seems somehow more fruitful.

**Her children rise up and call her blessed...and her husband boasts of and praises her (Pr. 31:28 AMP).**

*DJ:* Many years ago, after I had come to Christ, and before my husband did, we were having difficulties in our marriage because of the pressure of politics and all the things



**Beverly LaHate rallies for the Nicaraguan freedom fighters.**

that went with it. It would have been easy to just throw in the towel, but I didn't because God gave me the grace to hang on.

One night Roger was gone and the children were out for the evening. I was lonely and tired of not resolving the problems between my husband and me. I began to pray, "Lord, You're responsible for me. You're my Father; You're my Daddy; and I'm Your child. I'm going to trust You, and no matter how rough the ground is that You allow me to be dragged over, I will not quit. I will not let go of the plow." It was a resolving of my will not to quit, no matter what it took. And by His grace, thank God, I did make it and my husband finally came to Him. God healed our marriage, and it's stronger now than it has ever been.

**Many daughters have done virtuously, nobly and well...but you excel them all (Pr. 31:29 AMP).**

*DJ:* When I was at the White House, it was unpopular among many in the sophisticated Washington scene to be opposed to abortion and to say that even though God loves homosexuals, homosexuality is a sin. I remember being interviewed by a liberal reporter whom I knew was going to do a number on me. He asked for my opinion in those two areas, and I had to tell him how I felt, knowing that I would probably be raked over the coals, which I was. But that's life. I'm a very private person. If I had my desire, I would just fade away, read, study, write, and paint. But that's not what I'm here for right now. I wouldn't be content unless I did what I thought the Lord wanted me to do. Whatever the cost may be, I have to know that I'm doing what God put me here to do.

*BL:* When the concerns of the heart prompt a woman to action, danger is not a concern. When your steps are ordered of the Lord, you step,



**Dee Jepsen speaks at a vigil for a persecuted Soviet Jew.**

and you don't consider the cost. You know that God is with you, guiding you and motivating you, and He'll take care of the cost.

**Give her of the fruit of her hands, and let her own works praise her in the gates of the city (Pr. 31:31 AMP)!**

*DJ:* When Jesus was crucified, women were the last ones to leave the cross, and the first ones to arrive at the tomb. Women were made that way. Among other things, we're the fixers of the world. We want to get things right, to pull things together. Women have a tremendous opportunity and calling in this generation to stand for righteousness. At a time when everything of goodness is under attack, if the women do not stand for righteousness and stand as virtuous women, as God's women, who will? As the virtue of a nation's women goes, the nation will go. We have a tremendous call right now. I really believe we are one of God's keys to the future of this country. □

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*Diana Scimone is an editorial assistant for New Wine.*



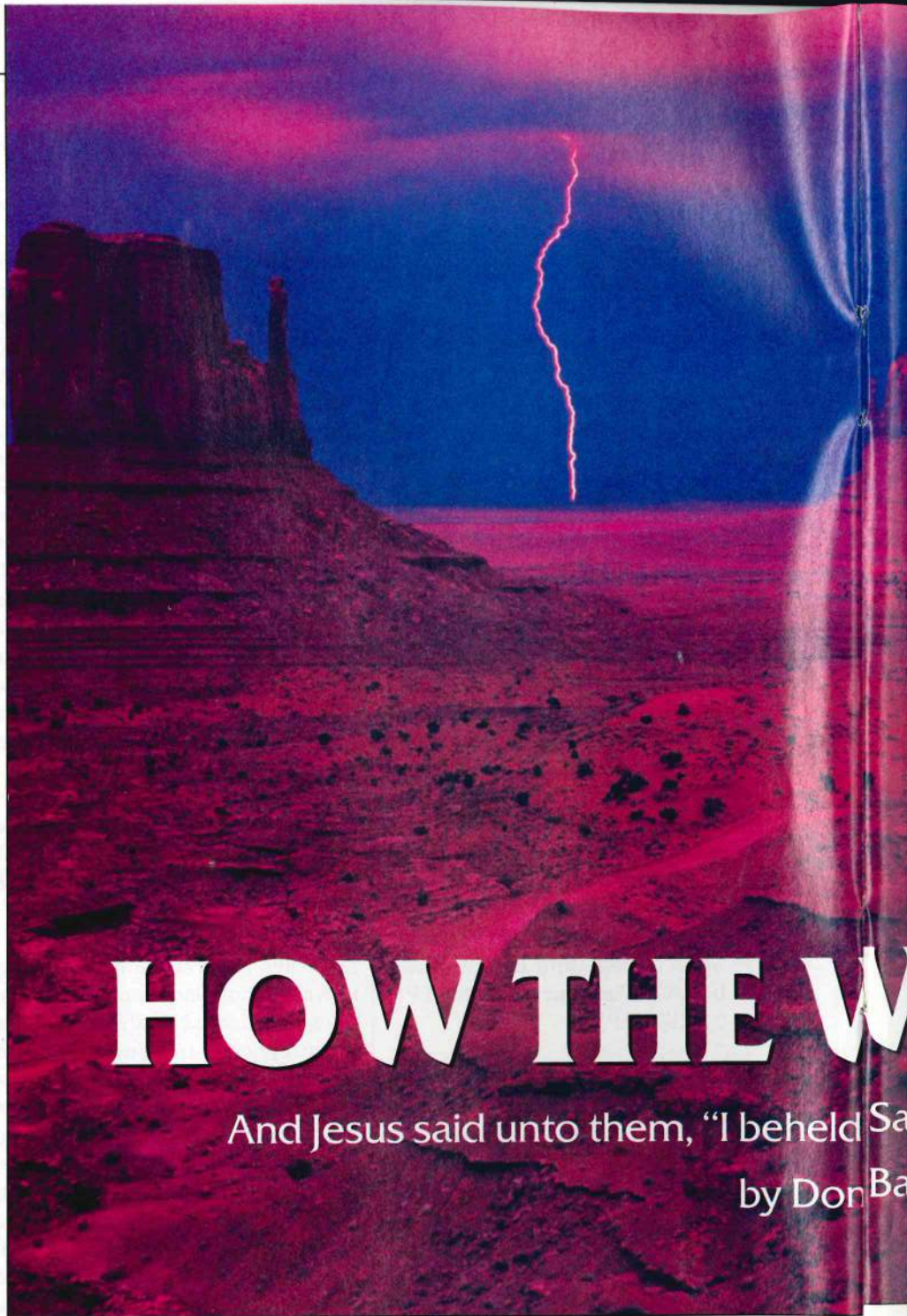
**T**he rebellion against God began in heaven. Satan, originally known as Lucifer, is believed by many Bible scholars to have been one of the three principle subrulers or archangels in heaven. These three (the other two are Michael and Gabriel), under God, ruled the lesser ranks and suborders of heavenly beings. All of them were created by God, through Jesus Christ.

He [Jesus Christ] is the image of the invisible God, the firstborn of all Creation; for *in Him all things were created*, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all *things were created through Him and for Him*. [Colossians 1:15-16]

But the perfection of that initial divine order of creation was not destined to last. At some point before man inhabited the earth, Lucifer ("Light-bearer") rebelled against God, thus becoming Satan ("Adversary"). The reason for Lucifer's rebellion and subsequent downfall was pride.

How you are fallen from heaven, O Day Star [Lucifer] Son of Dawn! How you are cut down to the ground, you who laid the nations low! You said in your heart, "*I will ascend to heaven; above the stars of God, I will set my throne on high; I will sit on the mount of assembly in the far north; I will ascend above the heights of the clouds, I will make myself like the Most High.*" But you are brought down to Sheol, to the depths of the Pit. [Isaiah 14:12-15]

Although neither the Scriptures nor biblical scholars attempt to pinpoint the time of the rebellion, whenever it took place, Jesus Christ, who "was in the beginning with God" [John 1:2], witnessed the fall. "And he said to them, 'I saw Satan fall like lightning from heaven....' " [Luke 10:18]



# HOW THE W

And Jesus said unto them, "I beheld Sa

by Don Ba

## Cast Out of Heaven

Because of his rebellion, Satan and his angels were cast out of heaven, and Satan set up his own rival kingdom in the "heavenly places"...

For we are not contending against flesh and blood, but against...spiritual hosts of wickedness in *the heavenly places*. [Ephesians 6:12]

or "midheaven" between the "third heaven" which is God's dwelling

place and the visible heaven. "I know a man in Christ who fourteen years ago was caught up to *the third heaven...into Paradise.*" [II Corinthians 12:2-3]

When God placed Adam and Eve in the Garden of Eden, Satan was on hand, in the form of a serpent, to do his lying work. The serpent is only one of many names given Satan in the Bible. "And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan...." [Revelation 12:9]





# WAR BEGAN

and Satan as lightning fall from heaven.”

in Basham

God not only made Adam more like Himself than any other creature, but gave him Godlike authority over His entire creation on this planet. “Then God said, ‘Let us make man in our image, after our likeness; and let them have dominion...over all the earth.’” [Genesis 1:26]

Satan tempted Eve and Adam to rebellion with the same motivation that caused his own fall: pride. “You shall be like God” [Genesis 3:5]. When Adam and Eve succumbed to the temptation and disobeyed

God, God’s plan for man was disrupted. As a result of their disobedience, not only did they fall from their high estate, but the earth, too, which God had placed under man’s rule, was corrupted.

And to Adam he said, “Because you have...eaten of the tree of which I commanded you, ‘You shall not eat of it,’ *cursed is the ground because of you....*” [Genesis 3:17]

With the introduction of sin, decay and death became man’s lot. “Therefore as sin came into the world through one man, and death through sin, and so death spread to all men....” [Romans 5:12]

## Satan’s Kingdom

When Adam hearkened to the devil in place of God, his fellowship with God was broken; his descendants became followers of Satan, “the sons of disobedience.”

You once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience.... [Ephesians 2:2]

In addition, man’s God-given dominion over this planet likewise passed into Satan’s control. Thus Satan could boast—when tempting Jesus—that all the kingdoms of the world belonged to him. Notice that while He rejected the temptation, Jesus did not deny Satan’s claim.

And the devil took him up, and showed him all the kingdoms of the world in a moment of time, and said to him, “To you I will give all this authority and their glory; for it has been delivered to me, and I give it to whom I will.” [Luke 4:5-6]

The kingdoms of this world over which man was to have ruled were betrayed into the hands of Satan by man’s disobedience, making Satan the “ruler” or god of this world. “...for the ruler of this world is coming. He has no power over me.” [John 14:30] “...the god of this world has blinded the minds of the unbelievers....” [II Corinthians 4:4]

## Satan’s Legions

But Satan does not carry on his devilish work singlehandedly. He is the ruler of a vast hierarchy which includes the angels who followed him in his rebellion (the third of the heavenly host who were under



his command?). "Now war arose in heaven, Michael and his angels fighting against the dragon [Satan]; and the dragon and his angels fought...." [Revelation 12:7]

This Satanic hierarchy is referred to in Scripture by such terms as "thrones," "dominions," "principalities," "authorities," and "powers."

He raised him from the dead and made him sit at his right hand in the heavenly places, far above all *rule and authority and power and dominion*, and above every name that is named, not only in this age, but also in that which is to come.... [Ephesians 1:20-21]

...that through the church the manifold wisdom of God might now be made known to the *principalities and powers* in the heavenly places. [Ephesians 3:10]

Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. [Ephesians 6:11-12]

When Paul speaks of "principalities and powers" it has been suggested he speaks of the higher ranks of the devil's angels, the "princes" which rule over great world areas such as those described in Daniel 10, where the "prince" of Persia and the "prince" of Greece battle the archangel Michael for twenty-one days to delay God's answer to Daniel's prayer.

The "world rulers of this present darkness" may correspond to those fallen angels who keep the world in darkness by hindering the bringing of the gospel of Jesus Christ.

Finally, the "spiritual hosts of wickedness in heavenly places" possibly indicate the lower order of angels and perhaps even the myriad

of demon spirits which invade the earth and fill the atmosphere immediately surrounding it.

### Demons

Angels are a heavenly order of being, created by God to be His messengers. Those that rebelled with Satan are, of course, "fallen angels" who do his bidding rather than God's.

Demon spirits appear to be of a different order of creation. Although some scholars are content to identify them as fallen angels, there are other theories.

Some biblical scholars believe that demons are the disembodied spirits of a pre-Adamic race of beings, inhabitants of the earth before God created Adam and Eve; beings who fell in league with or were corrupted by Satan and his angels when they were expelled from heaven.

Still other scholars propose the theory that demons are the spirits of the monstrous offspring of fallen angels and earth women. This occurrence is the theme in practically all ancient mythology and finds at least meager support from Scripture. "The sons of God saw that the daughters of men were fair; and they took to wife such of them as they chose." [Genesis 6:2]

An indication of rank even within this demonic realm is indicated by the two Greek words translated in English as "demon." One is *daimon*, and the other *daimonion*, the diminutive form of the word, signifying a demon of lesser power or authority. This distinction is further suggested by Jesus' words in Matthew.

Then he goes and brings with him *seven other spirits more evil than himself*, and they enter and dwell there; and the last state of that man becomes worse than the first. [Matthew 12:45]

### The Warfare

According to Scripture, there exists an unrelenting spiritual warfare between the kingdom of God and the kingdom of Satan. "The

reason the Son of God appeared was to destroy the works of the devil." [I John 3:8]

God strives through the Body of Christ, the church, to restore fallen man to Himself...

He [God] has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved son... [Colossians 1:13]

while Satan, God's arch-enemy, with his hosts, attempts to thwart God's purpose...

the god of this world has blinded the minds of the unbelievers. [II Corinthians 4:4]

The thief comes only to steal and kill and destroy... [John 10:10]

and to postpone his own final and inevitable destruction. "...for the devil has come down to you in great wrath, because he knows that his time is short." [Revelation 12:12] "And the devil...was thrown into the lake of fire and brimstone...and ...will be tormented day and night for ever and ever." [Revelation 20:10]

The deliverance ministry—the authority given Christians over Satan and evil spirits in the name of the Lord Jesus Christ—provides one weapon in this cosmic struggle. □

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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 his new book, *Lead Us Not Into Temptation*.





# Churchill vs. Chamberlain

Four principles from history to help us in our warfare

by Michael McCarty

**E**arly in 1940, seemingly without warning, the German Army overran Denmark and Norway. Less than a month later, Germany assaulted Luxembourg, the Netherlands, Belgium, and France. The Netherlands fought heroically, but lasted only six days. By June 25, Germany had taken control of most of Europe, captured hordes of British and French war supplies, and was demanding the surrender of Great Britain.

The position seemed hopeless. As the German Army prepared to cross the English Channel the odds were a preposterous 150 battle-ready German divisions against only 1 fully-equipped English Army division. In the midst of this situation, the king of England asked Winston Churchill to form a new government. Churchill's declaration to his countrymen was a resounding

call for courage and the will to war:

"We shall fight on the beaches; we shall fight on the landing grounds; we shall fight in the fields and in the streets; we shall fight in the hills; we shall never surrender."<sup>1</sup>

What ominous events had given rise to such a desperate situation? How had the Nazis, with their doctrine of hate and bigotry, been allowed to build an army powerful enough to conquer so much so quickly? Had the nations of the world been asleep? Many factors contributed to the rise of Nazi Germany, including the economic, political, and social instability that followed World War I. But some answers can be found by looking at how Churchill and his predecessor, Neville Chamberlain, responded

to the challenge of war. While both men wanted peace, only one man displayed the courage and insight necessary to bring it about.

Like England in its crisis with Nazi Germany, we too are face-to-face with war; the difference, of course, is that our arena is spiritual. But by looking at how Churchill and Chamberlain responded to the threat of war, we find four principles of warfare that apply whether the battle is in the natural or the spiritual arena. Let's look at each of these principles.

## Temper Naivete With Wisdom

1. *Naivete must be tempered with wisdom.* In proper situations naivete can be a virtue. However, in the case of a leader with responsibility for the life and safety of those he leads, naivete can be a tragic character flaw. Such was the case with



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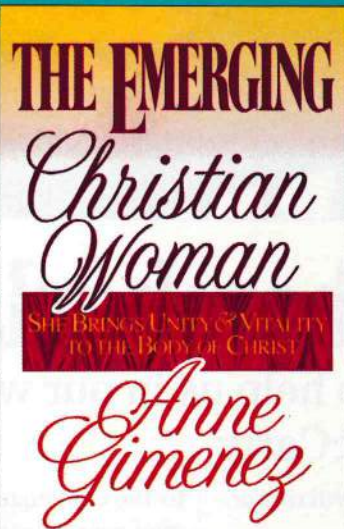
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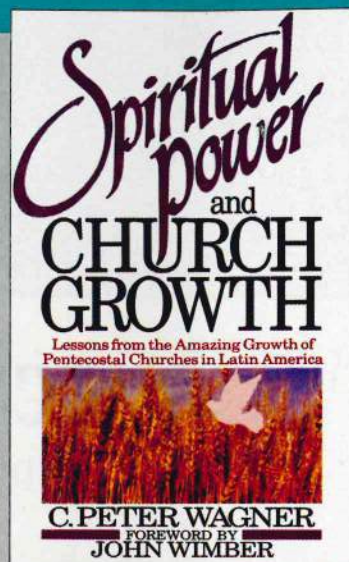
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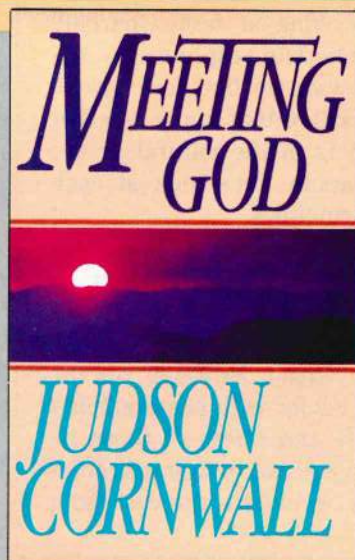
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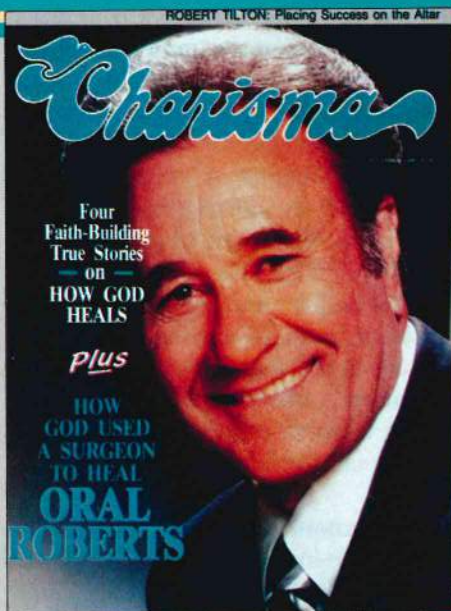
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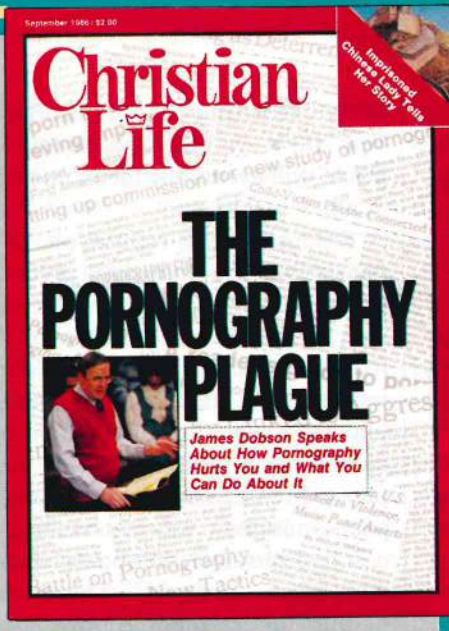




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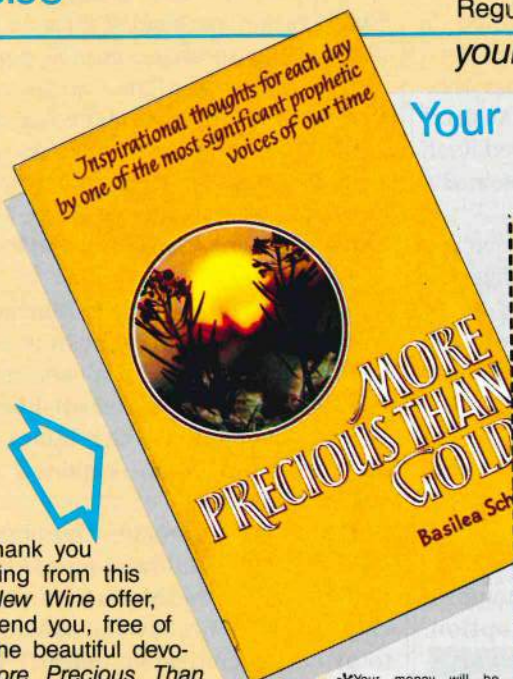
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Chamberlain, who even when he had opportunities to do otherwise, ignored Germany's continued advances throughout Europe. He instead chose to base his actions on Hitler's continuing lies about the real motives behind Germany's aggressiveness and on the mistaken belief that "better relations with Germany and Italy will carry us safely through the danger period."<sup>2</sup>

Churchill, on the other hand, did not let naivete keep him from recognizing reality. William Manchester, in his book *The Last Lion*, says that "long before his countrymen understood the Nazi challenge, Winston realized that Hitler was the very embodiment of evil." Churchill had read Hitler's book *Mein Kampf* as soon as it was available in English. He concluded that the book's "main thesis...is simple. Man is a fighting animal; therefore the nation, being a community of fighters, is a fighting unit."<sup>3</sup> Churchill took Hitler at his word. He knew he would use brute force to guarantee the superiority of Germany. Hitler's intent was spoken and clear. Churchill had the wisdom to take him seriously.

If secular warfare requires wisdom, how much more does spiritual warfare require godly wisdom to assure the Lord's victorious purpose? We must always remember that the devil's ultimate aim is the destruction of the purpose of God, not only in our lives individually, but throughout the earth. He will use any naivete on our part to capture and subject us to his purpose. But if we pursue godly wisdom as the Scriptures direct us to, we will avoid blind naivete.

### **Don't Compromise Integrity**

2. *Never compromise belief or behavior beyond the point of biblical and personal integrity.* Being willing to compromise, like being naive, is not necessarily wrong. At times we need to be willing to give up that which does not compromise our integrity for the sake of unity and peace among allies. If, however,

we can learn any lesson from World War II, it is that "peace at any price" will eventually mean no peace at all.

Chamberlain's reputation as a man willing to compromise preceded him into the office of prime minister. William Shirer, author of *The Rise and Fall of the Third Reich*, writes that the Nazi government liked the selection of Chamberlain as prime minister: "They were pleased to hear that the new British prime minister...was determined to reach, if possible, an understanding with Nazi Germany." The nature of this "understanding" was made clear in a secret memorandum released after the war:

From England we want colonies and freedom of action in the East....The British need for tranquility is great. It would be profitable to find out what England would be willing to pay for such tranquility.<sup>4</sup>

When Hitler made open advances toward Austria, Chamberlain did not get involved. Instead he chose to believe what Shirer has called "a piece of humbug" about Hitler's desire to bring about better relations between Germany and Austria.<sup>5</sup> That same attitude manifested itself whenever Chamberlain was in the position to act.

During the years before he became prime minister, Churchill remained politically out of favor among his peers. He was ridiculed for his unwillingness to be tolerant, and many people said that his philosophy of confrontation would surely lead the nation into war. They were right, but for the wrong reasons. From the beginning, a confrontation with Hitler was inevitable. In this particular instance, compromise was not a viable option. Churchill realized that and continually spoke out against it. Because he was so adamant, the country knew where to turn when all hope seemed lost.

In spiritual warfare, we need to

recognize those areas where compromise is advisable. Remember, however, that compromise with our allies to defeat enemies of unrighteousness is different than compromise with the enemy. Paul reminds us in Ephesians chapter 5 that light and darkness can have no fellowship. Compromise with darkness can only make the light dark. Christians need to be able to bend personal preference and to find common ground where possible, but such compromise must always be to help the Church declare a clear, compromise free word to a secular society that has lost its direction.

### **The Danger of Appeasement**

3. *Never appease simply to avoid conflict.* When Hitler threatened Czechoslovakia in 1938, the Czechs were initially defended by their longtime allies, France and Russia. Chamberlain responded by flying to Hitler's winter retreat in Berchtesgaden, hoping to find some way to appease him and keep Europe out of war. The result of that visit was a conference held in Munich in September 1938 during which Chamberlain persuaded France to allow Hitler to annex certain parts of Czechoslovakia. The Czechs and Russians, also in attendance at the conference, were not consulted. One writer has called "the Munich 'sell-out'...the lowest ebb to which the cause of liberal democracy had ever sunk."<sup>6</sup>

Although Chamberlain returned from Munich an apparent hero for having maintained the peace, the rejoicing would be short-lived. Within six months Hitler attacked and captured what remained of Czechoslovakia.

From the beginning, Churchill's keen perception allowed him to see the results of the Munich Conference clearly. "We have sustained a total and unmitigated defeat," he told the House of Commons. "We are in the midst of a disaster of the first magnitude....All the countries of Mittel (Middle) Europe...will be drawn in the vast system of



Nazi politics...do not suppose that this is the end. It is only the beginning."<sup>7</sup> He was right.

The same principle—never appease simply to avoid conflict—holds true for the Church, which must take much of the blame for attempting to appease the ungodliness that openly flaunts itself in today's society. We cannot afford to take the path of least resistance when it comes to opposing ungodliness. Ephesians 4:27 tells us, "Do not give the devil an opportunity" (NAS). Resisting, without the slightest appeasement, is the best way to ensure that the devil "will flee."

### The Necessity of Courage

4. *Victory is impossible without courage.* Courage is essential for those who possess the truth because ultimately they will have to stand against whatever force is trying to destroy that truth. Few men in recent history have displayed courage as clearly as Churchill.

Churchill was asked to form a government only after all seemed lost. As he took over, he was told that a "negotiated settlement" with Germany was England's only choice. To that he responded:

"I have thought carefully in these last days whether it was part of my duty to consider entering into negotiations with that man....If this long island story of ours is to end at last let it end only when each one of us lies choking in his own blood upon the ground....I have nothing to offer but blood, toil, tears, and sweat."<sup>8</sup>

He lived his entire life with that notion in mind. As a young man and soldier he had shown courage in the face of imprisonment and death. He knew that death was not the main fear; surrendering to the enemy was.

Life's battles require no less courage. Although the Bible teaches that the victory has been won, we have often been intimidated into surrendering just to maintain the

peace. Yet real peace only comes with the realization that when Christ declared, "It is finished," it really was. Satan is now defeated; he is only *like* a roaring lion. The enemy's greatest weapon is tricking us into believing that he still has some authority and control.

If through naiveness, foolish compromise, or vain attempts to appease we fail to stand for righteousness and the purpose of God, we will find ourselves allied with a defeated foe. There is no neutral ground. Each new day brings new conflict between the kingdom of light and the kingdom of darkness. We must realize that we are going to have to take a stand.

Knowing that the victory is ours, let us go boldly into battle and claim the victory God has already promised. Let us remember the word of the Lord to Joshua as he faced what no doubt seemed impossible odds.

"I will not fail you or forsake you....Only be strong and very courageous; be careful to do according to all the law which Moses My servant commanded you; do not turn from it to the right or to the left, so that you may have success wherever you go" (Josh. 1:5, 7 NAS). □

### Footnotes

<sup>1</sup>William Manchester, *The Last Lion* (Boston: Little, Brown and Co., 1983), p. 6.

<sup>2</sup>Keith Feiling, *The Life of Neville Chamberlain* (London: Macmillan and Co. Ltd., 1946), p. 319.

<sup>3</sup>Manchester, op. cit., p. 870.

<sup>4</sup>William L. Shirer, *The Rise and Fall of the Third Reich* (New York: Simon and Schuster, 1969), p. 302.

<sup>5</sup>Ibid. p. 332.

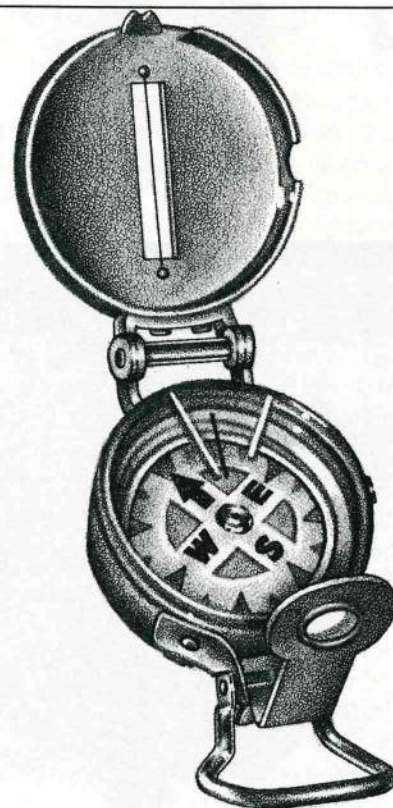
<sup>6</sup>John B. Harrison and Richard E. Sullivan, *A Short History of Western Civilization* (New York: Alfred A. Knopf, Inc., 1971), p. 872.

<sup>7</sup>Shirer, op. cit., p. 423.

<sup>8</sup>Manchester, op. cit., p. 6.



Michael McCarty is a pastor of New Covenant Church in Starkville, Mississippi.



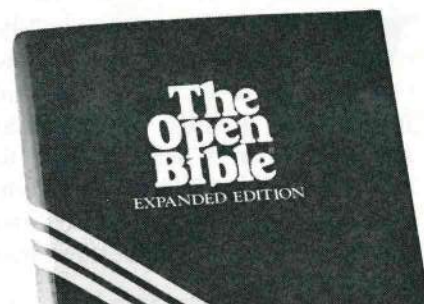
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# THE BATTLE FOR

Practical help for avoiding Satan's snares

by Bob Mumford

**W**hen I was a Bible college professor I taught the book of Ephesians and it was my greatest joy of that academic year. What I wanted to do with those students was to help them to see pointedly, clearly, and directly that every one of them was

seated with Christ in heavenly places, and that they were in a battle. The book consummates in Ephesians 6:10-11 when Paul says:

Finally, be strong in the Lord, and in the strength of His might. Put on the full armor of God,

that you may be able to stand firm against the schemes of the devil (NAS).

Standing in battle requires a strong foundation and the ability to discern. When a person first enters the kingdom of God he should know



secret sins, to let God bring up what's hidden.

Third, he should know about the need for courage. Sometimes courage is what is lacking to keep us clear and clean. It has often been difficult for me to muster my moral courage to take a stand for or against something so that I am true to myself and to the Scriptures as I understand them.

### **Standing Requires Discernment**

Standing in the battle also requires spiritual discernment. The Scriptures warn about the absence of discernment. The Prophet Isaiah said, "Woe to those...who substitute darkness for light and light for darkness" (Is. 5:20 NAS). Paul writes:

For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires (2 Tim. 4:3 NAS).

And Hebrews 5:11-14 says:

Concerning him (Melchizedek) we have much to say, and it is hard to explain, since you have become dull of hearing. For though by this time you ought to be teachers, you have need again for some one to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. For every one who partakes only of milk is not accustomed to the word of righteousness, for he is a babe. But solid food is for the mature, who because of practice have their senses trained to discern good and evil (NAS).

It's obvious that we must have discernment, but it cannot be imparted; it comes only as a gift of the Holy Spirit. Paul said one of the gifts or manifestations of the Spirit is distinguishing of spirits (see 1 Corinthians 12:10).

It is clear that there were demonic manifestations in the early Church. Paul's unusual exhortation in 1 Corinthians 12:3 would be meaningless unless there were spurious utterances passed off as genuine prophecy, which were in fact energized by some demonic force. The utterance "Jesus is accursed" could not come from the Spirit of God but indeed had come from some spirit. Conversely, the inspired revelation that "Jesus is Lord" is one to be clearly attributed to the working of God's Holy Spirit (see Matthew 16:15-17). But for some reason people today think demonic forces don't exist anymore. The fact is there are demonic counterfeits and there is confusion, both of which make it hard to distinguish between what is God and what is not, and what is fleshly and what is spiritual.

### **The Precious From the Vile**

In Jeremiah chapter 15, God tells Jeremiah that He wants him to extract the precious from the vile (see verse 19). I get the picture of a flour bin filled with flour but that also has little bugs in it. Our tendency is that if we see some kind of vileness, we want to throw all the flour out. But if the flour is valuable, we can't do that. We have to learn how to extract the precious from the vile.

Some Christians, however, don't want to get involved in that. They just want to be sincere, and think that God will protect them because of their sincerity. But that is a naive and simplistic approach. We cannot approach spiritual warfare that way and expect to protect ourselves.

Other Christians have the opposite problem. They tend to make everything complex, mysterious, or demonic. So we have two extremes: the simplistic, naive approach, like someone who strolls through a mine field, not even knowing the mines are there; and then a kind of spiritual paranoia in which every struggle is spiritual warfare and every problem is demonic.

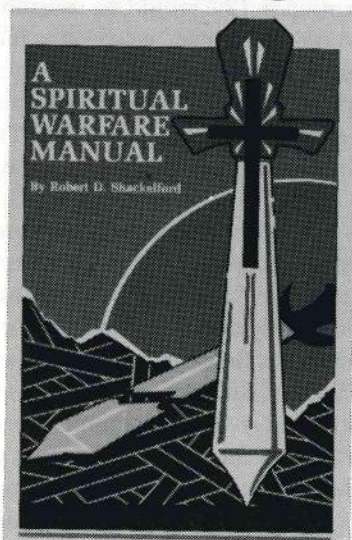
In all situations we face a choice

three things to establish his foundation: First, he needs to be clear about the Scriptures and who Jesus is. That includes knowing about the resurrection, and that we are in a battle.

Second, he should know he has to be clean. He needs to deal with



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of approaches. The other day, for example, I was driving on a dirt road in the pouring rain going about ten miles an hour when I hit a patch of mud. The car landed in the ditch. I got out of the car and stood there. I could have interpreted the problem three different ways: First, God is dealing with me. He wants to teach me patience and endurance. Second, Satan is resisting me. I am so important and Satan is trying to keep me from my appointment. Third, I goofed. Possibly I forgot to put new tires on the car, and that has nothing to do with God or Satan.

## A Balanced Approach

Some of us see God in everything; some of us see the devil in everything. I have heard men rebuke the devil on the platform because their guitar string broke. "Oh, it's the devil, because he doesn't want me to play." But if we make life an unending struggle against demonic forces, life isn't even worth living. If, on the other hand, we are simplistic and naive, we will suffer for it. Here are two important points about discernment that will help keep us balanced in our approach to the situations we face:

First, we must utilize the gift that's been given. Is this man real or false? Is he trying to take from me or to give to me? Is this spiritual warfare, or is God working in my life? We must deal with such questions so that we discern for ourselves.

Second, we must maintain our humor and not take things too seriously. A devastated young woman once came to me and said, "My pastor told me that I missed God." He said that because she was supposed to give a prophecy and didn't. I tried to illustrate something for her from my experience. My wife, Judy, went downtown to buy some curtains. She thought they were on sale, but when she got there the sale had ended. That didn't mean the world came to an end; it simply meant she missed a twenty-percent

discount. If when we miss God we make it to be some earthshaking event, we will always feel condemnation and guilt. God is a Father, and life is a learning experience. He doesn't want us to take things too seriously.

Sometimes it is more difficult for us to forgive ourselves than it is to forgive others. If it was my fault, then I need to understand that and change and adjust myself. If it was demonic opposition, then I am in spiritual warfare. If it was God who was working, then let God be God, for He is my Father. I love Him and He loves me, and missing a prophecy is not an earthshaking event; it simply means that I am in a learning process.

## Practical Suggestions

When we know how to approach situations, we can begin to face them. Here are some practical suggestions that will help us in the battles we encounter:

1. We must always stay with the plain meaning of Scripture. This sounds simplistic, but when we're involved in spiritual warfare the most unusual weapon used against us is the Scriptures themselves. Long, involved, and intricate spiritualization of the most obscure passages is confusing to the one seeking to know truth. Examine how the Scriptures were misapplied by Satan toward our Lord in Matthew 4:6-7, and compare that with 2 Peter 3:16.
2. We should minimize our attempts to hear God. Some people walk around trying to hear voices. But we must not do that; instead, we should seek God and let Him lead us. Pray Psalm 25:4-5:

Make me know Thy ways, O Lord;  
teach me Thy paths. Lead me  
in Thy truth and teach me, for  
Thou art the God of my salvation;  
for Thee I wait all the day (NAS).

3. We must train our hearts to know and obey. In John 14:21, Jesus says:

"He who has My commandments



and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose Myself to him" (NAS).

4. We must be willing to be corrected. I was with a woman recently who was upset because the church she attended served grape juice at communion. She had recently discovered that the early Church served wine, and she said, "Well, I am just not going back to that church." I told her her attitude was a greater concern to me than whether the church served grape juice or wine.

#### **"Cut Off My Head!"**

5. We should be careful not to cut off our heads. One young man said, "Oh, Lord, I want to serve you with my spirit. Cut off my head!" I'm glad God doesn't answer yes to all the prayers we pray. Reason and intellect enable us to know God and to discern situations. If we don't learn to think and to respond and to use our intellect, we will get in trouble. I have heard people say, "I don't read any book but the Bible." That sounds so spiritual. But in my study, I have several thousand books, which are like the body of Christ to me, each of them men and women of God who speak to me. My responsibility is to discern how what they speak fits and how it is measured by the Word of God.

6. We must seek confirmation of any divine communication we receive. Even when we know we have heard from God, we should seek out a confirming word, not to confirm that it was God, but to confirm the timing and the manner of implementation. If we hear a voice that says, "Take all your money out of savings and go to Mexico," we should question it. Interestingly, some missionaries in Mexico have a special fund that they take out of their own money to send missionaries home who come there by impulse.

7. We must walk corporately. We should find a church, a pastor, and

a group of people with whom we are like-minded. I know that we can get in trouble even with them, but that is another problem. If we can find a spiritual pastor, a man of God, who can lead and direct us, we should take care of him, get close to him, and draw from him.

But remember, we are the ones who ultimately have to give account to God. We cannot escape the tremendous weight of responsibility to learn how to discern the voice of God, the leadings of the Holy Spirit, what is God, what is demonic, and what is human failure. Sometimes it seems so simple that I can see right through it. Other times it seems so complex that it forces me on my face before God, and I search the Scriptures until I can find the place to plant my feet and stand in my conscience before God and before my brothers.

Every Christian is in a battle for life, and it is not a drill. We can win it or lose it. I am not talking about our salvation; I'm talking about our success or failure in the battle for life. Second Timothy 3:12 says, "All who desire to live godly in Christ Jesus will be persecuted" (NAS). Philippians 1:29 likewise says, "For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake" (NAS). A war is raging. It's a battle for the life of God's people and for the health of the Church. We need to face up to the war, get firmly rooted, and pray for the ability to discern so that we will stand and win. □



*Bob Mumford has served as dean of Elim Bible Institute in Lima, New York, and as a pastor, evangelist, and seminar teacher. Bob, who travels widely in ministry to Christians of all backgrounds, has also written a number of books about the Christian life. He is a member of the Integrity Communications Board of Directors.*

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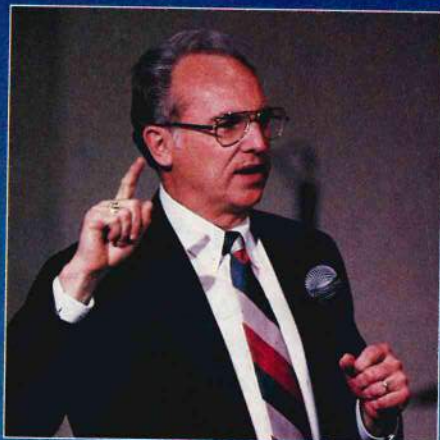


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<b>Orlando</b>	Fri., November 7 7:30 P.M.	<b>Orlando Expo Centre</b> Downtown Orlando
<b>Houston</b>	Sat., November 8 7:30 P.M.	<b>Marriott Brookhollow</b> North Loop I-610 at the T.C. Jester Exit

There are no registration fees. A freewill offering will be taken at each meeting.



# BOOKS OF INTEREST

**Fatal Choice** by John Baucom (Moody Press, 1986, 186 pages, \$10.95). Practical help for parents, teachers, and counselors on how to respond constructively to troubled young people. The rise in adolescent suicides makes this important reading for all who work with young people.

**Francis A. Schaeffer: Portraits of the Man and His Work** edited by Lane Dennis (Crossway Books, 1986, 237 pages, \$7.95). A collection of essays about the late Christian leader, written by those who knew him best.

**My Kids Are My Best Teachers: The ABCs of Parenting** by Bill Butterworth (Fleming H. Revell Company, 1986, 173 pages, \$6.95). The thrill of victory and the agony of defeat on the parental playing field. Lighthearted, humorous, and extremely helpful.

**No Greater Power: Perspective for Days of Pressure** by Richard Halverson (Multnomah Press, 1986, 256 pages, \$13.95). Words of insight, warning, and encouragement from the chaplain of the U.S. Senate, included in 147 brief devotionals.

**Slaves, Citizens, Sons** by Francis Lyall (Zondervan, 1986, 288 pages, \$9.95). A look at legal metaphors used in the epistles. A useful tool for pastors and serious students of the Bible.

**When the Handwriting on the Wall Is in Brown Crayon** by Susan Lenzkes (Zondervan, 1986, 109 pages, \$4.95). Quick and easy-to-read devotions for the "harried home-maker." Sometimes witty, sometimes poignant, always uplifting. □

1987



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**Mike Atkins**  
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**Paul Evans / Truitt Ford**  
June 19, 1987  
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**Harold Ivan Smith & Carolyn Koons**  
(Singles Cruise) June 20, 1987  
Caribbean



**John Maxwell**  
July 11, 1987  
Caribbean



**Josh McDowell**  
Sept. 11, 1987  
Alaska



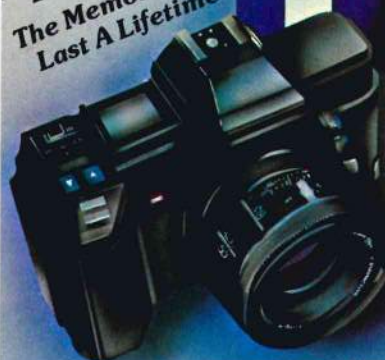
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# The Challenge to Care

An interview with Charles Simpson



**N**ew Wine: What prompted you to write your new book, *The Challenge to Care*, at this time?

**Charles Simpson:** Actually, I've worked on it for more than three years. But I didn't finish it. I just quit writing it. You can never complete a book on pastoring. I wrote it to summarize what has happened in my understanding of pastoring over the last thirty years.

I wrote it now because God is calling me to new emphases, and I didn't want to fail to record what He has said to me about this one.

Also, I believe the moving of God's Spirit is requiring that the entire Church look at how to care for its people. So I wrote what I believe can help us all to do that. It's written for all kinds of Christians, not only the clergy or full-time pastors. It really deals with the entire Church's responsibility to care for its people and the challenge that presents.

**NW:** In your book, you define pastoring as an extension of God's love and care for His people. Would you give some specific ways a pastor cares for his constituency?

**CS:** Well, he must be prepared to care in any way that people need it. If it sounds broad, it is broad. Pastors care, feed, lead, and protect primarily. Because Christ the chief shepherd is Lord of life, the under-shepherd of the people must be prepared to express the Lord's con-

cern in any area of life: spiritual, vocational, family, and so forth.

That doesn't mean the pastor has all the answers. But it does mean he is concerned that his people get the answers and that he doesn't just retreat into a religious official's relationship.

**NW:** How can a pastor have time to give the kind of personal pastoral care to church members that your definition of pastoring requires?

**CS:** That's the issue; he can't. So he doesn't. That is where I hope the book helps. I want to encourage the participation of the whole church in the process. I believe that is how Jesus approached it and also how the apostles approached it. The saints must be equipped to care for each other and to minister to one another. Yes, there is a physical limit to how many a pastor can personally care for in this manner. But he can train unlimited numbers to assist in the pastoral ministry of the church. The book talks about how to do that.

**NW:** If personal pastoral care is so clearly stated in Scripture, why has there been so much controversy about it?

**CS:** There's always controversy about change. What people don't understand, they fear. What they fear, they fight. And, to be honest, pastoral principles are often violated or abused. I try to deal with that honestly. Silence about proper care

will not correct abuses, however. The best correction is open examination and enough competent examples to reveal abuse for what it is. I wonder too if there's not as much abuse from total neglect as there is from too much direct involvement in people's lives. I hope to avoid both abuses.

**NW:** What is the difference between discipling someone and giving him personal pastoral care?

**CS:** Discipling is primarily a training relationship. A disciple is a learner who is preparing to do what his teacher is doing. Another word could be *apprentice*. The book has three chapters on discipleship. As well as advocating that leaders disciple, I give some cautions.

I see discipling as a limited relationship for a specific time, such as the three and one-half years the twelve disciples spent with Jesus. One great need is for teachers to release disciples to go forth after a reasonable period of time. Pastoring, however, is a continual need that is less directive and more caring and supportive.

In the broad sense, we are all disciples of Jesus if we are followers of Him. And that needs to be kept clear. He alone owns the people. Teachers who disciple and pastors who care are not proprietors but are delegated servants of Christ.

**NW:** You indicate a concern about our ability to train pastoral leadership for the future. Why is it



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**NW:** You indicate a concern about our ability to train pastoral leadership for the future. Why is it



### so difficult to develop pastors?

**CS:** To begin with God has to call pastors and gift them with a special grace for people. Everyone can't pastor any more than everyone can be a scientist. Sometimes it's difficult to identify who is really called.

Another challenge is that the Church is always growing and changing. Pastors have to be prepared for a future that no one yet knows.

Potential pastors must be spiritually sensitive and willing to grow.

I believe it takes a lot of natural character traits and skills as well to be an effective pastor, skills such as the ability to communicate, conceptualize, and understand people.

I suppose my great concern is that with an exploding Church growth, will we raise up enough lay leaders who can exercise quality care for people? If not, many of

the new converts will grow up without some of the basic scriptural knowledge and insights gained by the Church in past generations. We have a great challenge.

But numerous chapters of the Bible teach us that Christ will meet that challenge. I hope the book can be an instrument in His hands to do that. □

# The Purpose of Care Groups

An excerpt from Charles Simpson's new book

**T**here are many reasons that care groups should exist in every church. The overriding goal is that the individual Christian can mature and become productive, bringing others into the faith. Care groups are a structure that helps extend the care of Christ to all the members of the church. They involve many people beside the ordained pastor in extending Christ's care.

Here are some purposes of care groups in a large or growing church:

1. To communicate the church's total life and goals to smaller, intimate segments of the church. Small groups help keep everyone involved in the church's life and purpose.

2. To provide teaching of Bible truths under the oversight of the church leadership. In other words, small groups enable us to imitate what was done in Acts 2—to teach the church the apostles' doctrine from house to house.

3. To get more people involved in leadership of the church by training them to lead and care for the small groups. Thus more people are sharing the pastoral burden for all church members.

4. To provide for corporate intercession for church and nation.

5. To provide for corporate edification through the exercise of spiritual gifts.

6. To provide for corporate evangelism. In a small group friends and neighbors can be brought into a personal setting with Christians who are seeking to live out the gospel.

7. To provide for sharing of testimonies and reports of God's work. Sharing in a small group helps to teach people how to share their testimony among non-Christians.

8. To provide for Christians' learning to serve one another in practical ways, helping each other as neighbors.

9. To provide a place for individuals to share their burdens, rather than having them shared throughout the whole church.

10. To support family life. Care groups can offer support by bringing the entire family together into worship with other families who face the same challenges.

11. To bring single people and families into contact with one another. They can share their mutual needs and aspirations with one another in this type of setting.

12. To allow the church to grow to great size while preserving personal care and a sense of belonging. The church will never get too large if there are properly functioning care groups. There will always be an opportunity for close personal relationships even in a very large church.

There are Christians who can develop and become productive without care groups, but many will not. In most evangelical circles, a large percentage of new converts are lost in the first year after their conversion. There is also a very high percentage of inactive members in most all churches. Many of these people are lost to the church because the church did not manifest ongoing love and care for them. After conversion some problem or disappointment seemed to rob the new believer of the promise of faith in God. Having care groups is one way of retaining the resources God gives to the church and preventing wolves from devouring the flock of God. □

*From The Challenge to Care, © 1986 by Charles Simpson. Published by Servant Publications, P.O. Box 8617, Ann Arbor, Michigan 48107. Used with permission.*



# A Special Announcement

by Charles Simpson

Chairman of the board of Integrity Communications

**D**avid said, "I trust in Thee, O Lord. I say, 'Thou art my God.' My times are in Thy hand" (Ps. 31:14-15 NAS). Time is God's measuring stick for history. Both time and history are in God's hands. We here at *New Wine Magazine* and the members of the editorial board believe in God's sovereignty. Our times are in His hands.

In 1970, four Bible teachers, Don Basham, Derek Prince, Bob Mumford, and I, were joined together. *New Wine Magazine* was the instrument God used to bring us together. In 1974, Ern Baxter was added to our number. We committed ourselves to mutual edification and correction for the purposes of God. Over the years we have carried the burden to speak a current word



1969

from God, to help build the body of Christ, and to raise up leaders. Often we have addressed issues that were not only important but also controversial. At times, our own imperfections have been very apparent.

In addressing certain issues we have been tested by the very words that we taught. We have also been addressed over those same issues, both by the Lord and by other Christians. We have sought, through the years, to speak truthfully and faithfully to each other. In 1976, again



1977

in 1978, and also in 1980 and 1983, we experienced great internal stress as we tried to deal faithfully with the issues of covenant, church structure, evangelism, and other issues. Each test brought us to a determination to continue our calling to be together.

In 1984, Derek Prince, an original member of our fellowship, elected to devote his life to new directions of ministry. This step was surrounded by much prayer and soul-searching.

Our greatest struggle has not come because of external opposition, although at times, dealing with that opposition has been difficult. Our greatest struggle has been to carry God's message together without crystallizing into another religious organization. We never felt called to start another denomination (although we mean this as no criticism of denominations).

Finally, in April of 1986, we met with a group of our leaders who served as a council that gave corporate leadership to our movement, and decided by dismantling that very council, we would remove any appearance of central government. We took this action in response to what we believe was the Holy Spirit's clear leading, and we took it

amicably.

Our decision to decentralize has been the source of speculation on the part of some people. But as we have continued to seek the Lord we have felt God's ongoing direction to remove any appearance of over-all corporate hierarchy and walk simply as brothers together in the covenantal life of Christ. We take this step with a determination to retain what He has done for us in the past and with strong anticipation of His continued blessing.

We believe that the messages we have shared on commitment, covenant, leadership training, and pastoral care are not solely ours. Many other voices have arisen to articulate these same truths. We will continue on an individual basis to add our voices to theirs, and we recognize that the fulfillment of God's purpose for all of us rests with God and His Holy Spirit.

Just as *New Wine Magazine* was a significant factor in our original joining together, it has also been a significant symbol of our joint ministries and our corporate structure. Our relationships, however, have undergone many changes through the years. Although we have regularly featured other writers and teachers, *New Wine* has continued



1986



to be viewed as "our magazine."

In acknowledging that God is bringing this time to a close, we have also had to look at the continued existence of *New Wine*, which has been the major public symbol of our corporate structure. We are deeply grateful for the effective ministry *New Wine* has had through the years. It has ministered to many thousands of people in over 150 countries. It has been a significant voice for spiritual renewal and the restoration of the Church. But it also symbolizes a season of centralized structure which we believe God has called us to dissolve.

**We have decided, therefore, that the December 1986 issue will be the final issue of *New Wine* Magazine. With the publication of that issue we will commit the ministry of *New Wine* to God. We thank you for your prayerful support through the years. You will receive more information from us on the status of your subscription in the next few days.**

Over the years, the subscription price has not been enough to support *New Wine*. Many of you have given generously to its support above the \$15 price. Last year we took \$350,000 from our other ministries to subsidize *New Wine*. We intentionally kept the subscription price low, and each month we continued to give away thousands of copies. But while finances are a contributing factor in our decision, they are not the major reason for discontinuing the magazine's publication.

The truth is, we believe that *New Wine* Magazine is a symbol of something God is instructing us to lay down. We believe He is calling us into a new season of His work in the Church and in the world.

Does this mean that we are renouncing the past or are forsaking the people who have followed our corporate ministries? Absolutely not! We reaffirm our love for one another and for those who have supported us, and we reaffirm our commitment to the truths we have

proclaimed and will continue to proclaim. But at what we believe to be God's clear direction, we are laying a season to rest, even as we look forward with great anticipation to new dimensions of service to the larger body of Christ.

While *New Wine* Magazine will cease publication, Integrity Communications in Mobile, Alabama, will continue its other ministries, which include Hosanna! Music, Tape of the Month, and its radio and ministry outreach.

Two and one-half years ago, Ern Baxter moved to San Diego, California, to be closer to his ministry responsibilities. Last year Bob Mumford moved to San Rafael, California, to be close to his responsibilities. As of October 1, Recommended Tapes and *Plumblin'* will be distributed and serviced from San Rafael. Soon, Don Basham will move to the Cleveland, Ohio, area and will conduct his ministry from there. I will remain with Integrity

Communications in Mobile and will continue my ministry from here.

In next month's issue of *New Wine* (November) I will share what each of us plans to do as God continues to lead us into the future. The four of us agree that God is moving in some exciting ways. We feel confident that everything God has said to us in the past will be part of what He does with us in the future. Our announcement is not because God has stopped moving, but because He continues to move among us.

In the next issue of *New Wine* we will seek to describe our vision of what we understand to be God's purpose in the earth. We pray that God will give understanding and peace to our constituents and to the readers of *New Wine* Magazine as we seek faithfully to obey Him.

We look forward to the coming together of Christ's body under His lordship, and in the power of the Holy Spirit. □



*Charles V. Simpson*  
*Don W. Basham*

*Bob Mumford*  
*W. Baxter*



## THE WORD

# Israel learns some hard lessons A Kingdom Divided

**W**e are studying 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.

When the Hebrew monarchy was 120 years old it was in serious trouble. Solomon, for all his wisdom, had unwittingly sown the seeds of his kingdom's collapse. His many foreign wives had each introduced their idolatries into the country, and the construction of his glorious projects had placed the Jewish laborers in virtual bondage.

When Solomon's son and successor, Rehoboam, promised to crack the whip even harder, he lost most of the kingdom. While Rehoboam kept Judah and Benjamin in Jerusalem in the south, the other ten tribes followed one of his officers, Jeroboam, who set up a new kingdom at Samaria to the north.

Separated from the temple at Jerusalem, the people of the northern kingdom quickly turned to idol worship, and it was the first of the two kingdoms to go into captivity. All nineteen kings of the northern kingdom "did evil in the sight of the Lord," but Ahab, married to the notorious Jezebel, was the worst of all. The northern kingdom lasted about two hundred years. The southern kingdom, referred to as Judah or Jerusalem, endured more than three hundred years, and of its twenty kings, at least six were good.

After Judah was taken captive into Babylon, it was seventy years before any Jews returned. Ezra and

Nehemiah record their return and describe how the city, temple, and nation were rebuilt. The last three books of the Old Testament, Haggai, Zechariah, and Malachi, also record the return and restoration of Israel.

Although the period from the end of Solomon's rule through the return of the Israelites from captivity was extremely chaotic, God used it to teach His people several important lessons. First, they learned about the kingdom of God. After the crushing burden of Solomon's rule and many years of terrible kings, they learned the truth of God's warning to them years earlier when they first demanded a king of Samuel: "You will cry out in that day because of your king" (1 Sam. 8:18 NAS). They learned that God could and would reject His "chosen" people for disobedience and lack of faith, and that the kingdom of God would be realized apart from them.

Second, God taught His people more about His nature by incarnating certain aspects of Himself in the lives of the prophets. He incarnated His miracle-working power, for example, in the lives and ministries of Elijah and Elisha. In Hosea's life, we can see God's long-suffering love played against the harlotry of God's people, represented by Hosea's wife, Gomer. God's blazing condemnation of social injustice and religious pretense leapt out of Amos's fiery messages, and Isaiah's life so closely paralleled his prophetic description of the Messiah as a suffering servant that in the Book of Acts the Ethiopian eunuch asked, "Of whom does the prophet say this? Of himself, or of someone else?" (Acts 8:34 NAS). Jeremiah's tears over Jerusalem previewed Christ's lament over the city nearly six hundred years later (see Matthew 23:37).

Finally the people learned through those powerful, prophetic ministries that the Spirit of God was the central dynamic and invigorating force in the earth—not armies, kings, kingdoms, or even empires.

**GENERAL READING ASSIGNMENT:** 1 Kings chapters 12-22; 2 Kings chapters 1-25; and 2 Chronicles chapters 10-36

**FIRST ASSIGNMENT:** Read the accounts of the lives of Elijah and John the Baptist: 1 Kings 17:1—2 Kings 2:25; Matthew 3:1-17; 14:1-12; Mark 1:1-8; 6:14-29; Luke 3:1-20; 7:18-35; and John 1:19-34.

1. Make a list comparing similarities in their two ministries.
2. What aspect of Elijah's ministry was needed by John as a forerunner to Jesus' ministry (see Matthew 11:7-19; 17:10-13)?
3. What aspect of Elijah's ministry will be used just before Christ's second coming (see Malachi 4:5-6)?

**SECOND ASSIGNMENT:** Read the account of the life of Elisha: 2 Kings chapters 2-9; 13:14-21.

1. Find parallel miracles in the gospel accounts of Jesus' ministry.
2. Do you see any differences in the way the Holy Spirit operated in the prophets' lives and the way He operates in the new covenant?

**THIRD ASSIGNMENT:** The New Testament refers to Elijah thirty times. Study the references carefully, especially Romans 11:2-4 and James 5:17-18. What important lessons for the Church can we learn from the reference to his life in those passages, and in particular, the last two?



## THE WAY I SEE IT

Praise the Lord for

# “Supersaints”

by Don Basham

**A**s Jesus was saying these things, a woman in the crowd called out, “Blessed is the mother who gave you birth and nursed you.” He replied, “Blessed rather are those who hear the word of God and obey it” (Lk. 11:27-28 NIV).

Have you ever noticed that God puts up with some really strange characters—like “supersaints,” those extra-earnest Christians who not only love God, but believe the Christian life should resemble boot camp? At least 150 percent Christian, supersaints feel called to force-feed others a steady diet of scriptural pronouncements, religious advice, and personal testimony—totally unaware that their unctuous behavior in public makes other Christians want to swear in private. The woman in the scripture sounds just like a supersaint. Determined to impress her friends, she interrupted Jesus right in the middle of a powerful teaching.

Jesus didn’t criticize her, though. Instead, He used her pious posturing to make a point. I wish I could behave that way when I’m around supersaints. I really do. But most of the time, they just drive me up the wall!

At least, they used to.

I remember a supersaint couple that provided hospitality for me during a three-day seminar in a western state. From the moment at the airport when I climbed into their ten-year-old Volkswagen with its “Honk if you love Jesus” bumper sticker, I knew I had fallen into the hands of *serious* believers!

Tired from a long plane ride,

and facing a two-hour drive to their home, I hinted that I would like to catch a nap. But it was too late. They had already begun to tell me how God was using them—*praise the Lord!*—to spread His word in their city—*hallelujah!* And how on the way to the airport, they had witnessed—*thank you, Jesus!*—to a poor sinner pumping gas at the station—*glory be to God!*—where they stopped to fill up “the Lord’s chariot” (a ten-year-old Volkswagen?).

And had I praised God for the glorious weather? The forecast called for rain, but—*bless God!*—they rebuked the devil and now would you just look at that miraculous sunshine?

The bombardment of choruses, Scripture, exhortation, and testimony continued all the long way home, right on into their guest bedroom with its open Bible on the night table, plus cassette player loaded with a Jimmy Swaggart tape.

For the next three days, I was inundated with a flood of pious platitudes, tedious testimony, and pompous prayers before meals. (I could have sworn their cat bowed its head every time grace was said, but it may have been my imagination.) Each night when we returned home from the meeting, there were pointed suggestions as to how my teaching, not that it wasn’t quite good—*praise the Lord!*—could be made more effective.

In the faint hope that my hosts might have been trying hard to be spiritual just for my sake, I attempted several times to steer the conversation around to unreligious subjects. It didn’t help. When I mentioned I like to fish, the husband said he

had enjoyed fishing too until—*bless God!*—he became a “fisher of men.” Then, when I tried to talk about my children and grandchildren, and his wife gazed at the ceiling and intoned, “*Hallelujah*, we’re *all* children of our heavenly Father!” I found myself wistfully longing for the company of quiet sinners.

The seminar finally ended and my stay with the supersaints mercifully drew to a close. As we arrived back at the airport, I was wondering how to confront them with the problem of their superspirituality when something happened that undid me altogether.

My host grew quiet for the first time in three days. His eyes filled with tears as he told me how for years he and his wife had been frustrated church people with little real faith until someone gave them a copy of one of my books. Their lives had not been the same since they read it, he said. In fact, he said, they thought it was one of the best books—besides the Bible—they had ever read.

Before I could stop myself, I hugged them both! Then hurrying to catch my plane, I suddenly realized—*praise the Lord!*—how badly I had misjudged that fine, intelligent couple! *Thank you, Jesus!* A little gabby perhaps, but—*glory be to God!*—nobody’s perfect! I decided right then—*hallelujah!*—that supersaints weren’t so bad after all.

At least—*bless God!*—that’s the way I see it. □

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



# You Can't Lead if Know Where

## What Kind of World Will Christians Leave to Their Children?

*A good man leaves an inheritance to his children's children, and the wealth of the sinner is stored up for the righteous. (Proverbs 13:22)*

God has given us principles to live our lives by. When we follow them, we receive the blessings of God, and when we violate or ignore them, we pay the price: failure and judgment.

God has also given principles to show us how to run societies and nations. When we fail to follow these guidelines or blueprints, God allows us to reap the consequences of our disobedience.

If you live in a society which is violating God's principles, you will participate in the consequences which fall upon that society: disease, crime, unemployment, inflation, economic upheavals, wars, poor education, runaway divorce rates, pollution . . .

But there is hope. There are answers. Rebellious nations can change their ways, and God can heal their land. Christians can leave a Godly inheritance for their children.

But the church — that's you — has to know what the Biblical answers are: **the Biblical Blueprints.**

## Are Christians Second-Class Citizens?

Let's face facts. Humanists now run the show. They control the top positions of the government, the economic system, public education, entertainment, the media . . .

What is a humanist? Someone who thinks that man, and only man, can solve the problems that men face — and solve them without any reference to God or to the Bible. A humanist is someone who thinks that it's safe to ignore God.

## Legislating Immorality

For the last one hundred years, Bible-believing Christians in America have been told by humanists:

"Keep your religion away from all areas of public and social policy. The Bible is only relevant to the inside of church buildings. The Bible doesn't require anything special from politicians and bureaucrats. You can't legislate morality. It's wrong to tell someone else how to live his life," etc., etc.

What this *really* means is that humanists want us to let them legislate anti-Biblical *immorality*. Pastors go to jail for operating church schools, while abortionists kill 1.5 million unborn babies a year, and get rich.

Do they think God is blind? Do people think the Bible is nothing more than a children's story book? Haven't they read about the judgments of God in history?

There's only one way to stop the coming judgments on our civilization: Christians have to begin to exercise leadership in all areas of life.

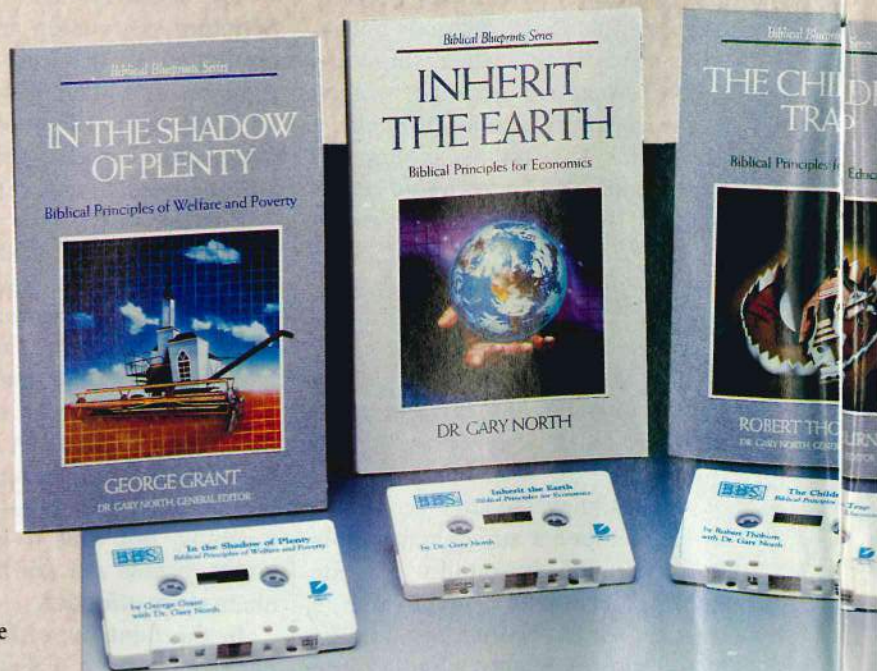
**Are Christians ready to lead?** The answer is an unequivocal "NO," if we don't know where we are going. If Christians were to somehow have a majority in our governments (from city hall to Congress) but could only offer warmed-over, baptized humanism, we would lead our country to disaster and bring shame to the name of God. If you can't tell people where you're going, you have no right to lead. America today is waiting for a clear trumpet call.

## Whose Blueprints?

A blueprint tells you the structural requirements of a building. God gave us blueprints in His Bible. He requires men to use them in the construction of society. The humanists deny this, of course; they want to impose **their** blueprints on the rest of us, and then have Christians pay for their building (taxes). At best, they let us arrange our furniture and paint the rooms the color we like. The rest is up to them.

Had enough of their blueprints? There **are** alternatives.

During the next few years, a multi-volume series of books called the **Biblical Blueprints Series** will be published by men who believe Christ makes a difference in every area of life, and that this difference should not only be visible in our private lives, but in our culture. Each



The following titles are scheduled for publication this year:

- Introduction to Dominion
- Honest Money
- Who Owns the Family
- In the Shadow of Plenty
- Liberator of the Nations
- Inherit the Earth
- Chariots of God
- The Children Trap
- Entangling Alliances
- Ruler of the Nations
- Biblical Blueprints on Dominion
- Biblical Blueprints on Money and Banking
- Biblical Blueprints on the Family and the State
- Biblical Blueprints on Welfare and Poverty
- Biblical Blueprints on Political Action
- Biblical Blueprints on Economics
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- Biblical Blueprints on Education
- Biblical Blueprints on Foreign Policy
- Biblical Blueprints on Government



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book deals with a specific topic in a simple, easy-to-read style, such as economics, government, the family, law, crime and punishment, welfare and poverty, taxes, money and banking, politics, the environment, the national debt, and much more.

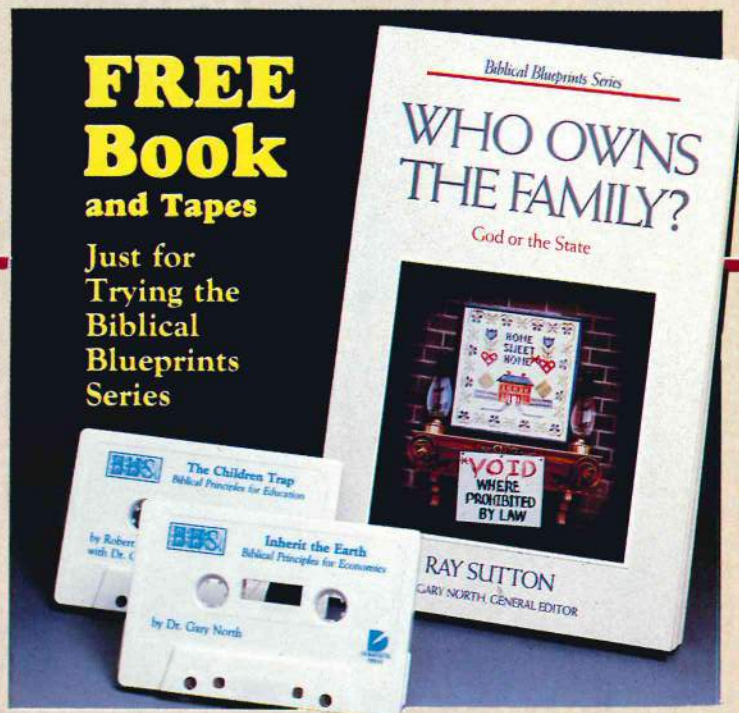
Each book can be read in one evening and will give you the basic Biblical principles on that topic. Each book concludes with three chapters on how to apply the principles in your life, the Church, and our nation. Each chapter is summarized, so the entire book can be reviewed in just a few minutes.

If Christians don't set the political and social agenda, the humanists will lead us over the cliffs. You can make a difference, but you must know where you are going. These books will help you.

We know where permanent answers are found which will save our nation: in the Bible, and **only** in the Bible. The authors are calling the whole Christian community to join in **the most serious debate in the last 400 years.**

**And the humanists won't like it one bit.**

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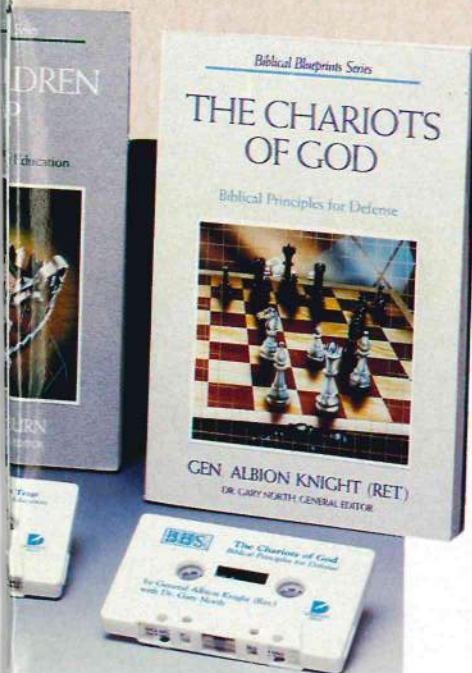
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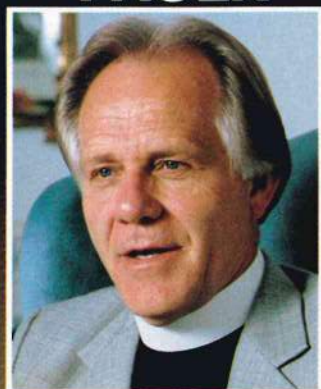
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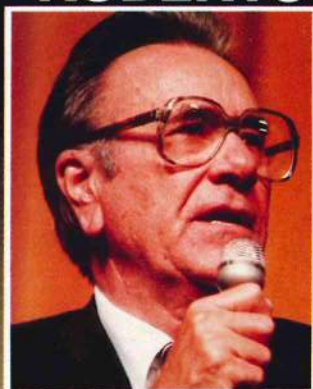


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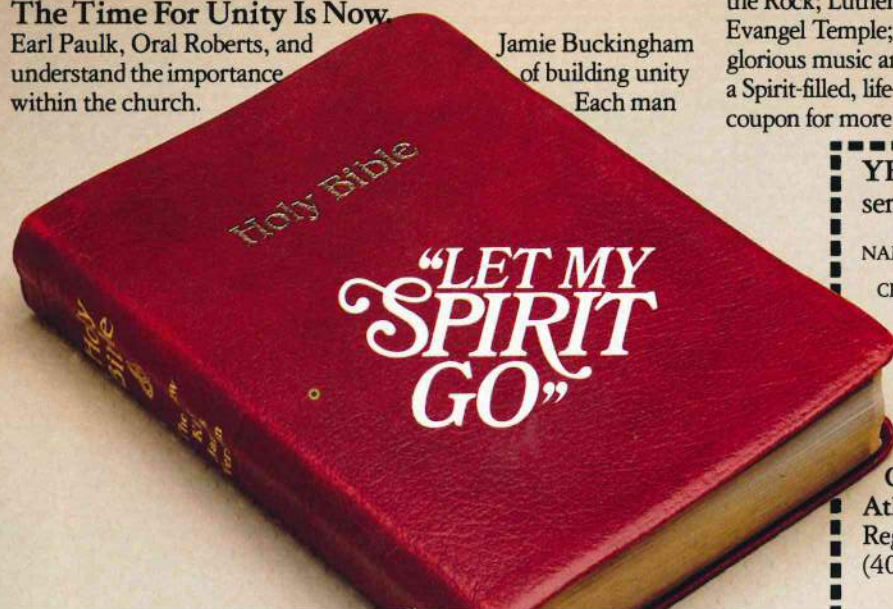
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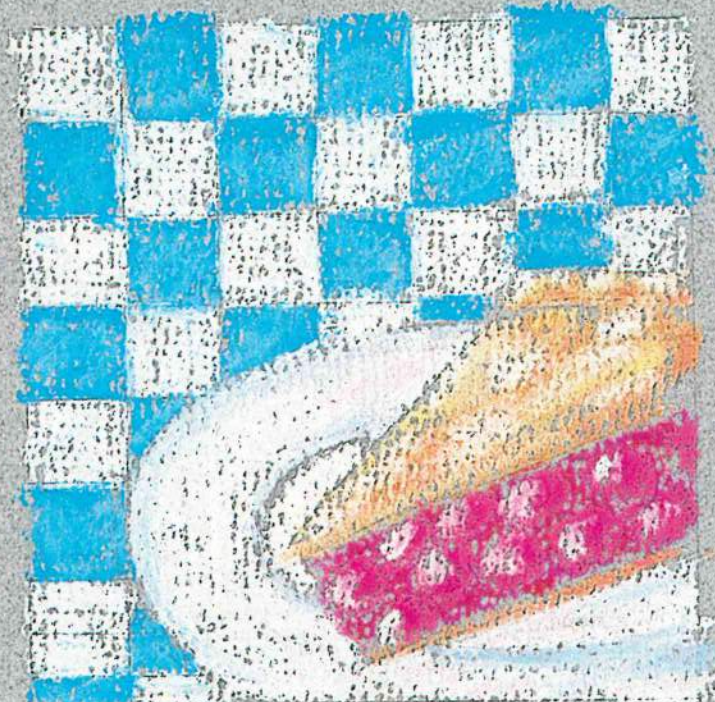
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