

Magazine New Wine®

March 1982



**Paying
the Price**

Norman
Rockwell

Editorial



Discipline—that subject all of us love to hear about. It seems to me that discipline comes into our lives by two basic avenues: it is either self-imposed or imposed upon us from the outside. Not surprisingly, the type of discipline we experience is ultimately decided by one important factor: our response to God. Basically, either we hear God's promptings for course corrections beforehand and adjust ourselves willingly, or we ignore the warning signals He faithfully sends us and unwillingly learn our lesson the hard way—after

having a full-speed collision with trouble.

Neither choice is very pleasant. Just like the man in the oil filter commercial who says, "You either pay me now, or you pay me later," we either embrace the pain of change now or we postpone it until later, when it may be even more excruciating because of our earlier disobedience. Either way, we pay.

By now many of you are probably saying, "I'm not sure I like this kind of talk." Believe me, I know how you feel. Discipline has never been one of my favorite topics. Like many people, I had always been afflicted with the notion that somehow I was a "special case." God's dealings and discipline were for the other guy—you know, the guy with *real* problems. I was *exempt*.

This "other guy syndrome" is very common among Christians. Such an attitude causes us, for example, to miss the sermon's application to us, and we say instead, "I sure hope Jack heard what the pastor just said—he has a real problem in that area." The "other guy syndrome" is what causes me to miss what God wants to say to *me* as I read His Word, thinking instead, "I'll have to share that scripture with the folks in my group—it may help someone else." All the while, we go carelessly along, oblivious to the fact that God is presenting us with opportunity after opportunity to look inward and say to ourselves, "*Thou art the man.*" He waits for us to see ourselves clearly and then to go on to embrace the pain of whatever self-discipline is required to correct personal faults and habits He brings to our attention.

We are *not* exempt from God's discipline. He is talking to *us*, not the other guy. A recent comment by a friend increased my receptivity to the convicting voice of God through the Scriptures. He said that instead of applying scrip-

tures about "the wicked," "the prideful" and "the slothful" to "those awful other guys," we need to apply them to *ourselves*, realizing that we may well be the ones to whom God is assigning those titles. Though the practice isn't pleasant, it's eye-opening.

Reading the Scripture this way, we begin to see before very long some rather ugly items just below the surface of our lives—many of which float to the top as angry reactions or prideful attitudes. If we listen carefully instead of trying to ignore what we find, we will hear the still small voice of God saying, "You can deal with it now or you can deal with it later. The choice is yours: either the immediate pain of self-imposed discipline or the multiplied pain of lessons to be learned the hard way."

Both avenues to discipline teach us, but one is better. Not easier, but better. It is always better to buffet ourselves than to force God by our disobedience to buffet us or—even worse—to let us flounder in our rebellion. With that sobering realization, we must strive to stay alert to all that God is pointing out in us. Rather than being like the one who "observes himself, and goes away and at once forgets what he was like" (Ja. 1:24 RSV), may we have the wisdom to respond to God's promptings, to look long and hard at what He shows us, and to pay the price of discipline—not later, but now.

Dick Leggatt
Editor

In our February issue we inadvertently neglected to give credit to M & S Music Plaza of Mobile, Alabama, who graciously consented to lend us a violin for our cover photo. We apologize for the oversight.

THIS MONTH

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Articles:

4. _____

Two-Block Marathon

by Carol Biesinger

"I had to come to grips with an unalterable reality: I could not run three blocks."

6. _____

Fasting

by Derek Prince

A practical approach to a spiritual and physical discipline.

10. _____

Willing to Pay the Price

an interview with Joseph Garlington

Physical discipline can lead the way to spiritual discipline.

16. _____

"People Will Have to Change"

an interview with Peter Yarr

Can the Church meet the challenge in Northern Ireland?

18. _____

The Hazards of Discipline

a humorous perspective from Mark Pie'.

24. _____

The LooseLip Syndrome

by Cecil Murphey

An undisciplined tongue is often our own worst enemy.

28. _____

The Battered Economy

by Don Basham

Learning financial discipline in a time of economic crisis.

Regular Features:

Editorial	2
Did You Know?	13
The Lighter Side	15
In Brief	21
The Word	23
Tips for Fathers	30
Dear New Wine	34



Two-Block Marathon

by Carol Biesinger



Four years have passed since I first took up running. I can hardly believe that today I'm still running—and I've even taken up skiing in the meantime. "All things are possible!"

Running was a strange habit

to take up at age thirty-eight—especially for a non-athlete like me. I had never participated in any P.E. course other than the required one in high school, and I had even opted for a "Plays and Games" course in college. Although my personal acquaint-

ance with football and basketball players in school was limited, I was certain I had them pegged: Athletic people, I was secretly convinced, were slightly demented—if not grossly unintelligent.

In the course of thirty-eight years and three babies, I *did* manage to exercise for a week or two out of the sheer terror of having a flabby stomach. And when I was thirty-six I enrolled in a tennis class and a swimming class—but I promptly quit both activities as soon as the classes were completed. Needless to say, my athletic talent and motivation left much to be desired.

Why, one may ask, would a non-bionic woman begin running at this age, in mid-February, in the snow? It would sound spiritual to say I had a great vision—of a laurel wreath, perhaps, or even of long, slender legs. You might have expected me to be inspired by a running husband. But I had no visions, and my husband—a history professor—gets his exercise by doing twenty sit-ups every morning. So much for inspiration!

Actually, my motivation came from quite another source. I happened to buy a paperback book entitled *Women Running* by Joan Ulllyot a few weeks after Joanne Woodward portrayed a forty-year-old Boston Marathon runner. It was important, according to Dr. Ulllyot, to have a good pair of running shoes, and *not* to ask for tips from your husband (it seems that even the most sedentary man can run a mile, while many women can only hope to run a block for starters). The author emphasized that she had once viewed herself as a "cream puff"—which encouraged me, because I was running a close second as an "eclair." Her feminine approach to running was quite important to me. "Who wants to be a masculine runner?" I asked myself. "No muscles, please; just slender legs."

God was hard at work within me, but He knew He had to be very quiet to keep me from catching on to what He was up to. Ever so subtly the thought began to creep up on me: "Maybe I *could* run—but I wouldn't tell anyone." Of course, other thoughts rose up in opposition: "I'm too intellectual for this type of thing," for example. But it was too late.

After borrowing a few dollars from the cookie jar, I went to the best running supplies store in town and presented my foot to them. I whispered hesitantly, "I need a pair of good women's running shoes." The saleslady's first question was inevitable: "How far do you run?" At that point I was up to running two blocks in my old sneakers, so I swallowed my pride and answered, "Two blocks." Her response was "Oh," with the emphasis on the "h." I blushed. To avoid further embarrassment for both of us, I hastened to respond that I had started less than a week before, that I had begun by running one block and walking one block, and I was now up to two blocks running, one walking. She was hardly impressed, but I did get my first real pair of running shoes!

The rest of my outfit was a high-fashion "early attic"—a real running outfit was beyond our budget, and I wasn't sure how long this fad would last. In my insecurity, I did my best to counteract any accusations that I was acting masculinely: I sprayed "Charlie" cologne all over and put on fresh lipstick every time I went out.

Well, no one openly laughed at me, even though I was convinced at first that everyone was noticing the extra weight on me as I jogged, wondering why I had waited so long to run. Actually, I soon realized how very little anyone pays attention to anyone else. The first remark I drew came from my sweet, gray-haired, cigar-smoking mailman. He yelled at

me as I jogged by, "Honey, do you realize it's snowing out?" I replied, "I'd noticed."

Unfortunately, my struggles had only begun in my encounters with the shoe saleslady, my mailman and "Charlie." After progressing in less than seven days to three blocks in twenty minutes—two running and one walking—I "hit the wall" (that's runner's jargon for "pooping out"). Mine, however, was not the twenty-mile marathon wall; mine was a three-block wall due to a slight hill. Four days in a row I failed to run that third block. Reverting to spiritual incentives to break the barrier, I imagined Jesus standing at the rise of the hill waiting to meet me. I recalled my Polish heritage of endurance and reminded myself of how nice slender legs looked—but all to no avail. My willpower failing, I quickly rationalized: My legs were short anyway, my ancestors must have lost something in the immigration and Jesus was going to have to come get me because I couldn't make it up that hill.

I had to come to grips with an unalterable reality: I could not run three blocks. After a tremendous struggle within myself, I chose simply to run those two blocks. Even if I *never* could run farther, I was going to run those two blocks. God only expected my best effort, and two blocks was it.

With this firm resolution, I ran. Within two days I had run the third block, finished the fourth easily and gone on to run my first half mile. I'd become an athlete!

I am in my sixth pair of running shoes now. At one time I was running three miles a day, and I even managed a few six-mile runs. These days I average one or two miles twice a week. No salesperson need ask how far I run. The mailman has become my greatest fan, and he asks me every day if I've had my run.

I eventually got a beautiful running suit which is rather worn now, and a pair of silk running shorts which I haven't seen since one of my daughters "borrowed" them two years ago. I can now carry in my own groceries without stopping for a break. My athletic repertoire has expanded to tennis in the summer (I own tennis shoes, too!), aerobic dance, body-building exercises and—the most exciting and thrilling of all—snow skiing.

My legs are still not long, but they *are* thinner. My heart and lungs have tripled their size, I'm sure. I no longer have to put on lipstick and "Charlie" to run, because I know I'm a woman, a *feminine* woman, who cares for her body. I feel good, not only physically, but inside as well. And I am more secure, more confident, and know more about who I am than ever before.

Today all three of our daughters run—one in ten-thousand-meter races. They were all members of the same cheer-leading squad for three years, and now two of them take aerobic dance classes while the third is a member of the Lexington Ballet Company. We have to wait in line for the ladies' hand dumbbells to do body-building exercises in our home. My husband still does twenty sit-ups a day. Who ever would have thought that our stately English Tudor home would be turned into a gymnasium?

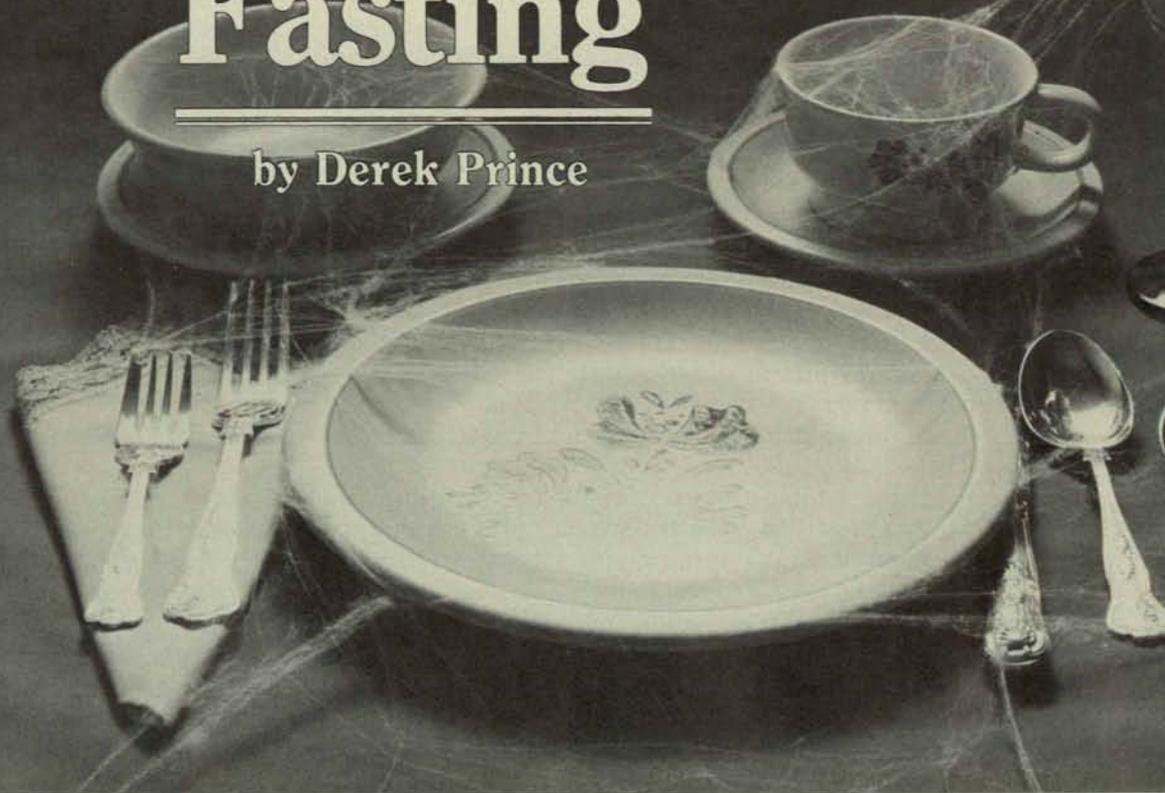
I wonder what the "intellectuals" are saying about us now. . . . ▼



Carol Biesinger majored in Education at Spalding College in Louisville, Kentucky, and received her M.A. from Eastern Kentucky University in Richmond. She has been a teacher and curriculum writer, and a commentator for a women's television program. Carol currently resides in Lexington, Kentucky, with her husband, Joe, and their three daughters.

Fasting

by Derek Prince



If we go to the Bible and to the history of Israel and the Church, we find that fasting is a regular part of the life of God's people.

Under the Old Covenant, Israel was required by God to fast at least once a year collectively on the Day of Atonement and on other occasions. We also have records of individuals who fasted: Moses fasted, David fasted, Elijah fasted and many of the kings of Israel fasted and led their people in fasting.

In the book of Acts, we have a record of the early Church fasting together in groups for special needs—particularly when they were sending forth apostles—and also when they were appointing elders in local churches. Reliable

Church tradition and history also tell us that for several centuries the early Church practiced fasting regularly on Wednesday and Friday of each week. Since that time, there have been many movements and groups which have recognized the need for fasting.

Preparing for a Fast

The mental attitude with which we go into a fast is crucial, and has a great deal to do with whether the fast is successful or not. I believe we should approach fasting with an attitude of positive faith: *it is God's will for me to fast and God will bless me when I do fast in accordance with His will.*

I believe it is God's will to fast because Scripture reveals that it is the will of God. We do not need some special feeling or revelation about the fact that fasting is the will of God, because the Bi-

ble clearly indicates that it is. We do not need some special revelation that it is God's will for us to pray because it is plainly taught in the Bible. People who wait for a special revelation for something that is revealed in the Bible seldom get that special revelation and therefore miss the purpose of God.

I believe as well that God will reward us in fasting if we seek Him with right motives and in a scriptural way. The Bible clearly promises this. In Matthew 6:17-18 Jesus says:

But thou, when thou fastest, anoint thine head and wash thy face; that thou appear not unto man to fast, but unto thy Father which is in secret, and thy Father, which seeth in secret, shall reward thee openly.

That is a very clear promise. If you fast in the right way with the



thou shalt cry and he shall say, Here I am. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of the paths to dwell in (vv.8-9, 11-12).

Here is a list of ten specific promises from this passage for those who fast according to the will of God: 1) light; 2) health; 3) righteousness; 4) glory; 5) answered prayer; 6) continual guidance; 7) satisfaction; 8) refreshing; 9) work that endures; and 10) restoration. They are specifically promised to those who fast in accordance with the will of God. When we begin to fast with a positive attitude of faith that we are doing what the Scripture teaches, that we are obeying the revealed will of God, and that God Himself will reward us, then we can expect the specific rewards that are listed in Isaiah.

We also need to have the right attitude toward our own bodies. Many Christians have a wrong attitude toward the body. They have the impression that the body is a necessary evil they have to live with and that it will be a good thing when they are free of it. In the meanwhile, they don't want to give too much thought or time to the body because they think that would be "unspiritual." But the Bible never teaches that attitude toward the body. In 1 Corinthians 6:19-20, we read:

What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not

your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

The Bible teaches that our physical body is the temple of the Holy Spirit, and that when Jesus died on the cross and shed His blood, He redeemed not merely our spirits and our souls, but our bodies as well. He bought the *whole* of us with the price of His shed blood, and we belong to Him entirely—spirit, soul and body. He has a very real interest in our bodies and a very specific purpose for them. My body is to be the temple of the Holy Spirit, the place where He dwells. God wants me to keep that residence in the best possible condition. It should be healthy and strong and able to do the things God wants done.

In Romans 6:13 Paul says this about our physical members:

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

The various members of my physical body are intended to be instruments (or the alternative reading in the margin is "weapons") that God can use. They do not belong to me; they belong to God. I am to yield them to God. I think it is logical to assume that God wants His weapons in good condition, not feeble and broken



Derek Prince was educated as a scholar of Greek and Latin in Great Britain at Eton College and at King's College, Cambridge. His radio program, "Today With Derek Prince," is aired across the U.S. Derek and his wife, Ruth, spend a large portion of the year living and ministering in Israel. The remainder of the year they live in Ft. Lauderdale, Florida, where they are also involved in ministry.

right motives, God will reward you openly. If you fail to fast, bear in mind that you are depriving yourself of the reward, because God cannot give you the reward if you don't meet the condition. He may not always reward you exactly the way you expected to be rewarded, but there will never fail to be a reward for those who diligently seek God.

In Isaiah chapter 58, we also have a series of promises to those who fast according to the will of God. It is worthwhile to look at some of these. All these results will follow if fasting is done in a way pleasing to God:

Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer;

down. He wants our bodies to be healthy. He wants our members to be strong, effective and active because they are the members of Christ and they are the instruments that God uses for His purposes in the earth.

Fasting is a very practical way to make and keep our bodies healthy. I believe that many physical and other problems would

In times of fasting and seeking God, He gives me further and deeper understanding of His Word.

be solved if Christians would learn to fast in a practical and healthy way. When I look at the way Christians in America treat their bodies—especially the kind of things they feed them—I ask myself, “What shape would their cars be in if they treated them with as little understanding and respect as they treat their bodies?” I have come to the conclusion that most people’s cars wouldn’t be running! We simply don’t appreciate the importance of a healthy body.

The Purpose of Fasting

Somebody said once, “If you aim at nothing, you can be pretty sure you’ll hit it.” We need an aim or objective when we fast. The Scriptures provide many good reasons for fasting.

First of all, one scriptural purpose for fasting is to humble myself. David said, “I humbled my soul with fasting.” God will not humble us because He has told us to humble ourselves. I have proved by experience that if I fast with the right motive, and in faith, I can humble myself—and when I humble myself, God exalts me. That principle runs throughout the Bible. Everyone who exalts himself shall be abased and everyone who humbles himself shall be exalted. We must make

the choice. Do I want to be abased? Then I can exalt myself. Do I want to be exalted? Then I need to humble myself. I believe that the basic, scriptural way for a believer to humble himself is by fasting. Another motive for fasting is to come closer to God. The Scripture says if we draw nearer to God He will draw nearer to us.

A third reason for fasting is to understand God’s Word. I have learned by experience over the years that in times of fasting and seeking God, He gives me further and deeper understanding of His Word.

Yet another very important reason for fasting is to find God’s will and to receive direction in my life. Ezra said, “I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God to seek a right way for us, and for our little ones and for all our substance” (Ezra 8:21). Again, it has been my experience that when I humble myself in fasting and seek God for direction and guidance, He does lead me in the right way.

Another very common reason for fasting is to seek healing. Isaiah 58:8 says, “Thine health shall spring forth speedily.” This also applies to deliverance from evil spirits. Jesus said in one place about a certain type of evil spirit, “This kind goeth not out but by prayer and fasting.” Even before Jesus Himself entered into His ministry of healing and deliverance, He spent forty days fasting.

We also may fast when we need God’s intervention in some particular crisis or problem which we cannot handle by ordinary means. The Bible has many examples of this. In 2 Chronicles chapter 20, Jehoshaphat and the people of Judah found that they were facing an invading army which they could not meet with normal military methods. They humbled themselves before God, gathered together, fasted and prayed—and God dealt with the

invading army. They never had to use a single weapon. God totally defeated their enemies for them. I don’t believe God has any favorites—He’s just as willing to intervene on our behalf when we seek Him in the same way.

One more reason for fasting is to intercede for others. Many people come to me about their unsaved relatives and ask, “What can I do to help them find salvation?” I often ask them, “Have you ever fasted and prayed for your unsaved husband or your unsaved son or daughter? Are you willing to make a personal sacrifice—to do something that will cost you—on behalf of your loved one?” Many believers will affirm that God has answered prayer accompanied by fasting on behalf of unsaved relatives.

If you are planning a special period of fasting—more than a day or so—or you have some special purpose for fasting, sometimes it is good to make a written list of what you are fasting about and date it. I am glad that many years ago in the early 1950’s I made such a list on several occasions. I still have the lists, and in looking back over them I see with amazement how many of the things that I fasted for God answered—and some of them were great things. To give you one example, I fasted and prayed for the salvation of my mother, and though it took many years, God saved her very definitely and dramatically almost at the last moment. At about the last time I could be assured she really understood the gospel, she had a tremendous experience of salvation.

When I look back on those lists now, I praise God for His marvelous answers to prayer. A prayer list might be a good idea in your ordinary prayer life as well. Not everyone necessarily needs to do it—but if you do, one

continued on page 22

Integrity Communications presents . . .

“Certainty in Uncertain Times”

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The Great Hall in the Dallas Apparel Mart
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Charles Simpson



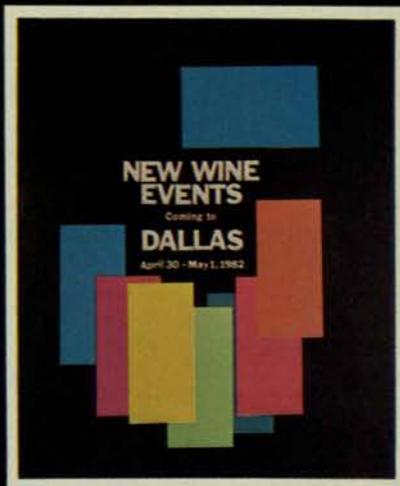
Bob Mumford



Don Basham



Don George



Registration

**Pre-Registration Price: \$20.00 Single
\$30.00 Family**

Pre-Registration Deadline: April 15, 1982

Registration forms postmarked after April 15, 1982, **cannot be processed**. On-site registration will begin at 2:00 PM at The Great Hall on Friday, April 30, 1982. **On-site registration prices will be \$25.00 per single and \$30.00 per family.**

Soon after your registration is processed, you will receive an Event packet in the mail that will include:

1. Your Event passes. They will act as your ticket into each gathering.
2. A brochure detailing specific information on the Event.
3. A program listing the format of each gathering, times and speakers.
4. Additional information regarding the Event.



Joseph Garlington
(music & worship)

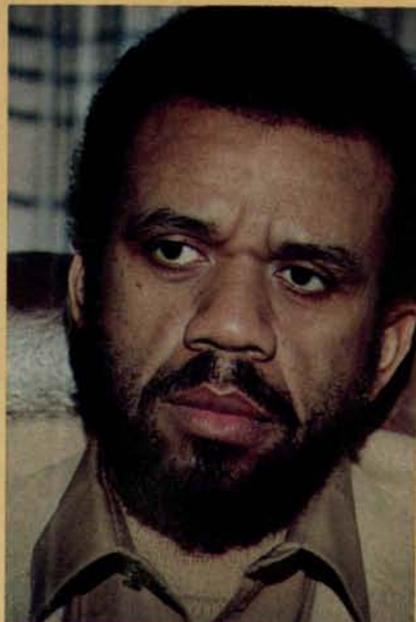
Lodging

We have contacted five fine hotels, all within walking distance of each other and less than half a mile away from The Great Hall, which is the location of the Event. All hotel reservations **must be made by you** no later than March 29, 1982, to guarantee availability and special rates. When making your reservation, be sure to mention "New Wine Events." This will qualify you for a discounted rate. The hotels' addresses, telephone numbers and rates are as follows:

- | | | |
|--|-------|--|
| 1. Loews Anatole Dallas Hotel (Events Headquarters)
2201 Stemmons Freeway
Dallas, TX 75207
(214) 748-1200 | | \$65.00/night—single
\$75.00/night—double |
| 2. The Marriott Hotel
2101 Stemmons Freeway
Dallas, TX 75207
(214) 748-8551 | | \$50.00/night—single
\$60.00/night—double |
| 3. The Quality Inn
2015 N. Industrial Blvd.
Dallas, TX 75207
(214) 741-7481 | | \$39.00/night—single
\$49.00/night—double |
| 4. The Holiday Inn
1955 N. Industrial Blvd.
Dallas, TX 75207
(214) 747-9551 | | \$38.00/night—single
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| 5. The Best Western Hotel
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Dallas, TX 75207
(214) 741-5041 | | \$27.00/night—single
\$35.00/night—double |

This New Wine Event will be the first public conference we have presented in nearly ten years. Take this opportunity to meet the staff of Integrity Communications, the publishers of New Wine Magazine. See registration form on page 33.

Willing to Pay the Price



an interview with Joseph Garlington

Joseph Garlington is a pastor who has devoted himself for a number of years now to physical discipline and proper diet. In this interview he tells how he discovered that "physical discipline can lead the way to spiritual discipline."

NW: *What first caused you to see the importance of personal discipline?*

JG: I felt the need for discipline because I saw such a tremendous lack of it in my life, especially with regard to my weight. At one time I weighed probably between 210 and 215 pounds. My sons have always been tremendously athletic, and I noticed that when I played baseball or touch football with them, I struggled.

I started to become concerned about my weight, and also about my inability to sustain any kind of regular exercise. So I got a copy of Dr. Kenneth Cooper's book, *Aerobics*, read it and decided I would try running. On my first attempt at running, I took my oldest son with me to a track where we

could run a mile. Since I was only 32 years old, I thought I should be able to do a mile easily. But even jogging at a very relaxed pace, I thought I was going to die. The next day, early in the morning, we went again, and my son spent the time at the track running circles around me, saying, "C'mon dad, hurry up!" I was completely winded.

The other situation that focused my attention on the need for discipline was my wife's illness in 1975, and her treatments by a doctor who specialized in nutritional medicine. During that time we started to become aware of how the kinds of food we were eating contributed to our health problems. I didn't realize until that time that I was a junk food addict. I could eat cake and ice cream for breakfast, and that really was the way I was eating. I had absolutely no discipline in my eating habits.

NW: *How did you go about developing running as a discipline?*

JG: I tried to follow the guidelines in Cooper's book, which suggests walking a while first, then beginning to run, and then building up to a specific pace, time and distance. I needed that gradual approach because I had always been the impatient type who wanted to correct undisciplined areas of my life immediately (and this impatience itself indicated a lack of discipline). Studies have indicated that it takes between eight and ten weeks to change a habit and replace it with another. But I had been trying to change a life's pattern, replacing bad habits with good ones, in just two or three weeks. That was unrealistic.

Whenever you start a discipline, you inevitably encounter a common pattern. First you get into the euphoria that goes along with beginning to do something new and exciting. But after the first flush of victory, you start to encounter little obstacles. With running, for example, you have problems such as soreness in your body or the temptation to make excuses like "Well, I ran yesterday; I can stay in bed today." That period marks the "depression" or the "letdown," and it is the most critical part of any course of discipline. What you do at that period of time will determine your success or failure in the discipline. I found that is true not only in exercising or diet but also in spiritual disciplines like prayer and fasting.

What I have come to see with any discipline is that initially, you probably have to be firm almost to the point of being legalistic about it in order to get it established in your life. Then once it is firmly established, you can probably let off a little on the "legalism."

NW: *You mentioned that this pattern applies to spiritual disciplines as well as physical disci-*

plines. What are some practical ways it applies, for example, to establishing a discipline in prayer?

JG: You encounter the same euphoria and excitement at first with the thrill of God speaking to you in your prayer times, but soon you hit the letdown. If your prayer time is in the early hours, for example, you may struggle to wake up one morning after going to bed a little later than you had anticipated and say, "I don't know if I can keep this up or not." Then you start working through all of the excuses for pampering your flesh, saying to yourself, "Well, God really understands."

But to overcome the "letdown," we must remember what the statistics say: eight to ten weeks are necessary to establish a discipline. So a practical approach to prayer is to look at your schedule and select a period of time in which you can commit yourself to this purpose. Select a specific time every day, whether it's a half hour or an hour, and make it a priority, planning not to let anything interfere with it. Keep that time like you would an important date on your calendar or any other priority, and stay with it. It might even be good to make a commitment to the Lord to keep that time, because that puts an additional pressure on you to actually do it. And if for some reason you fail, then simply repent and return to your commitment. Don't just slough it off and say, "Well, I blew it," and then quit altogether.

I'll tell you what happened to me once. In 1971, I read Andrew Murray's book *With Christ in the School of Prayer*, in which he suggested "enrolling" in the school of prayer. So I very scrupulously wrote in my Bible, "September 21, 1971; I, Joseph L. Garlington, enrolled with Andrew Murray with Christ in the School of Prayer." But somewhere along the line, I ended up "dropping out," and later on I wrote in the same Bible, "October 31, 1971; I, Joseph Garlington, flunked."

Actually, the reasoning behind my second inscription was basically false. In essence I was saying that since I "flunked," I didn't have to try anymore to give myself to the discipline. But I discovered that with God, if we flunk one of the spiritual disciplines like fasting, study or prayer, we don't quit—we press back into it, just as though we hadn't failed, and ask God for the kind of grace that we need to sustain it.

When you decide on a specific time for a discipline, stay with that time no matter what. Doing that is much better than trying to squeeze it in at various times of the day because that inconsistency itself tends to work against the discipline. If you don't *make* room for a specific time in your schedule, you won't *have* room for it, because other things will interfere with it.

NW: Why do you think it's so hard for us to establish disciplines in our lives?

JG: The best answer I can give you comes out of a book I read by Bruce Larson called the *Relational Revolution*. In talking about change (which is inevitably what discipline demands), he quoted a psychiatrist named Dr. Mendelson, who said, "We have come to see that all people regard change as loss, and that is followed by anger." In discipline, we are seeking to change something in our lives, and whenever we initiate change—especially if that change is radical—pain and loss are involved. Consequently, most of us don't relish the idea of changing our habits or our lifestyle. We may *eventually* embrace it, but *initially* we regard change as loss and are rather irritated by it.

NW: Do you think most of us have a misconception about how easy it is to change?

JG: I really think so. In fact we usually think, "Well, I can change that overnight. I can give that up." One traditional expression of that viewpoint is the "New Year's resolution," in which you "turn over a new leaf" at the first of each year. Most people stick with the change for the next week or ten days, but it doesn't last. Change doesn't last unless you make a *definite decision*. That's basic to all discipline. We can't just say, "Well, I'll try it for a while." Change must be something more than just an experiment that we try—it must be a commitment that affects the very fabric of our lives over an extended period of time.

NW: Isn't there a certain stigma attached to that kind of commitment to a disciplined life?

JG: I think there is a stigma attached to the word "discipline" itself, because most people associate the word "discipline" with "legalism." If you are given to a discipline and you stick with it, others may say, "He's legalistic about that particular habit." Those who tend to be lax about making a commitment to something will view another person's discipline as legalism, and they may avoid that person or ridicule him.

I used to give myself to fasting, and I found out that a number of people who weren't in a regular discipline of fasting didn't always understand it, so

Joseph Garlington attended Washington Bible College and Howard University, both in Washington, D.C. He has pastored churches in Washington and Pittsburgh and is currently a pastor in Mobile, Alabama, where he resides with his wife, Barbara, and three sons. An outstanding musician and vocalist, Joseph is also a frequent conference speaker whose ministry has taken him throughout the United States and to Canada, Jamaica, England and South Africa.

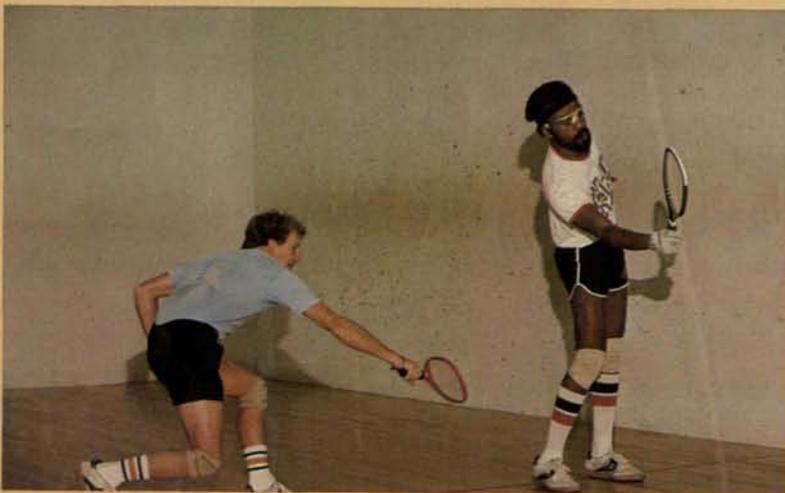
they would ride me about it. If we can't handle the kidding, we'll soon give up our discipline to do something that is a little more acceptable to "the group." I think discipline rids us to some degree of the "herd mentality." We become a person who has decided to be different.

NW: What relationship do physical disciplines have to spiritual disciplines?

JG: Let me answer that question with a personal illustration. All my life I have wanted to be a "man of prayer," but it probably has been the most difficult discipline of all to establish in my life.

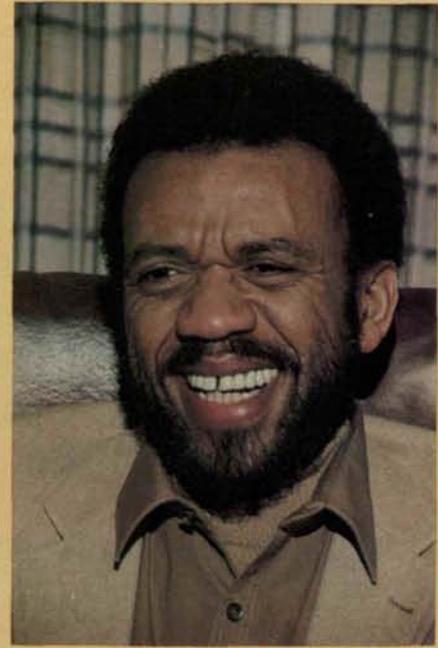
In my school days, my study and prayer time were in the late hours of the evening, but when Barbara and I were married, I realized that I needed to find a prayer and study time that would be more consistent with our mutual schedule. That meant doing it in the morning. Because I had been accustomed to studying late at night, I just couldn't get into the discipline of getting up early in the morning to study. I had never done it except on rare occasions and it seemed absolutely foreign to me.

Well, I think God trapped me, because He had me establish running as a discipline in my life, and the best time to run for my schedule was early in the morning. Then I began running with a fellow pastor, Bruce Longstreth, who is an "early morning person"—and he wanted to run at 5:00 a.m. To run with Bruce then, I had to get up at 4:30 ("while it was yet dark," as the Bible says). There were many times I wanted to stay in bed, but I couldn't because I knew Bruce would be out on the corner waiting for me. I couldn't call him in the morning to tell him I wasn't going to make it because that would wake



up the rest of his household. Consequently, I was locked into getting up early to meet Bruce.

One morning as I was cooling off after about a four-mile run in which I had done exceptionally well, I was thanking the Lord for the ability to get



up and run. I was reflecting on how many major changes had taken place in my life, particularly in the disciplines of running and eating, when it seemed like a third person inserted himself into the dialogue I was having with myself. He said: "Why couldn't someone who could make such radical changes in exercise and diet also get up to pray?" It was as if the Lord were saying to me, "If you can discipline yourself to get up and *run*, and if you can discipline yourself to change your *appetite* after the way you've been eating all your life, you can discipline yourself to get up and *pray*."

I realized that the reason I got up to run was that I knew Bruce was waiting for me at the corner, and he would be put out if I didn't show. Comparing that to prayer, what I was actually saying was, "Well, Bruce may not be understanding if I don't show up, but God understands." In other words, I was willing to give Bruce a degree of sacrifice and commitment that I wasn't willing to give God. And when I saw that, especially in the context of some verses in Malachi, which speak of not giving God our very best, it really opened my eyes.

That's when I made the decision to start getting up early to pray. Since my plan was to get up at 4:30 a.m. and be down at my office by 5:00 to pray, that meant I had to go to bed earlier. So the rest of my life began to be adjusted to going to bed early and getting up early. I had made a commitment to God, so that's what I *had* to do.

NW: So physical discipline can prepare us for spiritual discipline?

JG: Yes. I think we have tended to use the familiar passage in 1 Timothy 4:8 about bodily exercise

profiting little as an excuse for not disciplining ourselves physically. But the verse preceding that says, "Discipline yourself for the purpose of godliness" (NAS). I think one of the things God may be saying to us in this passage is, "If you can bring discipline to the physical areas of your life, then you will be able to bring discipline to the spiritual areas."

In 1 Corinthians 15:46, Paul speaks of a principle: first the natural, then the spiritual. I believe that people who are undisciplined physically and naturally will be people who tend to be undisciplined spiritually. On the other hand, if we can discipline ourselves physically, we can discipline ourselves spiritually. Both disciplines require a commitment and a firm decision.

When we realize that the benefit of physical and natural discipline is temporary, only for this life, while the benefits of spiritual discipline have eternal implications, our commitment to spiritual disciplines will intensify. But even though a prayer discipline is clearly much more valuable than a physical discipline, that doesn't mean a person should shun physical discipline, excusing his neglect by quoting the scripture that "bodily exercise profits little." Rather, we should see that physical discipline can lead the way to spiritual discipline.

NW: *What are some of the common obstacles people run into when they start to discipline themselves?*

JG: I would say the first one is the question of whether or not they are really equipped to take up a particular discipline. The question always comes up, "Can I?" That's a basic issue—whether or not you can actually do it.

Another obstacle we encounter once we start to discipline ourselves is the temptation to quit—or at least the temptation to ask, "Is this worth it? Isn't there something better I could be doing? Does God really require all this of me?" We need to recognize that these temptations come from the enemy.

Most of us tend to underestimate the resistance we will encounter from the enemy, because we fail to recognize that he regards our decision to bring discipline to our lives as a threat. It's a threat to him because he not only sees our present circumstances, but also the spiritual implications of what we are doing. He wants to stop us now because he knows that if we discover we can discipline ourselves physically, we will then be able to discipline ourselves for godliness.

So the enemy will flood us with temptations to fall back into our old patterns. But we must disregard these temptations, making a point not to argue with ourselves. We need to settle the issue beforehand, saying to ourselves, "I don't care what pain or difficulty I have to endure—all of it is just

part of the price of establishing this discipline in my life—and I'm going to stick with it."

With prayer, one of the main obstacles is that our minds wander. All kinds of distracting thoughts will come to us. One of the sub-disciplines of prayer is learning to discipline our thought lives so that we can keep our minds focused on what we're praying about.

Another obstacle is the problem of monotony. Whether the discipline is running, praying or whatever, it may tend to get dull to us. To combat that, we must try to vary the routine to keep it interesting, because if it gets dull, it will become just another reason to back out.

Yet another obstacle people inevitably encounter in trying to establish discipline is self-righteousness. Often, when we start to maintain a discipline of some sort and we realize we're no longer a part of the "pack," we develop an attitude of elitism, viewing our particular type of discipline as *the* answer for everyone. It's a type of legalism.

One way that I overcame that tendency in my eating habits, for example, was to eat something occasionally from which I would normally abstain. Once when I was in South Africa my host there helped me to maintain the kind of eating to which I

Did You Know?

From time to time, our readers ask how *New Wine* began. Here's a brief summary of our history:

Back in 1969, four men who had been seeking to lead others into a practical walk with God joined themselves together for mutual support and instruction. Soon they were asked to begin publishing their combined insights and experiences in a newsletter. With an initial readership of about 5,000, that publication within a few short months became *New Wine Magazine*. Over the years, many changes have occurred in the staff, but these four men—Don Basham, Bob Mumford, Derek Prince and Charles Simpson—have remained firm in their commitment to communicate guidance and encouragement through the magazine. In 1974, Ern Baxter joined these men and has since enriched the publication with his dynamic perspective. From its small beginning, *New Wine* has grown until today it reaches each month over a quarter of a million people in more than a hundred different countries.

We thought you'd like to know.



was accustomed. One night, a friend of his took us out to a very nice restaurant. I ordered something within the normal bounds of my eating habits and we all had an excellent meal. But when the waiter asked if anyone wanted dessert I said, "Yes, I'll have dessert." My host was absolutely astounded, for in the three weeks I had stayed in his home, I hadn't had any dessert. But that night, I ate a small piece of about three different desserts. My host kept saying, "I can't believe you." But I replied, "Every now and then, I need to do something like this to keep from becoming self-righteous. If I didn't eat dessert once in a while, you couldn't stand being around me." We must build discipline in a way that doesn't produce a "holier-than-thou" mentality which considers *our* discipline the answer for everyone.

Legalism is always a possibility, and we want to be careful to avoid it. As I said initially, however, legalism of a sort will help us to establish a discipline. But if we *maintain* a legalistic attitude about it, then that will probably cause life to drain out of the discipline.

NW: *What are some recognizable symptoms of legalism or self-righteousness creeping into a discipline?*

JG: One indication is how people react to you. If people close to you begin to make subtle (or not-so-subtle) comments about what you're doing, causing you to realize that it's an undue imposition on them, it may indicate some legalism on your part. For example, if your dinner hour is consistently being disrupted by your jogging or other exercise, then you may be going overboard with it. If more important priorities are taking second place to physical activity, you may be acting legalistically. If people begin to say, "Since you started exercising we never get to be with you any more," that is a warning sign.

If you see that your priorities are inverted, that you have God on the bottom of the list instead of at the top of the list, then you need to change. If you see that your running interferes with your family life or your fellowship with God through your devotional time or Bible study, then you need to do it at a different time or perhaps curtail it.

If you find that your eating habits have become so limited that people are alienated from you, you

might want to examine seriously whether you need to alter them so you can still involve yourself in fellowship.

Another way a person can go overboard is to see a particular course of discipline as the answer to everything. If we see it as a panacea, God's pill to cure all ills, that is overemphasis. Running won't cure all ills. It will minister to some, but not to all. For example, if you need to get to work on something, praying isn't going to change that. There are certain things for which discipline cannot be a substitute.

NW: *You said the reason the enemy opposes our efforts at discipline is that he sees what can potentially take place in our lives. What is that potential?*

JG: God's ultimate goal for us is to rule, and that is our potential. Since that is a long-term goal, He is beginning now to change our habits so that when the time comes, whether that be a month or ten years from now, we will be prepared to do what He wants us to do.

We can see the potential for gain from physical discipline in this simple illustration. If a man were to begin walking a mile a day every day of the year, even without changing his eating habits, the potential results of his walking are an increase in muscle tone and a weight loss—by just maintaining that particular discipline. The potential for improvement is clear.

Our problem is that *we underestimate our potential*. However, the enemy *never* underestimates our potential. He looks at the broad picture and says, "If this guy starts walking, he is likely to learn something of his potential which he can apply to a spiritual dimension." Although we may consider our efforts toward physical discipline insignificant, the enemy sees them as tremendously significant, because we become potential threats to him. As long as we do nothing, we're no threat to the enemy and he doesn't bother us. But if we begin to do something spiritually to increase our strength and resistance, we become a threat to him.

Commitment to physical discipline is directly related to commitment to spiritual discipline. If I can decide to commit myself to a physical discipline over a period of time, then mastering my body becomes something more than just a matter of what I can do in the physical. It takes on tremendous implications for my potential to do the same in the spiritual realm.

God is saying to us, "If you will pay the price (discipline), then you can enjoy the fruit of what you paid for." God is telling us, "The way to participate in what I have planned for you is to be willing to pay the price to establish discipline in your life." ♥

JUST AROUND THE CORNER

Next month in *New Wine*:
Overcoming Guilt and Condemnation

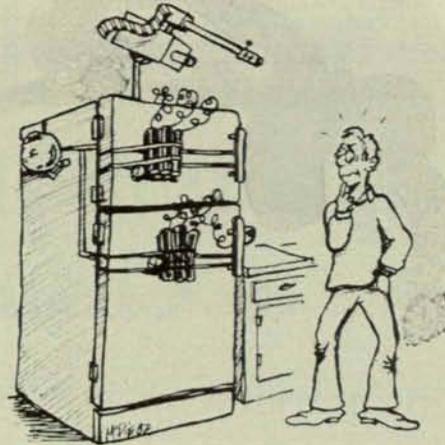
"The Lighter Side" of Fasting

by Mark Pie'

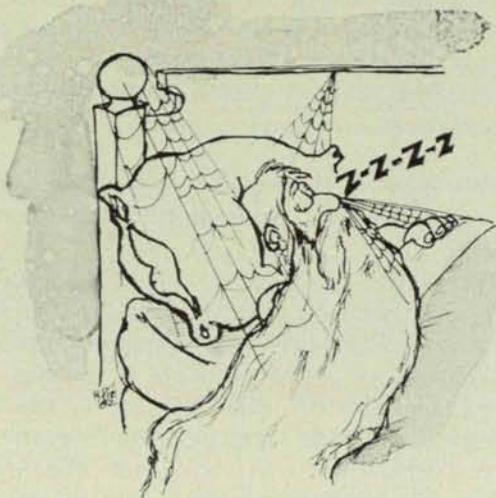
Here are six ways I've found helpful in getting through those difficult moments of a fast.



1. Tie a knot in your throat.



2. Booby-trap your refrigerator.



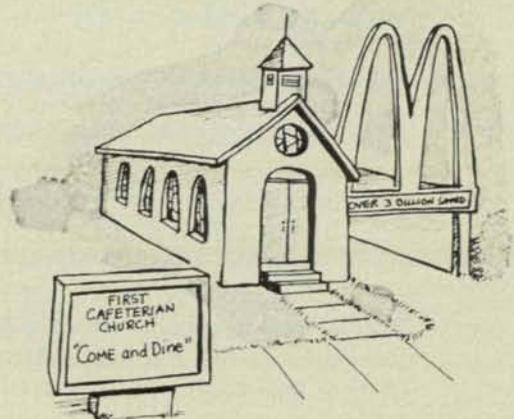
3. Go to sleep for a few days.



4. Drink a little water.



5. Eat as many "Betty Crocker" ads out of magazines as you can stand.



6. As a last resort, start a new church where fasting is sinful.

CNCERNS

“People Will Have to Change”

an interview with Peter Yarr

New Wine's regular feature, "International Concerns," presents this month an interview with Peter Yarr, a pastor in Belfast, Northern Ireland, whom we have known a number of years. Despite frequent political violence in Belfast resulting from deep-rooted hostilities between Catholics and Protestants, Peter offers hope that the Church there can become a source of reconciliation and a healthy model for community life.

NW: *We can only depend upon media reports to know what is happening in Northern Ireland. Would you briefly describe the situation as you see it?*

PY: It is difficult to communicate to an outsider what we are experiencing, because people here have become quite accustomed to situations which others would find difficult. For example, the center of Belfast is a security area. Everyone who enters it must be searched, and no private vehicles are allowed to enter. In the suburbs, however, life can appear quite normal. Basically, most of the violence is confined to working-class areas of the cities, and to the rural border areas.

The media have dramatized the situation. This was particularly true at the time of Bobby Sands' death, when there were allegations that some foreign journalists were paying money to stage riots.

A great problem is the rule of fear in the urban areas. This is enforced by the paramilitary groups which often shoot people through one or both knees if they indulge in any behavior which the Catholic Irish Republican Army (IRA) or the Protestant Union (UDA) find unsatisfactory. The breakdown of family life and the hatred in very young children are two serious consequences of the social decay most clearly evidenced in Belfast.

NW: *What are the factors which are contributing to the violence?*

PY: The factors are varied: social, economic, political and religious. In some schools in Belfast, half the children come from one-parent families; male unemployment is often more than one third; incomes are low; and alcoholic consumption is high.

The part religion plays is a rather confused issue. One long-standing problem is that most Protestants identify with Britain while most Catholics identify with the Republic of Ireland. Some people think that the Catholic Church has not distanced itself sufficiently from IRA terrorists because it still grants them last rites and church funerals. On the other hand, there is evidence of positive church influence: the Pope's condemnation of violence and the efforts of Irish church leaders to defuse the situation.

NW: *What is the present role of the Christian and/or religious community in Northern Ireland?*

PY: Politically the Church is a moderating influence, with the exception of the Full Presbyterian Church led by Ian Paisley. The few mainline church leaders meet regularly and so speak out on the most significant political issues. But it is hard to know to what degree those leaders influence people of extreme political persuasions, who tend to have little respect for them. The charismatic renewal has been one bridge between the denominations, though only a minority of those involved in the renewal held militant beliefs previously. The renewal is now making only slow progress.

Numerically, the main churches are quite strong, though there are many nominal Christians, and the churches in inner city areas are experiencing a particularly difficult time. On the whole, church influence is probably declining slowly, especially among the young.

NW: *What efforts has your group made to improve the situation? What main areas have you focused on?*

PY: Our fellowship has been in existence for five years and has grown to three hundred adults. We realized that it was important not to compete with the churches, but rather to provide a community where people from all backgrounds and religious groups could meet and grow together in the Lord.

There are many Protestants who object to our having fellowship with Catholics, but we have learned to tolerate their criticism.

The main area we have focused on is without doubt marriage and family life. God has used us on many occasions to help in marriage counseling as well as parent-child relationships.

We have been asked to send groups to various parts of Ireland to teach and share with church groups. We were involved substantially in the Pentecost '81 celebrations in which 8,000 people from varied backgrounds traveled from every part of Ireland to meet together for an afternoon of repentance and prayer for our land. This was probably the largest gathering of its kind ever held in Ireland. It received considerable national media coverage and was a real sign of hope at a time when hunger strikes were uppermost in people's minds.

Abortion is illegal in both Northern Ireland and in the Republic, so thousands of people travel to England to terminate the lives of their unborn children. We have been greatly involved in the national effort to publicize this, to help girls who want



to be responsible for their children, and to work to keep the law in the rest of Britain from becoming law here.

NW: *What have you learned during this difficult situation?*

PY: We have learned many things about life and human responses to it. It is amazing how we can accommodate ourselves to bad situations so that they almost seem to be normal. Perhaps this is the only way some people can cope with endless tragedy.



We have seen that the real issues to be faced are the spiritual forces behind the violence. God has led us to pray through the night six days per week to bind these demonic influences in the heavenly realms and to release God's blessing upon the land. In this regard, the ministries of two men affiliated with *New Wine Magazine*, Derek Prince and Erik Krueger, have been tremendously valuable. Many people are trying to solve Ireland's problems at a purely human level, but we are coming to realize more and more that we are wrestling with evil forces which have reigned virtually unchallenged for centuries.

NW: *How do you think God wants the conflict to be solved?*

PY: Politicians have done their best to solve the problems in Ireland using democratic processes, and the military have tried to keep the peace, but both have faced intractable forces. Somehow people will have to change in order to be reconciled. As yet, no group seems to have the ability to promote this change in any widespread manner. The ultimate solution must involve dealing with the invisible forces which cause bigotry, hatred and the irrational way people relate to one another. We believe that only the Church can do this. At some point Christians must provide a model of people living together in love and harmony despite their differences. This will give others a vision of what God's transforming power can do for society. ♣

REMEMBER: Friday, March 5, 1982
is a national day of prayer and fasting.

The Hazards of Discipline

by Mark Pié

When you set your mind to be disciplined, you can expect some obstacles. Some examples:

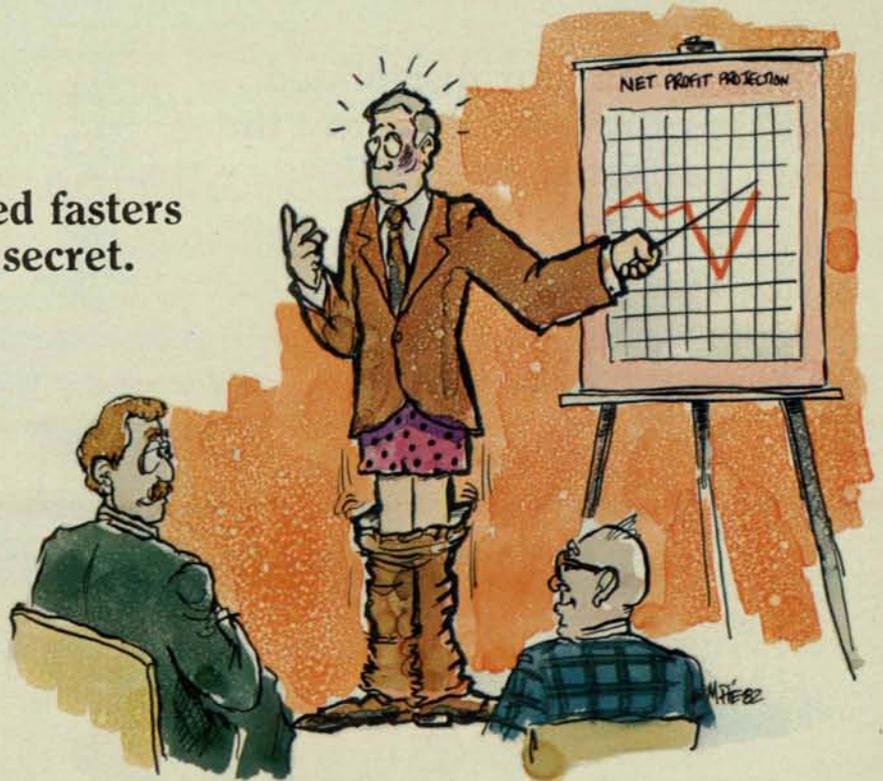
One hazard for disciplined joggers is the arrival of uninvited running partners.

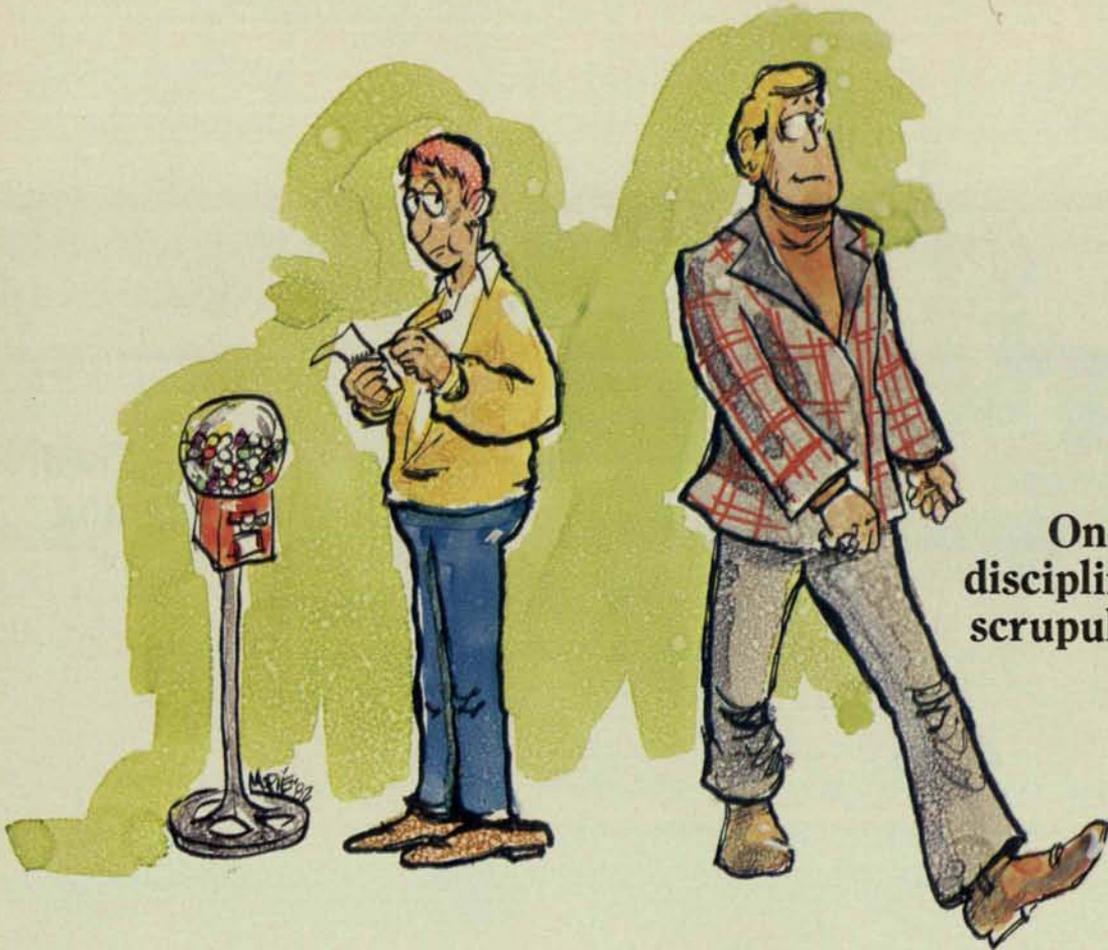




One hazard for disciplined letter-writers is coughing up enough money for stamps.

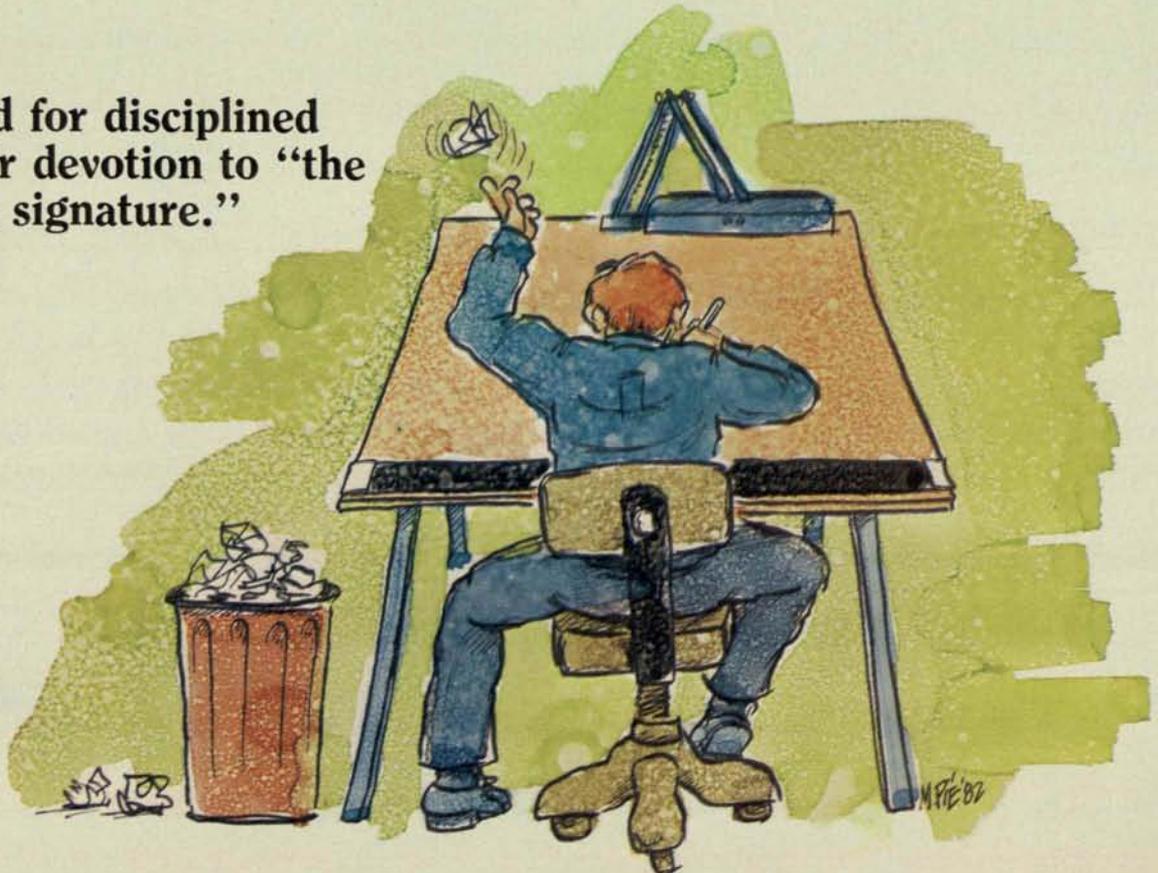
One hazard for disciplined fasters is keeping their fast a secret.



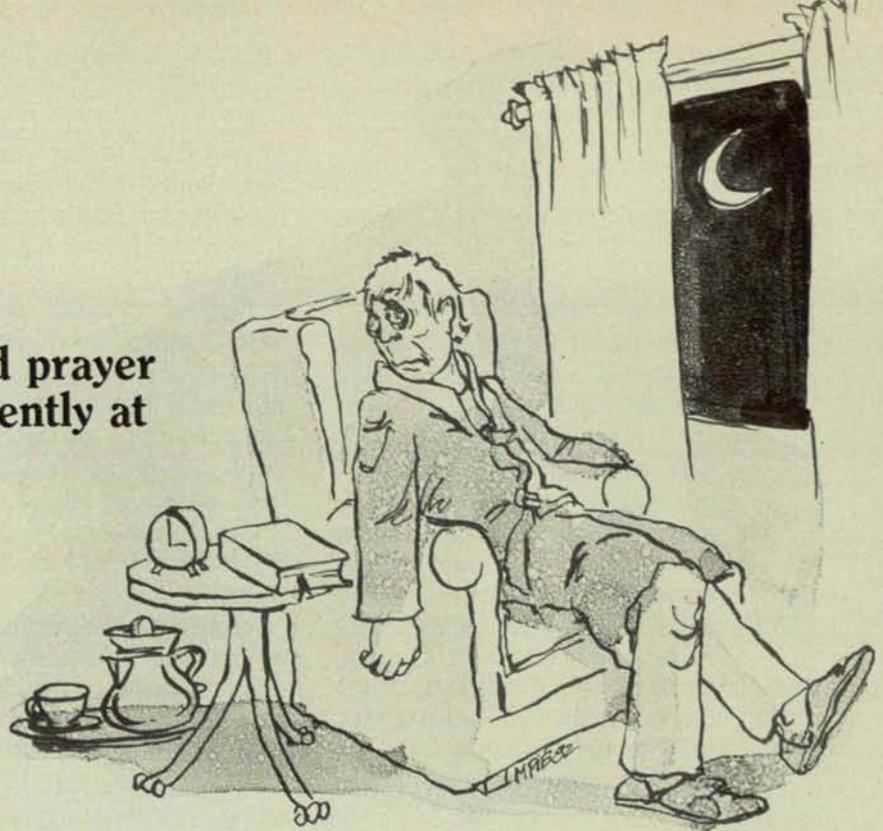


**One hazard for
disciplined budgeters is
scrupulous accounting.**

**One hazard for disciplined
artists is their devotion to “the
perfect signature.”**



One hazard for disciplined prayer warriors is praying coherently at 3:00 A.M.



Characteristics of a disciplined servant

In Brief

- 1 . **Love.** Through our relationship with the Lord, His unselfish nature is imparted to us, and we enjoy serving Him and others.
- 2 . **Obedience.** God Himself has established the principle of authority, and Jesus is the outstanding example of single-minded obedience.
- 3 . **Responsibility.** We are accountable to God for the gifts and resources He has entrusted to us. We must be able to see a purpose and goal beyond ourselves.
- 4 . **Humility.** We can have complete confidence in God's acceptance and approval, but we always remember that His grace has given us life and His power makes us able to serve and live.
- 5 . **Freedom.** We can commit ourselves to Christ only to the degree that we are free from bondage to ungodly things.
- 6 . **Kingdom-related.** If we have submitted ourselves to our King to the point of having righteousness, peace and joy, then we have the motivation and ability for the kind of service that is pleasing to God.

day you'll praise God for the way He has answered your prayers.

Physical Aspects of Fasting

In regard to physical aspects of fasting, some people should exercise caution. If you have certain types of physical problems such as diabetes or tuberculosis, or if you are on some kind of regular medication, you should consult your physician and get his advice about whether or not you should fast. There are some people who cannot practice fasting. In such cases, I believe that it is the responsibility of other Christians to fast for those who cannot.

Several things will help you achieve the maximum physical benefits from your fast. First, get plenty of rest. In fact, take extra time to rest. You can pray just as well lying in your bed as you can on your knees.

Second, get some exercise and fresh air. I find it easy to pray when I walk, and when I am walking, I am getting fresh air and exercise as well—all three at once! Exercise greatly increases both the spiritual and physical benefits of the fast.

A third thing to remember while you are fasting is that it is normally wise to consume plenty of fluids to flush out your kidneys and generally clean out your body. What kind of fluids? I believe that the best thing is pure water—not the water that comes out of the tap, but the purified water available in the supermarket or from a firm that handles it.

When you fast you will invariably notice that your sense of taste becomes much keener, and you will discover all sorts of bad tastes in the drinking water which you hardly noticed when you were eating—particularly the taste of chlorine. Although I strongly feel that it is wise to take just pure water, at the beginning

of your fast you may want to put some honey in the water. Drink the water hot with a little lemon. Honey and lemon together are purifying.

If you don't want to drink only water, other good fluids for drinking are broth, bouillon and fruit juices. I would personally advise people who are fasting not to drink tea or coffee since they both are strong stimulants. You will receive more physical benefits from your fast if you avoid these.

In most people's experience of fasting, the unpleasant physical effects come to a climax on the second, third or fourth day. Beyond that time you come into a period where fasting becomes exciting, exhilarating and enjoyable. If you get that far you may find that your physical strength increases in a remarkable way. My experience—not so much in physical as in mental activity—is that when I get to this stage in a fast, I can do in one hour work that would normally take me two or three hours. My mind is much clearer, although my body may still be protesting a little with a sense of weakness.

During the Fast

During a fast, I very strongly recommend that you take extra time for Bible reading and for prayer. I put Bible reading first because, in my opinion, it is wise to make it a practice not to pray without first reading your Bible. When you read your Bible, it anoints your spirit and gets your mind in line with God. Your prayer will normally be much more effective after Bible reading. If you are just fasting a couple of meals, you may feel that you do not have much time—but after all, you have the time you would normally spend on two meals. So offer that time to the Lord. Spend that time (and more if possible) specifically in Bible reading and prayer.

You must also guard against spiritual attack. The real sacrifice in fasting is not going without food; it is the spiritual battle. When you truly begin to seek God, praying and fasting for things that matter, Satan is going to turn extra spiritual forces loose against you.

You will find that strange oppressions begin to come over you: doubt, fear, or loneliness. You may somehow feel yourself in a dark place, or you may lose some of the usual feelings of joy, peace and happiness that you normally have as a Christian. Don't be worried if that happens. In fact, it's a kind of back-handed compliment from the devil. It means that you are worrying him, and he is out to prevent you from going through with your objectives. Don't yield to these emotions. Don't let feelings dictate to you. Bear in mind the great basic truths of the Word of God: God is on your side; God loves you; God is a rewarder of those who diligently seek Him. This is true whether you feel it or not. Don't let feelings turn you away.

Another caution I would give is to avoid religious ostentation. Jesus says in Matthew 6:16, "Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward." Don't put on a religious act. Don't let everyone know that you are fasting. Some people will have to know, but don't make a show of it. Do it as quietly and as unostentatiously as possible.

Fasting is both our duty and our privilege as Christians. Let us heed God's call to pray and fast, individually and corporately, trusting Him that He will fulfill His promise to reward those who diligently seek Him. ♥

Adapted from How to Fast Successfully by Derek Prince. © 1976 by Integrity Communications.

Instruction in the fundamentals of the faith is an important part of our Christian heritage. "The Word" feature over the course of the year will provide a systematic, seasonal study of basic teachings about the creation and fall of man, the person and work of Christ, and the nature and destiny of the Church. We encourage our readers to use this feature daily, both for personal scripture study and family reading.

THE WORD

I believe in Jesus Christ, God's only Son, our Lord and Saviour . . .

A one-month study of Jesus' earthly life and ministry in the book of Luke.

I. Introduction to the Life and Ministry of Jesus (Luke 1:1-3:38)	March
A. Births of Jesus and John the Baptist announced	1:1-38 1
B. Prophetic joy expressed	1:39-80 2
C. Birth and early childhood of Jesus	2:1-52 3
D. Ministry of John; Genealogy of Jesus	3:1-38 4
II. Galilean Ministry (Luke 4:1-9:50)	
A. Wilderness temptation; Ministry begins in Nazareth	4:1-44 5
B. Disciples called	5:1-39 6
C. Lord of the Sabbath; Apostles named; Kingdom instructions	6:1-49 7
D. Great faith; Widow's son raised; John's disciples	7:1-35 8
E. Love and forgiveness; The Sower; Storm rebuked	7:36-8:25 9
F. "Legion"; Dead raised; Sick woman cured; Twelve sent	8:26-9:9 10
G. 5000 fed; Peter's confession; Transfiguration; Kingdom greatness	9:10-9:50 11
III. Judean Ministry (Luke 9:51-21:38)	
A. Set for Jerusalem; Samaritans oppose; Seventy sent out	9:51-10:24 12
B. Good Samaritan; Mary and Martha; Teaching on prayer	10:25-11:13 13
C. "The finger of God"; Sign of Jonah; Woe to religious	11:14-54 14
D. Warnings and encouragements; The Rich Fool	12:1-34 15
E. Be prepared!	12:35-13:9 16
F. Sabbath healings and Pharisees' questions	13:10-14:14 17
G. Spurned invitation; Costly discipleship; The lost found	14:15-15:31 18
H. A shrewd manager; Lazarus and the rich man	16:1-31 19
I. Stumbling blocks and forgiveness; Ten lepers healed	17:1-37 20
J. Persistent prayer; Humble justified; Jesus foretells death	18:1-42 21
K. "Zaccheus!"; "Occupy till I come"	19:1-27 22
L. Triumphal entry into Jerusalem; Authority questioned	19:28-20:19 23
M. Caesar's and God's; Resurrection; Widow's offering	20:20-21:4 24
N. The signs of the end of the age	21:5-38 25
IV. The Last Days of Jesus' Ministry (Luke 22:1-24:53)	
A. Judas' betrayal	22:1-38 26
B. Jesus arrested, denied, mocked	22:39-65 27
C. Trial before Pilate and Herod	22:66-23:25 28
D. Crucifixion, death and burial	23:26-56 29
E. Resurrection and appearances	24:1-35 30
F. Final instructions and ascension	24:36-53 31

The LOOSE LIP SYNDROME

by Cecil Murphey

In a previous congregation we had one member whose sole ministry seemed to be that of producing patience and toleration in us.

She had a tongue that repeated every snip of gossip she heard, seldom verifying it, and enjoying the spreading of it.

One deacon said of her, "She'll probably make it into heaven, but the Lord will have to cut out her tongue first." That deacon had a good grasp of practical theology, whether he knew it or not. The lady will probably make it into the kingdom. I think she's got enough of Christ in her life for that. But I'm not sure she'll make

it much beyond the front door. Her tongue has become a weapon she uses against herself.

She's an obvious example. In that congregation, it didn't take long before everyone knew about her. They still listened, and sometimes even passed her choice morsels on to others. But the longer she remained a member, the less seriously people took her. Worst of all, she never saw herself as a gossip, although she often became upset when people would tell tales about her.

Many of us know enough about the gospel to realize that if we sincerely love Jesus Christ, our eternal destiny is sealed. We've got our advance reservation for heaven. But what about living in the meantime? What about our day-to-day existence?

I'm convinced that one of the greatest battles we have to strug-

gle with involves our tongue. James 1:26 reads: "If anyone thinks he is religious, and does not bridle his tongue but deceives his heart, this man's religion is vain."

We easily excuse our careless speech. I'm not sure that God intended us to take it so casually. We cast it off as "Oh, that's the way she is." Or "You have to take Harold's story with a grain of salt." Yet I don't think the Bible treats it so lightly.

This casual approach reminds me of Ginny, a college classmate. She filled my ears once for almost an hour. The administration had treated her unfairly. One teacher in particular had discriminated against her because she was female. Two classmates had hurt her by saying unkind things about her. The venom poured out, and most of it centered

around Dr. Meade, the president of the school.

That afternoon, Dr. Meade saw Ginny in the library and started talking to her. He explained, I later discovered, the reasons behind some of the things bothering her. The next day I saw Ginny after classes, and she told quite a different story, saying how much she enjoyed college. She thanked the Lord for helping her choose that particular one.

Because I hadn't known about the previous afternoon, I asked, "What about Dr. Meade? You called him a two-faced, irresponsible idiot."

"Did I say that?" she replied.

Yes, she had. In anger, of course, and out of anguish, but she had said it. Worse, however, she didn't remember the venomous words. She shrugged and said, "Oh, I was just a little upset, that's all."

In anger and frustration we all say things we wish we hadn't. But dare we dismiss them so lightly? We even wonder sometimes how we could possibly have said such unkind things.

We misuse our tongues. We all do it frequently. And I've wondered about that. If we're serious in our desire to live a consistent Christian life, we naturally handle the big problems first. But we dare not stop with them. We need to keep moving forward, to pull out the little weeds in the gardens of our lives before they take over and crowd out the fruit.

But many people act as though it's enough to have made it inside the kingdom. To this group heaven symbolizes a fire escape from hell. So they're going to be safe, and that's all they're concerned about. And when it comes to misusing our tongues, why it's such a small thing. "It's only human to blurt out and say things we regret later," one Christian told me.

Yet the apostle James says, "So it is with the tongue; small as it is, it can boast about great

things. Just think how large a forest can be set on fire by a tiny flame! And the tongue is like a fire. It is a world of wrong, occupying its place in our bodies and spreading evil through our whole being. . . ." (Ja. 3:5-6).

I heard about an incident that happened in Atlanta a few years ago. A bright and attractive divorcee lived in a long row of apartments on Highland Avenue. Every night for two weeks, an elderly man of the congregation saw the pastor's car parked in front of that apartment. The pastor often pulled up as late as ten o'clock, and sometimes nearly midnight. The car did not move until daylight.

The man told a deacon in the church, who told another deacon, who told his wife, who told her best friend, who told the church organist, who told the lead tenor. And the story circulated throughout the entire congregation, raising angry cries and confused accusations.

Two skeptical people did not believe the story. So the next evening they sat in a car across from the apartment complex. Shortly after 10:30, they saw the pastor pull up, park, and go inside. Their furor exploded.

The church, being a congregational type, was ready to call a full meeting of the membership and dismiss that adulterous pastor. They'd make sure that the next pastor was a moral leader.

It almost happened. And it probably would have except that a 76-year-old man died. He had lived alone and had no family. The pastor conducted the funeral. One member of the church remembered something. "Say, didn't he live in that same row of apartments on Highland Avenue? The same section as that brunette?"

He then asked the pastor a few discreet questions. He discovered that the minister had been going to the elderly man's apartment every night, sitting with him until

he fell asleep. And then the pastor slept on a cot next to him. No one ever thought of that possibility. One man's tongue almost ruined a fine church. Even more, it almost ruined one caring pastor's reputation and life.

That's an extreme case, of course, but we all misuse our tongue. And, while we don't commit a deadly sin, we hurt other people. We do it in all kinds of ways. We exaggerate, bicker over insignificant things, and complain. Sometimes our silence becomes a lie, when we fail to speak up about something that isn't right. I doubt that I need to write much about the misuse of the tongue. We all know our particular weaknesses. I'd like to suggest some reasons *why* we have such a struggle in this area.

For one reason, our natural tendency is to speak out. In western culture, we admire frank people who say what they mean. Unfortunately, our forthrightness sometimes wounds another. It may help to speak up so that people will know where we stand. But we often do it at the expense of another's feelings. Those of us who have this kind of problem may need to pray the words of Psalm 141:3, "Set a guard over my mouth, O Lord, keep watch over the door of my lips."

Second, if anything goes on in the heart, the tongue quickly discovers it. How many times have we lashed out against a person, without realizing we intended to say something hurtful? This happened to me recently. Two pastors and I talked about attending

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a seminar together. When one of them mentioned the featured speaker, I said something like, "That man is a pompous boor."

I hadn't thought that before. Later I wondered why I had said such an ugly thing about a man widely respected in our denomination. Then I remembered—and it didn't take a lot of dredging either. He had offended me once. I don't think he even knew that he had, and I doubt it was intentional—but deep within the recesses of my sinful heart I had remembered the slight. Years later, when the opportunity came up, the tongue said what the heart had felt. Jesus said it this way, "Out of the abundance of the heart, the mouth speaks" (Mt. 12:34).

A third reason why we have difficulty controlling our tongues is that we haven't really grasped the second great commandment.

According to Jesus, the first command is to love God with our

The enemy uses our foolish words to destroy, disorganize, and to spoil God's work.

total beings. The second is to love our neighbors in the same way we love ourselves (Mt. 22:38-39). Most of us handle the first commandment fairly well—or think we do. Yet, we can't separate the first and the second. If we truly love God with our whole beings, the corollary is that we love other people. "He who says he is in the light, and hates his brother, is in darkness even until now" (1 Jn. 2:9).

We have trouble loving others because we think that love means having feelings and strong emotion. But love (*agape* in Greek) refers to behavior, not emotions. We behave in a way that ex-

presses care. We practice God's love by our kindness toward other people. We may eventually have affectionate feelings for them, but that is secondary.

I learned this once when a church member showed his dislike for me by behaving rudely toward me in public meetings. Sometimes he argued with me or accused me of impure motives. On occasion he would just walk away rather than talk to me.

I went through some deep anguish over the situation, and wanted to retaliate. I think I would have, except that the Lord showed me what the Bible means by love. I felt no affection for the man. But I could treat him kindly, the way I wanted him to treat me. So I made an effort. I always went out of my way to smile, speak, and act friendly toward him. Once in a board meeting, I actually gave him support.

The man never apologized, but he did change. He finally smiled at me and occasionally took the initiative in greeting me. I know the allegations he made about me in whispering sessions. I also know they aren't true. I decided I would not spend my time putting out the little fires he started with his tongue. The fires died down. I hope they're dead.

It was difficult for me. Some people today may think evil things of me that I'm not guilty of. But those who love me know better. I finally rested my case with the Lord. I knew I couldn't win by playing this man's game.

I haven't totally won the battle of the tongue. Have any of us? For most of us it still remains a critical battlefield, one of the little sins that plague us and force us to keep fighting.

The apostle James says that "whoever successfully bridles the tongue is perfect" (Ja. 3:2). That reminds us that none of us fully guard our lips, totally conquering the looselip syndrome. We need to remember that, because it also

reminds us that God forgives us when we fail. The Bible asserts, "Don't misuse the tongue." But when we do, we should confess and ask God's help to resist this temptation in the future.

As I write about the tongue, I remember as a boy watching propaganda films about World War II. One film began by showing a poster of Uncle Sam with his finger to his lips and words below like, "Shhh, the enemy is listening." Then the film had several vignettes about careless conversation. In one segment, a shipyard worker talked freely in a neighborhood bar about the number of ships that were being built and their destination once they were launched. A seemingly innocent neighbor listened carefully and then later wired the information to Germany. The final scene showed the sinking of those ships.

Another portion showed a family, receiving a letter from a soldier going overseas. He didn't mention the exact date of his departure, but added something like "eight days before Aunt Mary's birthday." A listening neighbor figured it out. This man was a Nazi agent.

Maybe we need to keep that poster in mind. "Shhh, the enemy is listening." We need to remind ourselves that words can hurt others. The enemy of our souls uses our foolish words to destroy, disorganize, and to spoil God's work.

As we reflect on the careless use of our tongues, we need to remind ourselves that Jesus Christ can set us free, even from this daily sin.

Lord, make me sensitive to the little sins in my life. Let the Holy Spirit convict me and empower me to deal ruthlessly with them. And, Lord, make me your person, whatever the cost.

Amen. ♥

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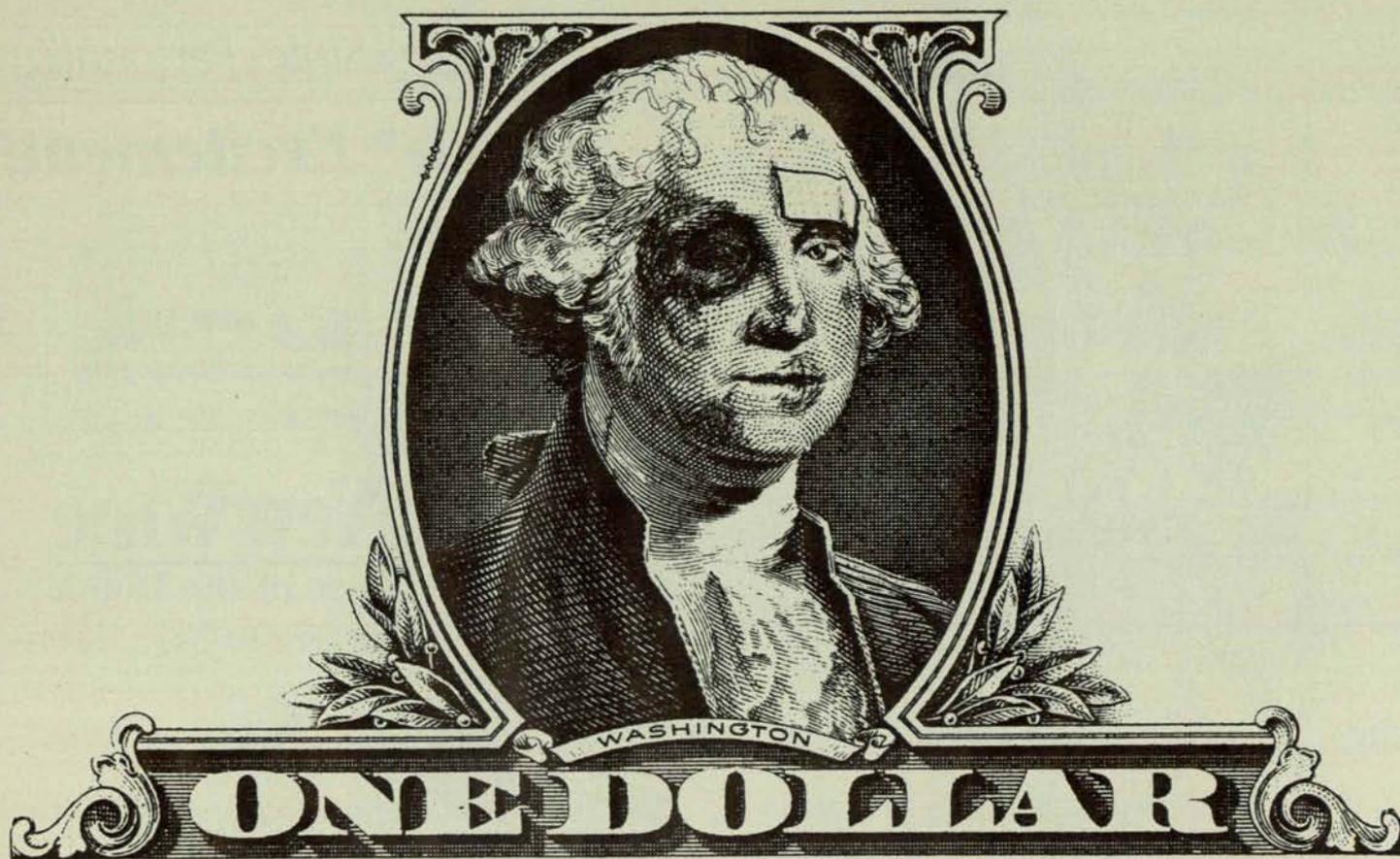


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The Battered Economy

by Don Basham

Learning financial discipline in a time of economic crisis.



Self-indulgence—the lack of discipline—is a form of disobedience, and prolonged disobedience leads inevitably to the judgment of God.

One aspect of life to which this truth particularly applies is the area of finances. In that regard, we need to consider the effects of God's current judgment upon us and our nation for our almost total lack of financial honesty and integrity. We must consider as

well our responsibilities as faithful Christian stewards in light of that judgment.

Often encouraged by a citizenry which has come to expect more and more financial benefits for less and less work, the federal government has engaged in such irresponsible financial policies for the last fifty years that our nation could be near the brink of financial collapse or chaos. The painful, visible signs of God's judgment on us for our national

disregard of honest and ethical financial practices are many: the soaring cost of living; high interest rates; exorbitant taxes; the declining value of the dollar; our current one-trillion-dollar federal debt with additional projected one-hundred-billion dollar deficits for the next three years; our current severe recession with nine million people out of work; and two of our major industries—housing and automobiles—in great difficulty.

Perhaps the most obvious and most personally painful evidence of judgment is the problem of inflation. In spite of our appearance of prosperity—soaring personal incomes in terms of paper dollars—the average American family is facing a steadily declining standard of living. But the deception of inflation usually hides the truth from its victims.

In the book of Haggai, the prophet proclaims one of the judgments of God on the Israelites: economic hardship. His words are a prophetic description of our own struggle against the ravages of inflation: “. . . *he that earneth wages, earneth wages to put it in a bag with holes*” (Hag. 1:6). What a classic description of the effects of inflation!

Americans are earning more paper dollars than ever before, but are able to buy less and less with them. The August-September 1981 Taxation Report published by the National Taxpayers' Legal Fund revealed that in the decade from 1971-1980 the median American family's annual income soared over 125%—from \$10,414 to \$23,700. In paper dollars that represents a gain of \$13,286. But in actual purchasing power that same American family *lost \$427 per year*. In other words, \$23,700 spent in 1980 purchased \$427 less goods than \$10,414 spent in 1971. The average American is indeed “earning wages to put it in a bag with holes”!

Inflation: How It Happens

By every current national poll, inflation is the number one problem in the minds of the American people. To the average American inflation means only one thing: *higher prices*. But higher prices are not the *cause* of inflation; they are the *result* of inflation. Government and media people talk loudly about “the various causes of inflation” as if the reasons for it were many and complex. They

pontificate about higher energy costs, too much consumer spending and the wage-price spiral. But while all these are important factors in the American economy, none of them are the major cause of inflation.

By literal definition, *inflation is any increase in the supply of money*. That sounds almost too simple, but it is true—devastatingly, tragically and sometimes fatally true. There is one major cause of inflation: *too much money in proportion to products which can be purchased*.

Statistics show the growth of the economy (the increase in our Gross National Product) was about 90% between 1960 and 1978. But the supply of money increased during the same period by about 380%, so that by the end of 1978 there were four times as many dollars chasing goods, on a comparative basis, as in 1960.

Where does the increase in the supply of money come from? The answer is, quite simply, the federal government. Only the government has the power to increase the amount of money in circulation.

The painful facts are clear. Our federal government has operated for years on the immoral principle that we can get something for nothing, that wealth can be created out of thin air. It prints increasing billions of paper dollars in callous disregard of the basic economic fact that paper money is only as good as the amount of *real tangible wealth*—that is, silver, gold, property and other physical goods—that stands behind it.

Scripturally, the act of debasing the value of money by printing more and more paper dollars is immoral and forbidden by God.

You shall not have in your bag differing weights, a large and a small. . . . *You shall have a full and just weight, you shall have*

a full and just measure, that your days may be prolonged in the land which the Lord your God gives you. For everyone who does these things, everyone who acts unjustly, is an abomination to the Lord your God (Dt. 25:13, 15-16 NAS).

Inflated paper money is clearly an “unjust measure.”

No economy can long succeed without unvarying standards of measure. A foot *always* equals twelve inches; sixteen ounces *always* equal one pound, and a dollar should *always* be a dollar. But with inflation it never is. The dollar constantly fluctuates according to the selfish whims of government and the people it represents.

The Need for Honest Money

In the Bible, gold and silver—not paper bank notes—are considered money. In fact, throughout history gold and silver have been recognized as real money. And for centuries civilized nations, including the U.S., kept their currency backed by gold.

Historically, nations have maintained far more stable economies and currencies while “on the gold standard” than when they abandoned it. The most stable economic period of history was the century from 1814-1913. During that entire century, *world prices essentially stayed the same*. A dozen eggs cost fifteen cents in 1814; a dozen eggs cost fifteen cents in 1913. During that entire century,



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every nation in the civilized world had its currency backed by gold. That meant that every paper dollar (or mark, franc or shilling) printed could be redeemed for gold.

Today not a single currency in the entire world is backed by gold, and every nation prints paper money without the backing of real wealth. As a result the whole world faces the specter of runaway global inflation. We could say that *gold represents an unchanging standard of value in the economic world like God's righteousness and holiness provide the unchanging standard in the moral and spiritual realm.* There is clearly a parallel between abandoning the stability of the gold standard in the economic realm and abandoning God's standards of morality and justice in the moral and spiritual realm.

Our own nation, except for brief periods of war, was on the gold standard from 1781 until 1934, and on the silver standard until 1967. During that time U.S. paper dollars were redeemable in either gold or silver dollars.

But not any more. Today our dollar bill is called a Federal Reserve note, and by law is "legal

tender for all debts public and private." But it has no real backing.

As long as our nation was on the bimetallic gold and silver standard the amount of paper money the government could print was wisely and effectively controlled by the amount of gold and silver held in the nation's reserves. As economists are fond of saying, "gold keeps governments honest."

A simple illustration will show the folly of abandoning the gold and silver standard for the sake of printing unrestricted amounts of paper money. In 1933, before we left the gold standard, prices were low and a man could purchase a modest home for three thousand dollars. In those days he could have paid three thousand dollars in gold (one hundred ounces at thirty dollars per ounce), in silver dollars, or in paper money.

Today, nearly fifty years after we have forsaken the gold standard and fifteen years after we have abandoned the silver standard, that one hundred ounces of gold is worth over forty thousand dollars (four hundred dollars per ounce). Those three thousand sil-

ver dollars today are worth between eight and ten times their face value, or approximately twenty-five thousand dollars. So with the same amount of either gold or silver you could still buy a modest home in 1982. But how much of a house can you buy in 1982 with three thousand dollars in paper money? Both gold and silver have basically the same purchasing power today as they had fifty years ago. That simply confirms the truth that in the eyes of the whole world, gold and silver are *real* money while paper currency is "funny money."

Inflation's Bitter Fruit

To show the monstrous evil inflation really is, let's quote some additional revealing statistics:

- Because of inflation your 1967 dollar is worth thirty-six cents today.

- Because of inflation you need a \$27,700 salary to have the equivalent purchasing power of a \$10,000 salary in 1967.

- At 1981's ten-percent inflation rate for which the government says we should be grateful (it was thirteen-percent in 1980), the house you can buy in 1982 for \$70,000 will in twenty years cost a half million dollars.

- At 1981's ten-percent inflation rate, if you retire in 1982 with an income of \$20,000 a year, you will require \$32,000 a year in five years or \$51,860 in ten years *just to stay even.* But how many people do you know who expect their retirement income to increase at such a rate? Even many salaried workers who are not retiring will receive only modest wage increases which will come nowhere near to matching the inflation rate. They stand to be robbed of a significant portion of their purchasing power. For that reason I am convinced that inflation, though legal, is immoral. In fact, it is criminal.

Even taking into account the current momentary lull in infla-

Tips for Fathers

If you are a husband and father, you are a leader accountable to God for a wife and children.

One of your greatest and most demanding responsibilities is anticipating and preparing for the future.

The book of Proverbs—a book of wisdom—reminds us of the ant who prepares for winter and the grasshopper who doesn't. Jesus tells stories about some farmers and merchants who were diligent in preparation and some who were not.

If you are like me, you get so busy with the present that you can scarcely reflect on the past or prepare for the future. Without planning and preparation, we tend to take the path of least resistance. The path of least resistance makes rivers and men crooked. No one "drifts" to success.

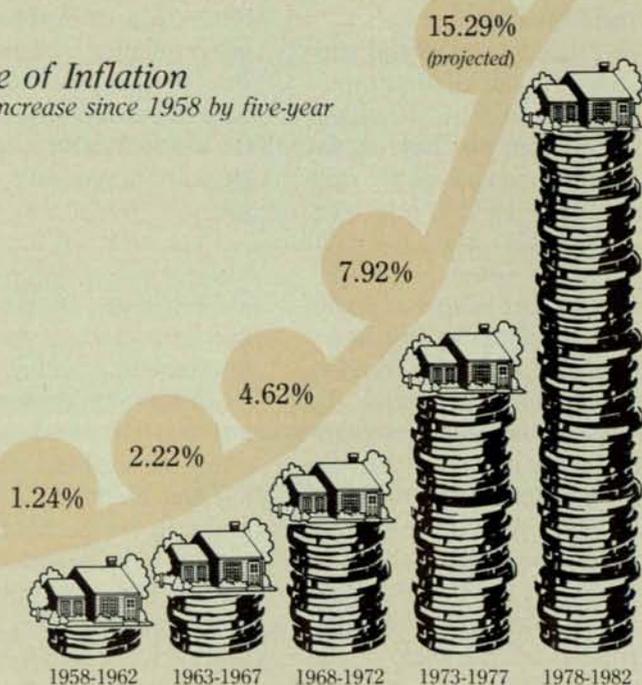
Time and change do not cease. Either we use time and change as a stairway to success, or we stand still and they run over us.

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tion's upward spiral, the long range projections are more than bleak. Due primarily to the government's immoral spending policies and our people's immoral demands, the inflation rate in America has doubled every five years since 1958. The following chart shows the figures:

The Rate of Inflation

Percent of increase since 1958 by five-year intervals.



If the doubling rate of increase continues over the next ten years (and with federal deficits rising at such an appalling rate, an increasing inflation rate seems inevitable), further projections point toward impending tragedy:

1983-1987	23.69%
1988-1992	53.84%

Many economists agree that our nation, unlike other nations which have little or no strong capitalist base, would not be able to accommodate such inflation rates without sliding into either a depression which would make the 1930's look like prosperous years, or hyperinflation similar to the kind that brought Germany

to her knees in 1923 and led to the rise of Adolph Hitler.

Barring either divine intervention on a massive scale or a national revolution, there is little chance that government spending will not continue to soar, that government deficits will not increase and that inflation will not

get worse.

Given such a scenario, the only two apparent alternatives to solving the problem are equally critical: 1) The government can repudiate the debt and default on all its obligations—an act tantamount to declaring national bankruptcy, which would trigger immediate financial collapse and subsequent worldwide depression; or 2) The government can postpone the inevitable by borrowing ever-increasing amounts and financing its debts with more and more paper currency that has no backing, thus increasing the rate of inflation until the economy collapses and drowns in a sea of worthless paper money. As Douglas Casey describes the

ominous procedure:

In a free market society, the only way someone may obtain money is by producing; to "make money" should mean to "make wealth," and money is, in effect, a certificate of production. Although every other entity must produce something of real value in order to trade, government needs only print its currency (a counterfeit certificate of production) which it can then require everyone else to accept. *If taxation is the expropriation of wealth by force, then inflation is expropriation by fraud.*

Since government is in the unique position of being able to tax and inflate in order to fulfill desires, the chances are that it will do so—as long as there's any wealth left to tax and as long as the currency retains its value.¹

What Christians Can Do

What we have briefly described thus far is admittedly sobering—if not downright frightening. Are we then powerless to act in the face of such a bleak and foreboding picture? Not at all. Here, briefly, are seven positive steps that Christians can take in light of the current crisis we have described.

1) As Christians, we should recognize the present dilemma not just as the judgment of God provoked by government's immorality, but as an unprecedented opportunity for the Kingdom of God and the gospel of Jesus Christ. The very severity of the economic crisis we face is testimony to the bankruptcy of secular humanism—of man's efforts to run the world and solve its problems while ignoring principles of spiritual, moral and economic justice. When the present economy undergoes whatever severe shaking it must, that very

instability will prompt millions of people to question and reevaluate life's priorities, and Christians who are secure and mature in their faith will have answers those people not only need but will be willing to hear.

2) We need to reevaluate our own order of priorities and begin even now to engage in new financial and economic disciplines. Although the federal government is the immediate cause of inflation, it reflects and is encouraged by our disregard for financial self-discipline. Christians have been deeply influenced by the free-spending, credit-oriented environment we live in. Thousands of young Christian families are deeply in debt or are enslaved to credit cards. There is an urgent need for Christians to adopt the basic "80-10-10" formula for personal finance. Translated, that formula means we live on eighty percent of our income, we tithe ten percent and we save ten percent. Any Christian family willing to "bite the bullet," to make a budget and to begin to record all expenditures will find itself on the road to solvency.

Concerning saving, some financial advisors advocate putting from ten percent to thirty percent of your savings in silver or gold as a hedge against runaway inflation. If such inflation should occur in the next few years, we might find ourselves, as have other nations in the past, with paper money that is practically worthless, and gold and silver the only acceptable money. Conceivably, a time could come when we could end up paying for a bag of groceries with five hundred dollars in paper money, or with *one silver dime*.

3) As Christians, we need to reaffirm our faith in the power and value of the American economic system and the personal values that made our nation great. We did not become the wealthiest nation the world has

ever seen by seeking federal handouts or by the "protectionism" of big government. Rather, we have prospered by the disciplined application of the principles of work, family and faith; by a fervent willingness to delay present gratification in order to save and invest in the future; and by a belief that we have a great destiny as a free people and a free nation under God.

4) We need to pray and support the present administration in Washington. In President Ronald Reagan we have a devoted Christian and family man who believes in the principles and advocates the personal strengths and virtues which our founding fathers held dear. In his first year of office, against heavy odds, he has succeeded in altering at least to some degree the direction of the federal government. But he needs all the help he can get, for all the forces of secular humanistic liberalism are stiffening their resistance to every effort of the President and his administration to "get the government off the back of the people."

5) I personally believe that we need to pray for this nation to return to the gold standard. A congressional committee has been appointed to study the matter, but opposition throughout government is both immense and intense. Fifty years of deficit spending and rising inflation will not be easy to halt, but a return to the gold standard would put a stop to the printing of "funny money." Remember, "gold makes governments honest."

6) Some preparation for short periods of economic hardship may be advisable. However, people should not be motivated by some panicky "store-up-food-and-hide-from-the-Antichrist" mentality, but rather by prudent realization of what could happen if a sudden economic crisis closed the banks or shut down the

trucking industry, or interrupted electric service for a period of days or weeks. Even assuming that such a crisis would be relatively short-lived, adequate preparation could mean the difference between slight inconveniences and severe suffering.

7) Finally, as Christians we need to reaffirm our faith that no matter what circumstances may bring upon us in the way of runaway inflation, economic hardship or any other calamity, we have the assurance from God that He will look after His own—that He will "never leave us nor forsake us." By faith we will prevail.

Personally, I am persuaded that our nation is due to endure a painful time of economic adjustment—perhaps not next year, or even in the next five years, but in the foreseeable future. If God is just and His word is true, then every disobedient nation must pay the price of its folly. But I also fully believe that while God intends to judge and to purge our nation, His purpose is redemption and not destruction. As God's faithful stewards we should plan now both to endure and to emerge on the other side of that bleak and painful time, demonstrating and testifying to the reality of the Kingdom of God on earth. God is giving us now the time and resources to prepare ourselves. Will we use them wisely?

¹Douglas Casey, *Crisis Investing* (New York: Pocket Books, Inc., 1981), p. 27.

Dear Mr. Thigpen,

I enjoyed your story on A King
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of Malachi.

I would like to see more of
these stories.

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Erin
Whitchill

Dear New Wine,

Israel

I was moved to tears by "Israel, You Are Not Alone" in your January 1982 issue. I am deeply grateful and thankful to the Lord for what He is doing through His servants at International Christian Embassy in healing Christian-Jewish relationships.

In closing I want to commend you for the consistent excellence of *New Wine*.

Ralph Kardas
Cocoa, FL

Ministry to the Jewish community

I have recently read your article "Israel, You Are Not Alone." It would be good to see an issue on our ministry to the Jewish people in Israel, the United States, and/or the local community. Since we can't all be in Israel, our relationship to the Jews in our local community should be very important also.

I appreciate you men and your ministry, not only to the churches related to you, but also to the Church at large. It demonstrates to me your willingness and desire to hear God and do what He is requiring of you.

Patrick Dunlap
Mason City, IA

Hearing God

Your magazine truly is appreciated—it has become the only one I still receive. I admire

the courage and obedience that your subscription policy reflects; I believe it honors God, and may He honor you for it.

The issue on "Spiritual Sensitivity" hit upon a theme that our home fellowship groups have been encountering repeatedly. Somehow, much as our human pride would like to put God's ways into a box and proceed almost independently of Him, we have found that there is no substitute for continually listening to Him and trusting Him. Bob Mumford's article "Knowing When God Has Spoken" was helpful in the specifics of learning to hear God's voice.

Finally, I was pleased to see an article for children included. Often it is only as we articulate what we have learned that it is cemented in our consciousness, and I envision the concepts of the issue being more fully understood by both parents and children as "A King Should Be Welcomed Home" is read and discussed.

Judy Oberg
Langley, B.C., Canada

"The Word"

I have just finished reading from "The Word" the scripture for January eighth. I am so grateful for God's Word and I am thanking God for that Bible study.

We have been getting so many books and papers and things to read and I was really searching for a Bible study. This is an answer to my prayers.

Imogene Jones
Arenzville, IL

Behind the Iron Curtain

Back in 1978 I wrote to you concerning a dear Bulgarian brother and asked that his name be put on your mailing list. In a later letter I expressed my concern that he might experience difficulties for having the

magazine sent to him, and I advised you to stop sending it in case there had not been any positive reaction from this brother.

During the Christmas holidays we had as very special guests two sisters from Bulgaria, the wife and a daughter of this brother. One of the first subjects the daughter wanted to discuss was *New Wine*. They had received a number of copies and had liked reading them very much. They were afraid now that it was no longer sent to them and they were very sorry. She assured me that they had not experienced any difficulties with the authorities. So this letter is meant to ask you to resume your mailing *New Wine* to our brother in Bulgaria.

It will be difficult for him to write letters of appreciation straight to you for obvious reasons.

Personally, I enjoy *New Wine* every time a new issue arrives. I end this letter with a special wish for a very blessed and prosperous 1982.

J. Overweel
The Netherlands

Sharing *New Wine*

I am glad that I have been able to enjoy your magazine for the past few years. I have been sending subscriptions to others so that they may enjoy your fine work as well. You seem to remain topical without bending over backwards to do so.

I have especially enjoyed your articles on relationships and those on Christians in the

workplace.

I work in the television industry and I was able to share your issue on responsibility in the media with our news director. Please keep up the fine work.

Brian Scott
Euclid, OH

Opening the door

September's issue, on neighborhoods, prompted me to have an open house for the neighborhood. I'm a bachelor who bought this house three years ago. I'm sure the neighbors, most of whom have lived here for many years, were leery of a young bachelor buying into their neighborhood. Surprisingly, they almost all turned out for the open house—we had thirty people here.

They were pleased to see that their new neighbor was keeping up the place and that he was interested enough in them to invite them over. They seemed equally pleased to be able to get together with each other. (Though they have lived here for years, most of them hardly know anyone but their next-door neighbors.) I sensed God's blessing on the evening.

Peter Floyd
Spokane, WA

We need you

I wasn't able to afford *New Wine* so I couldn't renew my subscription.

Today, December 24th, I received the January issue and it brought tears to my eyes. It was like a gift from God.

Within this year I'll send in the fifteen dollars. I'm a widow and live on Social Security, and to see you still wanted me to receive the magazine even when I couldn't afford it just blessed me.

K. R.
Port Washington, WI

He sure is

Thank you for *New Wine Magazine*. If I wrote every month it would just be a repeat of thanks for topics that truly "hit the spot" for my needs at that time. God sure is good, isn't He?

Jim Allison
Owensboro, KY

Not enough meat

I realize that there is a lot of work and thought put into publishing your wine magazines, but I need a different kind. I need a magazine that helps my spiritual life. One that uplifts me and my thoughts and helps me to know better how to treat my fellow man.

I am not downing your magazine. It is not a bad magazine—it's just not spiritual enough for my needs.

May the Lord bless you and let you help those who can be helped by your magazines. God knows you can't please everyone, so please excuse me if I wasn't satisfied.

Vernie Smith
Edinboro, PA

P.O. Box Z, Mobile, AL 36616

The editorial policy and purpose of *New Wine* are (1) to proclaim the gospel of the Kingdom of God to all nations, (2) to work with all Christian ministries for the maturity and unity of His Church, (3) thus making ready a people prepared for the coming of the Lord. We recognize that, according to the Scriptures, God uses men given as ministries to build His Church in the earth. However, the basis of our relationship is not primarily commitment to human personalities, but to Jesus Christ as Head, to the Holy Scriptures as the ultimate standard by which all revelation and practice is to be judged and to God's purpose for His people in the earth at this time, as interpreted by the Holy Spirit. *New Wine* is a non-subscription magazine

supported by the voluntary contributions of those who believe in its mission. All gifts are tax-deductible. A tax-deductible receipt for contributions is available at year-end upon request. *New Wine Magazine* is under the supervision of an editorial board which meets several times each year to provide direction and oversight. The board consists of Don Basham, Ern Baxter, Bob Mumford, Derek Prince and Charles Simpson, who receive no remuneration for their service on the board. Please use the form found in this magazine to request *New Wine*, for address changes and contributions. All foreign contributions or payments should be made in the form of a check for U.S. dollars drawn on a U.S. bank or International Money Order for U.S. dollars.

SECULAR HUMANISM

Man Striving to Be God

by R.J. Rushdoony, Robert Grant, Bob Sutton,
Howard Carter and Ern Baxter

Humanism, man's attempt to rule his own destiny apart from God, is today the predominant "religion" of our society. It brings with it permissive and self-centered values that affect our schools, government, homes and churches.

New Wine's new book, *SECULAR HUMANISM: MAN STRIVING TO BE GOD*, clearly traces the development of humanism throughout history, exposing its motivating force and contrasting its principles with the clear teaching of the Word of God.

SECULAR HUMANISM: MAN STRIVING TO BE GOD will help you stand against this ancient and formidable foe.

SECULAR HUMANISM

Man Striving to Be God



Ern Baxter, Howard Carter,
Robert Grant, R. J. Rushdoony,
Bob Sutton

Inside this book . . .

The major political confrontation in the 1980's will not be between liberals and conservatives, socialists and antisocialists, but between Christianity and humanism. —Howard Carter

The humanists are stating that there is no authority above man. This amounts to a spiritual overthrow of the government of God. —Bob Sutton

Simply stated, humanistic philosophy is a system of thought that says, "Man's personal fulfillment and his well-being are the highest goal and justify the highest cost." —Robert Grant

It is fallacious to consider the struggle between scheming humanists and God the Supreme as a contest between equals. . . . God's will and government are ultimate. —Ern Baxter