

Magazine New Wine

Inside
Lebanon, Part II

October 1982

Oh, come, let us
worship and
bow down; let
us kneel before the
Lord our maker.

For He is our
God, and we are the
people of His pasture,
and the sheep of His
hands.

psalm 95:6-7

WORSHIP
A Way of Life

Editorial

As I reflect upon the significance of worship and the effects it can have upon our lives, I am reminded of one night a few



Dick Leggatt
Editor

years back when God lifted me through worship out of a difficult time. It was the end of an exacting summer in which deadlines, adjustments and travel had taken their toll on me. I was tired physically; but even worse, I was tired spiritually, virtually depleted of any desire to pray, sing or hear God's word. I had *had* it.

What made matters worse was that our family had just made a long and wearing journey to attend a significant conference in a northern city. As I dressed for the first night's meeting, I found myself thinking: "I'm sorry, Lord, but I'm just in no shape to worship You tonight. I'm just going to stand there during the song service and keep my mouth shut." I had made up my mind.

As we entered the hall and sat down just before the meeting began, a few thousand people were singing songs unfamiliar to me, further reinforcing my resolve not to join in. But there was a quality to the worship that began to penetrate slightly the "crust" over my spirit, uncovering a faint flicker of life inside me.

Even so, by the time the song leader began the service, I was still determined to sit in silence, lagging behind while others in the hall entered into the worship. As I heard them voicing their love and adoration for the Lord, I sensed myself longing inside to join in as I would have in normal circumstances.

Finally, as the Holy Spirit beckoned me through the beautiful lyrics and music of the songs, it was as if the first log in my log-jammed spirit gave way, allowing the pent-up water to rush out and sweep the rest of the barrier away. In a choked whisper, I apologized to the Lord for my obstinacy, and stood to my feet, raising my hands in worship and joining those around me in singing, "I call out to you, my Father; I call out to you with all my heart."

Looking back, that break-

through in worship helped open me up to the broader scope of God's purposes for that weekend, a time which turned out to be one of the more significant and pivotal occasions in my life. Who knows what I may have missed by remaining stubbornly silent in my seat?

Through this and other opportunities, I have come to see that worship puts us in touch with God and His plans for us in a way that nothing else does. That's why it's so crucial that we cultivate the ability to worship and make it a priority in our lives.

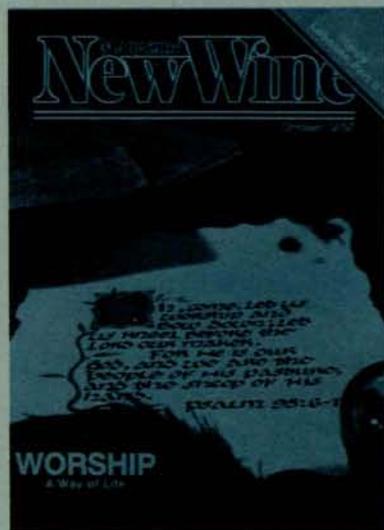
In this issue of *New Wine*, we examine the tremendous importance of worship, providing definition and scriptural background through the insights of Ern Baxter and John Kelly. Our "Forum" features Joseph Garlington and Gary Browning, who add to our understanding of worship's purpose and significance by drawing from their many personal experiences in leading individuals and congregations into God's presence. In addition, Pete Sanchez and Everett (Terry) Fullam share their personal stories of how God worked in their lives to make them receptive to all He had in store for them.

Perhaps as you receive this issue on worship, you find yourself feeling the same way I felt the first night of that conference: discouraged, depleted and tired in spirit. If you are, I want to encourage you right now to explore fully what these men have to say. But please don't stop there. Go one step further by spending some time in worship and prayer to get in touch with the Lord. As you approach Him in adoration, you too will sense the logjam inside of you breaking up, making you receptive to all that He has planned for you. If this month's magazine helps prepare you for that kind of release, then we will consider our hopes for the issue fulfilled.

This Month

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WORSHIP



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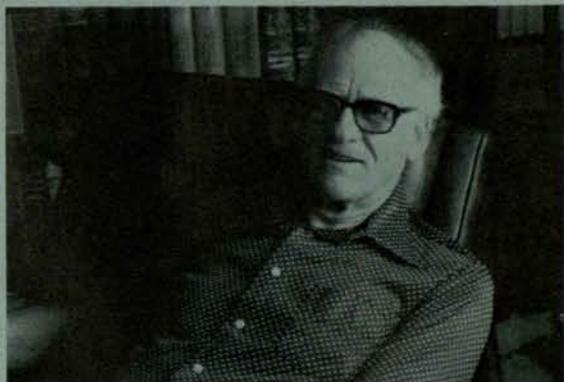
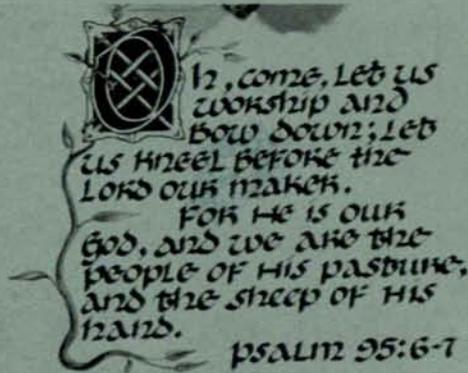
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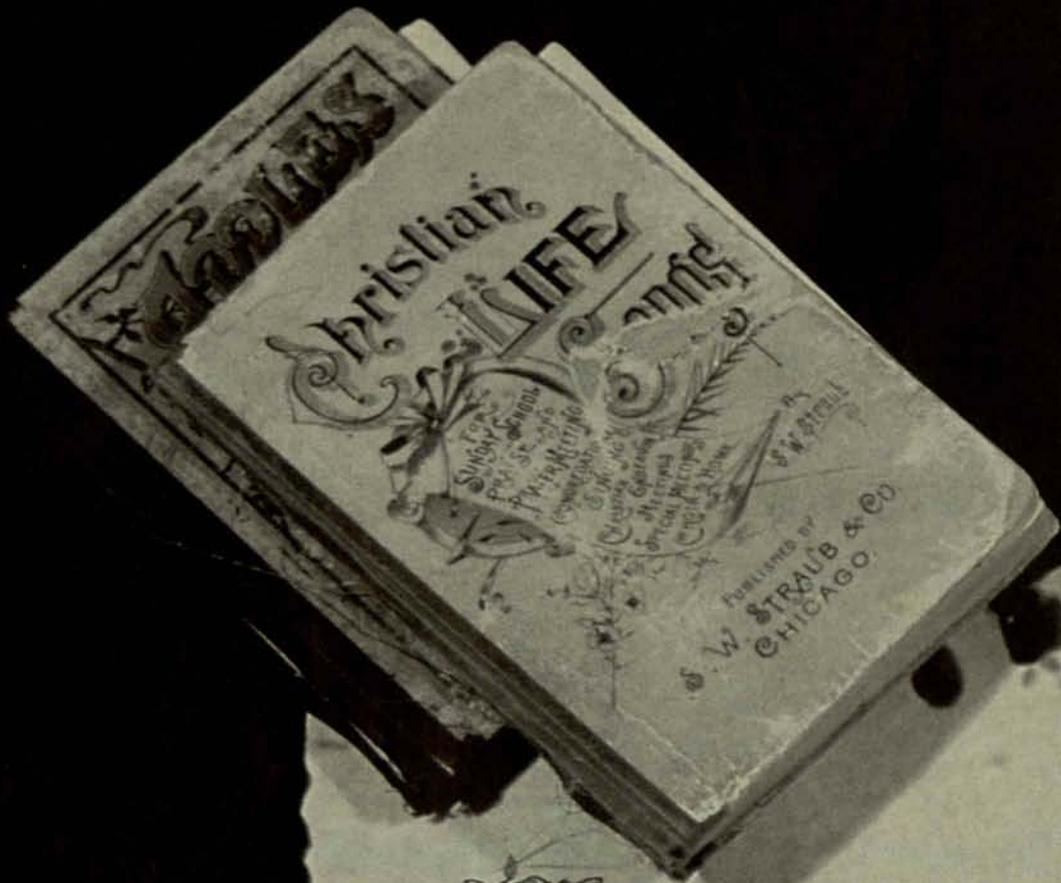
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bow down; let
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For he is our
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hand.

psalm 95:6-7



"If You Would Hear His Voice . . ."

A meditation on the ninety-fifth psalm by John Kelly

Worship is at the heart of the Christian life. Jesus' response to Satan's temptation in the wilderness—"Worship the Lord your God, and serve Him only"—suggests that if worship is primary in our lives, our service will flow naturally from it. In fact, we cannot divorce our service from our worship. The depth of our commitment in service depends to a great extent on the breadth of the vision of God we gain in worship.

If worship is so critical to the life of the Church, we would do well to search the Scriptures to understand it better. One of the clearest pictures of worship in the Bible is found in the book of Psalms. I personally consider Psalm 95 to be the model psalm in this respect and I believe that a close

look at it will help us to understand better the psalmist's approach to worship.

In reading this passage we find that it consists of three progressive stages which we can picture in terms of three different physical postures of the worshiper toward God. The psalmist speaks of God's people first giving thanksgiving and praise; then prostrating themselves before Him in worship; and finally, inclining their ears to Him in silence to hear Him speaking.

Thanksgiving and Praise

The first stage, thanksgiving and praise, is the door into worship. The psalmist says:

Oh come, let us sing for joy to the Lord; let us shout joyfully

to the rock of our salvation. Let us come before His presence with thanksgiving; let us shout joyfully to Him with psalms. For the Lord is a great God, and a great King above all gods, in whose hand are the depths of the earth; the peaks of the mountains are His also. The sea is His, for it was He who made it; and His hands formed the dry land (vv. 1-5 NAS).

Our journey into God's presence begins here. This stage is rep-



John Kelly is a medical doctor and a leader in an interdenominational Christian fellowship in Bangor, Northern Ireland. John and his wife, Barbara, reside with their daughter in Bangor.

resented by an upright posture, which is necessary to such joyous activities as singing, shouting and playing musical instruments. It is an initial approach to God that includes four elements I like to call the "Four E's."

The first of the "Four E's" of thanksgiving and praise is *encouragement*. In verses 1-5 the people are not speaking to God; they are speaking to one another: "Oh come, let us sing for joy to the Lord, let us come into His presence with thanksgiving." The people are encouraging one another to approach God, and this is an important part of worship. Not everyone feels like worshipping God when we come together, so we need to encourage one another to praise and worship.

The second element is *exhortation*. We should not simply *encourage* people to worship; we should *exhort* them, saying, "Come on, let's worship! Let's thank Him; let's make a joyful noise!" Worship is not just a nice idea—it is

an important priority for God's people.

The third part of praise and thanksgiving, I believe, is a sense of *excitement*. We have to be excited before we can "make a joyful noise," and God desires us to be excited about worshipping Him.

The fourth element in thanksgiving and praise is what I call *explanation*. When we come into God's presence to worship Him, often we find that other concerns take our attention and become distractions to us, hindering our worship. In order to bring our hearts into a place of worship, we need to set our minds on thoughts that will help us to worship.

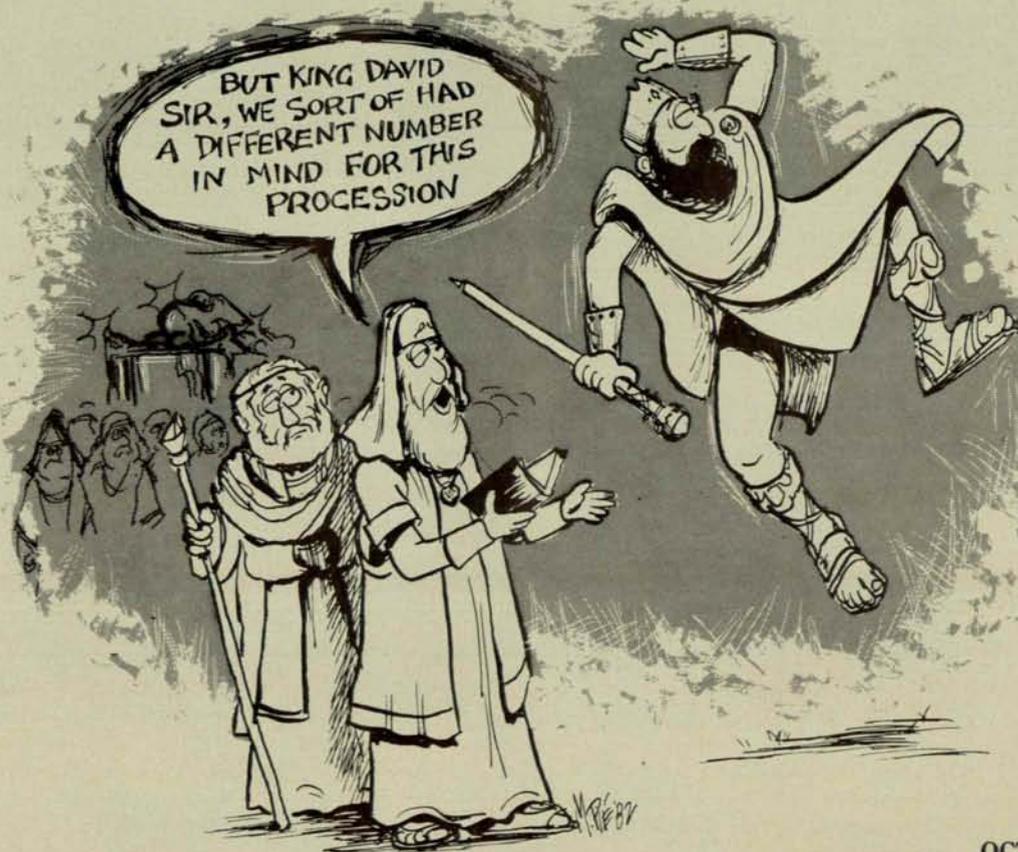
This is what the worshipers in Psalm 95 do. They dwell on the attributes and mighty acts of God that inspire them to worship Him—in other words, they explain to themselves why He is worthy of praise. If God is "a great King above all gods," and all the earth belongs to Him, then He is certainly worthy to be worshiped.

Because we sometimes find it difficult to come before God in an attitude of deep worship, thanksgiving and praise are usually the easiest place to begin. We can always think of something to be thankful for, no matter how bad things are, no matter how bad we feel. And as we come into God's presence by thanking Him for what He has done for us, soon we will not only thank God for what He has *done*; we will praise Him for who He *is*—and that will lead us into the second stage of our approach to Him, worship.

Genuine Worship

In verses six and seven of Psalm 95 we read about the second stage, what I call the stage of genuine *worship*:

Come, let us worship and bow down; let us kneel before the Lord our Maker. For He is our God, and we are the people of His pasture, and the sheep of His hand (vv. 6-7a NAS).



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In the Old Testament the word "worship" meant to be prostrate before the Lord. While the posture in the first five verses of the psalm is an upright one—with the people on their feet praising God and probably banging tambourines and blowing trumpets—this second posture is one of prostration.

The change in posture indicates a change in mood. This is a more awesome, yet more intimate, stage in our approach to the Lord. Here the psalmist is not talking only about the great, almighty God who possesses heaven and earth—he is talking about God who is our Maker, our Father, the One who cares for us. This realization moves us into a deeper, more personal communion with the Lord.

Often we fail to realize that it is possible to approach God with thanksgiving and praise, and yet never truly enter into worship. In the place of genuine worship God Himself begins to fill our vision until everything and everyone else fades from sight. During praise and thanksgiving we are conscious of one another, encouraging each other into God's presence, but in true worship, those

around us begin to move into the background as God Himself becomes the total focus of our hearts and minds.

Many factors are involved in our ability to enter into worship. First, we must be confident that Christ, by His blood, has gained access for us into the Father's presence. Second, we must approach God with singleness of heart, having the sole purpose of worshiping Him. Third, we must come with a conscience cleansed by a desire to live a holy life. And finally, we should approach God with the expectation that He will, indeed, meet us in our worship.

Above all we must realize that it is impossible to worship apart from the Holy Spirit. His ministry is to lead us into an experience of the reality of God, and His great desire is to bring us deeper and

He is—although these are important parts of our approach to Him. The goal of worship is to be silent before Him and to have an ear that will hear His voice.

Inclining our ear is not just a matter of saying, "Well, God, if You want to speak to me, I'm ready to hear." We must set ourselves apart from all distractions and listen carefully for God's spoken word. The psalmist says, "Today if you hear His voice . . ." We need to hear, not yesterday's word, nor the word given us a week or a month ago, but rather the word God is speaking *today*. This is a living word from God that creates obedient faith in our hearts. The ultimate goal of worship is a heart that is receptive and sensitive to His living word, a heart that is willing to be obedient.

The ultimate goal of worship is a heart that is receptive and sensitive to God.

deeper into worship.

The Goal of Worship

Finally we move from worship into the third and final stage, the goal of worship: a *listening silence*. The psalmist says:

Do not harden your hearts, as at Meribah, as in the day of Massah in the wilderness; When your fathers tested Me, they tried Me, though they had seen My work (vv. 7b-8 NAS).

Our posture in the listening stage is one in which our ear is inclined to hear God speak. This, I believe, is the primary goal of worship. We are not just to thank or praise the Lord, nor just to appreciate His presence and adore Him for who

So the three stages of our approach to God follow an important progression. Our first posture is upright, praising and thanking the Lord; the second is prostrate before Him in worship; and the third is with our ear inclined, silent before our God. Thanksgiving and praise lift us up and carry us into the presence of God, where we become conscious of His presence and worship Him until we are finally moved to the silence of a listening ear.

The Consequence of Worship

The remaining verses of Psalm 95 contrast the right attitude of worship with the wrong one. The psalmist tells how God's people refused to incline their ears to Him:

For forty years I loathed that generation, and said they are a people who err in their heart, and they do not know My ways. Therefore I swore in My anger, truly they shall not enter into My rest (vv. 9-11 NAS).

We should note that even though the children of Israel had the tabernacle all those years in the wilderness—even though they practiced the prescribed ceremonies and rituals—God knew they erred in their hearts. The Israelites outwardly praised God, and they had all the appearances of an obedient people. But evidently they never truly worshiped, because when God's word came to them, they would not listen—they hardened their hearts. God's words did not penetrate all the outward trappings of their religious activity.

The Lord's response to Israel's disobedience was, "They shall not

enter into My rest." We find God's rest when we have experienced God's provision. For that reason the land of Canaan, the place of His provision, was to have been the place of His rest for the Israelites. But the psalmist implies here that God's rest and provision were denied to Israel in the wilderness because the people failed to listen to God.

The same principle is still true today. The *goal* of worship is to have a hearing ear and a believing heart in God's presence, and the *consequence* of worship is to enter into God's rest and provision. When the Lord's people come together to worship and praise Him, His desire is that they hear from Him and return home an obedient people more fully rooted in His rest and provision than when they came.

This truth is important for all of us to realize. When we are constantly under pressure from the de-

mands of everyday life, the danger for us is that we often look to the wrong source for provision—ourselves—instead of looking to God in worship, and entering His rest. I personally believe that the secret of a successful Sabbath—and the secret of a restful way of life—is an attitude of worship that focuses on Him.

Whenever the children of Israel went astray, the trouble, it seems, began in their life of worship—they would begin to go after other gods. And when they went wrong in their worship, they inevitably went wrong in all the other areas of their lives. This is true of God's people today as well, and I think we can safely say that if we can worship rightly, then we will be able to live the whole of our lives rightly. By worshiping in the way God desires, we will learn to hear His voice, to enter His rest and to live a life that is pleasing to Him. ▼

Maybe The Problem's Not You!!!

We are all aware that God wants us to conquer our problems and "work out our own salvation in fear and trembling." **But sometimes** when you've given all you've got to overcome your problems, but they keep overcoming you, maybe the problem's not you—or yours.

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OW? DID YOU KNOW? DID YOU KNOW? DID YOU KNOW? DID YOU KNOW?

Did You Know?

Back in November of last year we changed the format of "The Word" feature. Instead of scripture texts dealing with the theme of the issue, we began a comprehensive study of biblical teaching with individual readings for each day of the year. Our readers' response to the new approach has been overwhelmingly favorable, so we thought you'd like to know more about why we made the change.

We are convinced that certain fundamentals of the faith need to be understood and received by every believer. A systematic presentation of biblical teaching about the nature of God, the nature of man and the history of redemption can be a useful tool for gaining a clear overview of Christian doctrine. In order to present a complete study over the course of a year, the calendar has been divided into three four-month segments, each corresponding to an important aspect of doctrine:

- 1) the history of redemption; 2) the person and work of the Holy Spirit; and 3) the hope of a glorious Church.

Redemption

The year begins with a study of redemption. This includes the doctrine of the nature of God, the nature of man, and the person and work of Jesus Christ. In January we will study God as the holy, merciful Creator and Father of all. During February we will study the creation and fall of man. Our March and April studies will conclude the trimester by examining the person and work of Jesus.

The Holy Spirit

For the next four-month period we will focus on the Holy Spirit and His work in our lives. In May we will study the types or symbols of the Holy Spirit used in Scripture. During June we will concentrate on the Holy Spirit's activity throughout history. Our July study will examine the Spirit's work to establish and extend the kingdom of God on earth, and August will conclude this trimester with a study of the fruit of righteousness produced by the Spirit in the life of the believer.

The Church

The last trimester of the calendar involves a four-month study of the Church—the highest revelation of God's purpose to the world. The Church came into being through the labor pains of Calvary and the advent of the Holy Spirit from the throne of the risen Christ with the Father. Through the Church, God's wisdom is publicly displayed to all the principalities and powers. It is the manifest glory of the Father, Son and Holy Spirit.

If this view of the Church is somewhat different from our traditional one, we may need to trade in our tradition for a scriptural perspective. Our hope is that the Bible study of this trimester will help us do just that.

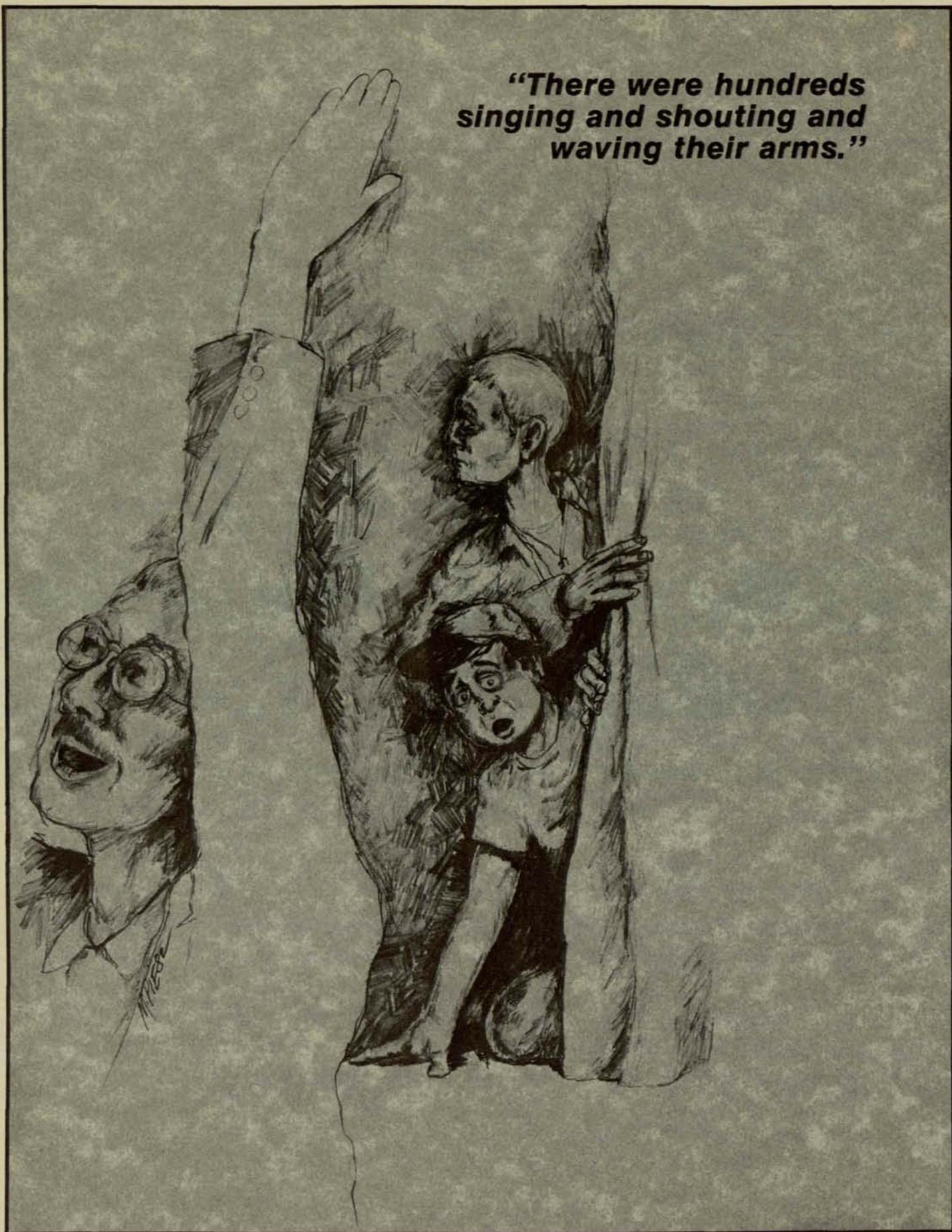
The outline for the study of the Church is taken from the Nicene Creed, which says, "I believe in one holy, catholic (universal) and apostolic church." Each month we examine one of the four aspects of this statement: The Church is *one* (September); it is called to *holiness* (October); it is *worldwide* in its scope (November); and it is *apostolic* in its authority (December).

A Rich Heritage

In January the study begins once more. Through these Bible readings, each year the people of God can relive salvation history, from "In the beginning" to "Come quickly, Lord Jesus." From the first day of creation to the glorious convocation of the saints on Zion with the Lord of the Church, the story of redemption can be told to our children. They in turn can tell their children, and throughout the generations we can preserve the rich Christian heritage that has been handed down to us in the Bible.

Our hope is that "The Word" will be a study of lasting benefit to you and your family. We thought you'd like to know. ♥

**"There were hundreds
singing and shouting and
waving their arms."**



How Could This Be of God?

by Everett Fullam

I was raised in a home that was centered in Jesus Christ. The Bible characters of the Old and New Testament were my childhood companions. My parents took it as their solemn responsibility to teach their children the Scriptures—whether we understood them or not. Somehow they believed that if they could hide the Word of God in our hearts it would give the Holy Spirit something to work on in later years. As we grew we were expected to memorize a great deal of scripture, one scripture verse each day for fifteen years. If we did not recite our scripture we did not eat the evening meal.

Yet with all that background I would have to say that the phrase “baptism with the Holy Spirit” was not part of our spiritual vocabulary. There was a small group of people in the city where I grew up who talked a lot about the Holy Spirit. But we had nothing to do with them. We never entered their church, and as far as I know they never entered ours. One summer Sunday my older brother and I went out to see their pentecostal camp meeting. I could not believe my eyes. There were hundreds singing and shouting, like I had never heard, and waving their arms. My brother and I watched the spectacle for a long time and concluded this could not be of God. I

share this incident because very early in my life I formed a strong prejudice against anything even remotely associated with the word “pentecostal.”

When I finished high school I went to the Eastman School of Music in Rochester, New York. At the same time I became organist and choir director of a large Methodist church. One day the pastor of that church gave me an old book, *The Deepest Experiences of Famous Christians*. When I began to read it, something gripped me. I read, with fascinated enjoyment and a deep, deep moving within my spirit, the testimonies of people God had used to change history. All of these people described a moment when they came into a realization of the power of the Christian experience. God used that book to awaken in me a tremendous thirst for a deeper touch of God in my life.

I knew there were certain things in my life not pleasing to God. I felt utterly powerless in the face of certain temptations and sins. The moment came when I decided I had to do something about it. I went up to my room one evening, locked the door, pulled down the shades and said, “Lord, tonight is the night. I am going to get down on my knees and stay there, praying, until you give me what I need.”

That was a very remarkable

prayer for me to utter because even though I was young I had already served in many ways as an advisor to the Almighty. Rarely had I prayed without giving explicit directions on how and when the prayer should be answered. I offered much useful advice to the Lord God about the running of the universe, most of which He ignored. That night, however, I didn't tell God what to do. I just prayed all night long.

In the morning I still had not received what I needed. I told the Lord then that if He wasn't happy with me it was not my fault. It was His. I decided to put it all out of my mind. I knew my life was much less than God wanted it to be, but I didn't know what to do about it.

In the months and years that followed, I left the school of music (just prior to graduation) to pursue a degree in philosophy. To that I added psychology, theology and biblical studies, until I was educated way beyond my intelligence. But you can't stay in school forever. So I left the groves of academe and accepted a teaching position at a college in

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Rhode Island. I also became organist and choirmaster of an Episcopal church near campus.

One day the rector, having a prior commitment, asked if my wife and I would help an Episcopal priest, the Rev. Dennis Bennett, who was going to speak in the city that night. We agreed, not only to be helpful but also because we were curious about reports that this Fr. Bennett had experienced something called the baptism of the Holy Spirit.

At the meeting, Fr. Bennett spoke simply of his own experience of being baptized in the Holy Spirit through the testi-

mony, support and prayer of two parishioners. At the end he said if anyone wanted to be baptized in the Holy Spirit he would pray with us in a suite of hotel rooms upstairs. He promised that we would be baptized in the Holy Spirit the Episcopalian way. I liked that because it meant decently and in order.

About thirty-five of us gathered together. Fr. Bennett said he would lay hands on us and pray but we should know he was merely following the example of the apostles. Jesus Himself was the baptizer in the Holy Spirit. Then he said, "After I pray with

you I am going to ask you to turn to the Lord with your whole heart and praise Him, but not in English."

You cannot imagine how that sounded to me. Speaking in tongues was for me like swinging from a chandelier. All I could imagine was that the next day I would suddenly stand up on the organ bench at St. Mark's and pray in tongues or be seized by the Holy Spirit while walking down Main Street. Someone would lock me up.

I raised my hand. "Fr. Bennett, I'm certainly interested in what you're calling the baptism in

Homespun by Dick Leggatt

During a time of worship at a conference our family attended recently, we were all standing together in a row: my wife, Cindi, holding Elizabeth (2 months); Ben, our five-year old, right beside me; then Joshua (7 years old) and Tuffer (10) down the line. Although we were only about fifteen minutes into the meeting, Ben was already tugging at my coat. Tired of standing, he wanted me to hold him.

Just as I lifted him up, the worship leader began a lively chorus from Isaiah. Just for fun, I started jostling Ben in rhythm with the music, and he began to laugh. But in between giggles, I heard Ben's tiny, high-pitched voice carrying the melody of the chorus—"The trees of the field will clap their hands."

Of all our boys, Ben had been the most reticent to enter into worship. Whenever our family of six had gathered together informally to sing and pray, Ben would be more reluctant than the other boys had been at his age. He would clam up during our singing or cry when it came "his turn" to pray. At best he could only pray and sing shyly in inaudible whispers. At such times, Cindi and I had tried to encourage him firmly without making an issue out of his reluctance in front of the other kids. Nevertheless, it *had* become a concern and a frustration to us.

So to have Ben there in my arms, giggling and singing happily, "You shall go out with joy, and be led forth in peace," was deeply gratifying. But the best was yet to come.

As the worship continued the leader chose a slower song which began with the words: "I love you, Lord, and I lift my voice, to worship you—O my soul, rejoice." Once again I heard Ben's little soprano voice join in as I held him with his head on my shoulder: "Take joy, my King, in what you hear. Let it be a sweet, sweet sound in your ear."

Inside of me, my heart was melting and swelling simultaneously as the "sweet, sweet sound" of Ben's worship filled my ear. What I was hearing was what God hears each time we worship Him, and what I was feeling as a father, hearing my own son's tiny voice in my ear, was exactly what our Father feels when we lean our head on His shoulder and sing as Ben did.

Something has changed in Ben—something which has enabled him to break forth into worship and sing to the Lord. Just as exciting is the fact that something has changed in me as well. Never again will I be able to sing that worship song without remembering Ben's "sweet, sweet sound," and how it touched his father's heart.

the Holy Spirit, but frankly I'm not too much interested in this tongues business."

He smiled. He just smiled! Then he said, "I can't help it. It often comes with the package."

When Fr. Bennett finally came to pray with me, he said, "Lord Jesus, baptize this your very fearful servant with the Holy Spirit." I did not hear any rushing wind nor see any flaming tongues of fire. I did not have any form of flushing feeling. I look upon that as the grace of God, however, for if I had felt anything I would have jumped up and run away.

Then Fr. Bennett leaned down as I knelt there and said, "I want you to praise God in tongues." It was the closest I have ever come to cardiac arrest. And then the picture came to mind of my young son trying to speak and the joy I experienced with every syllable he uttered. Was God like that?

I opened my mouth and to my astonishment there sprang from

my lips what seemed to be a completely articulate language that I had never spoken before. It was not compulsive; it flowed. I could slow it down. I could stop it. I could start it.

I began to believe.

In the days that followed everything was different. I found myself able to accomplish three times as much with half the energy. I began to see the Lord bless my life in a way I had never experienced before. Even my dreams changed. I would not want to create the impression that it was instant maturity from that moment on. That would not be true. But just as I knew when I went up those stairs that I was not baptized in the Spirit, when I came down the steps I knew I was. I have never doubted it from that moment to this. I discovered where the source of power for the Christian life really is.

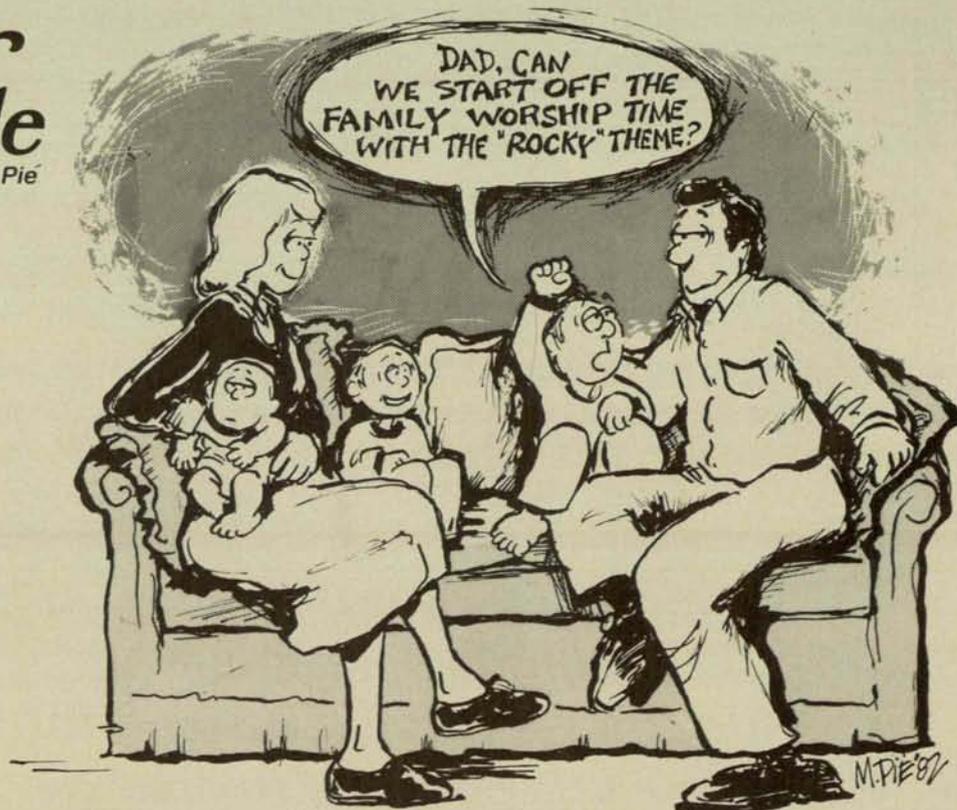
Some years ago our neighbor bought his wife a dryer for Christmas. She was so thrilled to get it

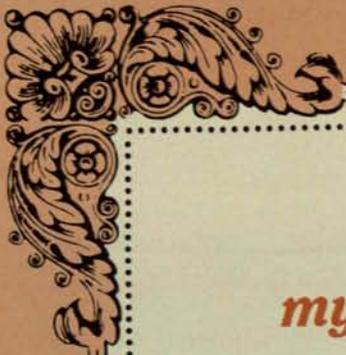
that she did not mind when it seemed her clothes took twice as long to dry as those of her friends. Some months later they were preparing to move. An electrician came to unhook all the electrical appliances. When he came to the dryer he showed her it had two electrical terminals. Only one had been connected. There was power there but not the full power it could have had.

That is how I once was. I belonged to the Lord Jesus even as a small child, but it was as though I was only partially connected. The fullness of power to accomplish the purpose of God in my life did not become a reality until the night we prayed to be baptized in His Holy Spirit. ▼

the lighter Side

by Mark Pie





My Father's Heart

*Quite unskillfully
and rather haltingly
my songs are worked in me
part by part*

*and oh so carefully
and very prayerfully
I sing my way into
my Father's heart.*

*For there I don't feel
awkward or ashamed
for the way I sound
when I sing and play*

*but in my spirit I know
that He's reposed
enjoying simple songs
that my heart composed.*

*And so I sing
before the loving face
of the One who's covered my life
with His grace*

*and I wrap my love up in
a simple song for Him
and hope it finds its way into
my Father's heart.*

Shari Gundlach

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Tape of the Month

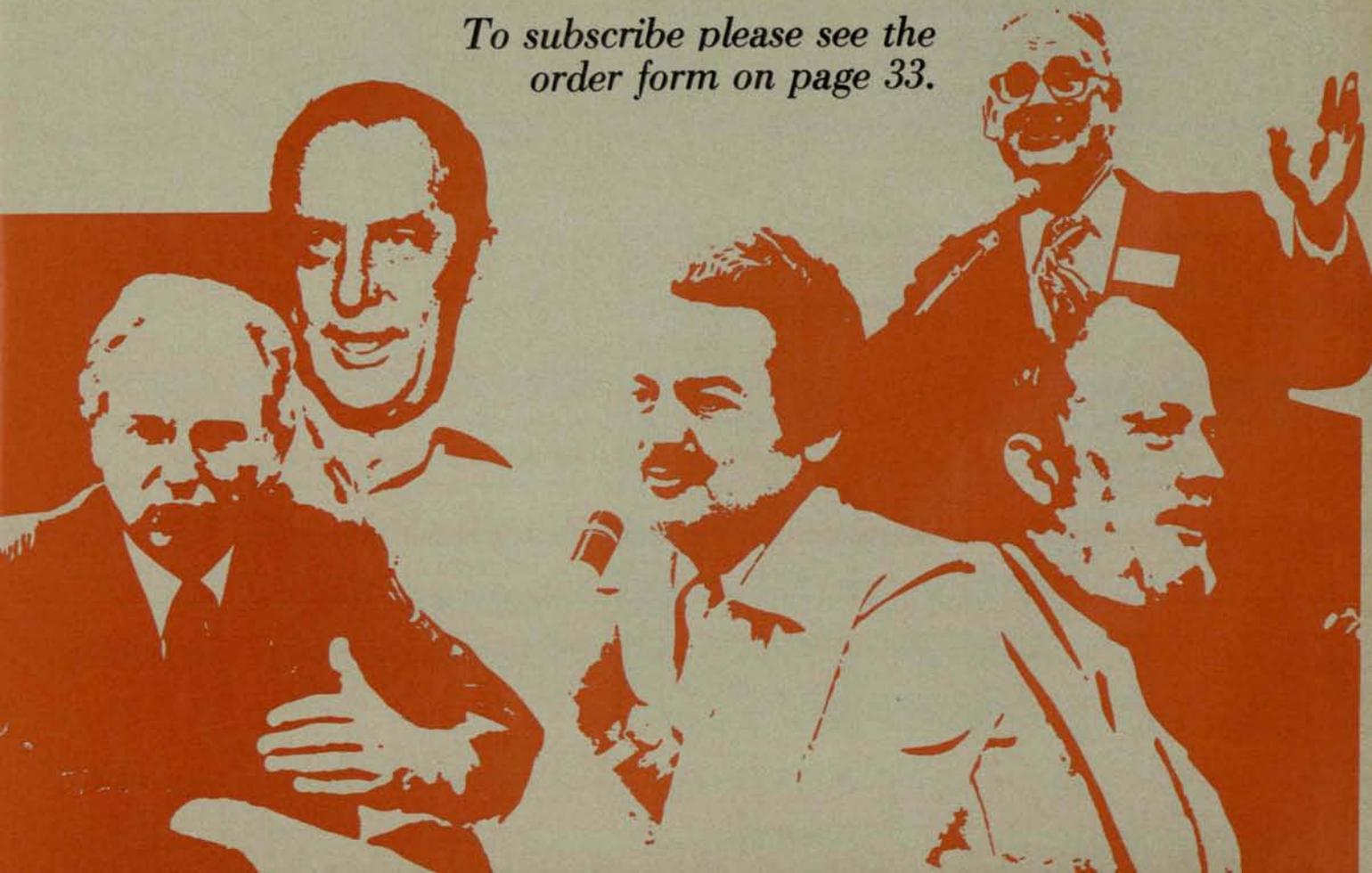
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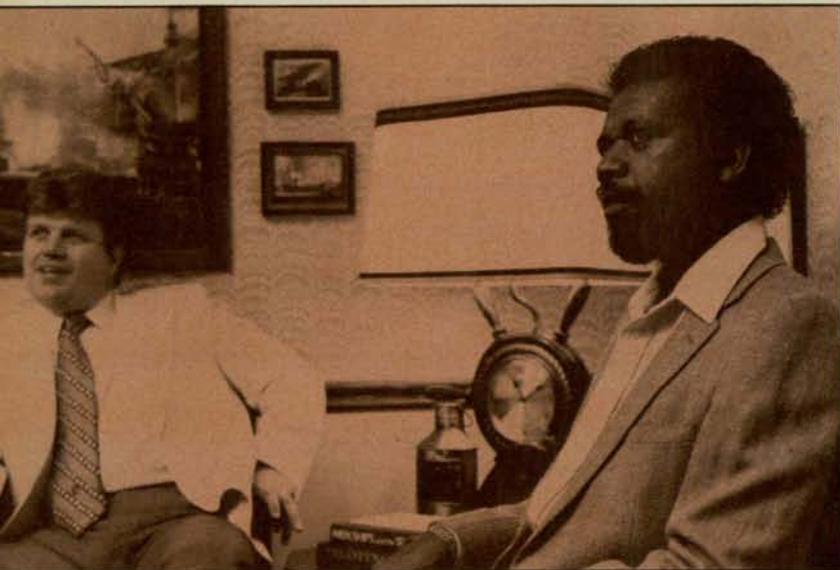
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FORUM FORUM FORUM FORUM FORUM FORUM

This month the questions in "Forum" are answered by two men who are well known for their skill in leading congregations in worship. Joseph Garlington, a pastor in Mobile, Alabama, has shared his teaching and musical gifts with congregations around the world. Gary Browning, a pastor in Atlanta, Georgia, is also familiar to many of us as a frequent worship leader at conferences and other gatherings throughout the United States.

Joseph Garlington and Gary Browning



New Wine: Why do you think it is important for us to worship?

Joseph Garlington: When a man is worshipping, he has found his original purpose as a creature, just as the Westminster Confession tells us: "Man's chief end is to glorify God." The elders in Revelation 4:11 said, "Thou hast created all things, and *for thy pleasure* they are and were created." I believe God derives His greatest pleasure from us when we worship Him. In fact, according to Jesus' words in John 4:23, the Father is actively *seeking* true worshipers who will worship Him in spirit and in truth. Ultimately, man finds his true reason for existing when he worships God.

Gary Browning: I think worship also has a subjective effect on us. When we magnify God, we view the circumstances around us differently. When we focus on all the greatness and goodness of God, it lifts us out of our surroundings and gives us an eternal perspective and a view into the heavenly realm. That perspective helps us to deal with our circumstances more objectively, because it shows us reality from God's perspective.

JG: That's right. To me, worship is getting into the throne room, the presence of the Lord. And if you get into the presence of the Lord, no matter what your circumstances are, you're going to be changed.

Paul said in 2 Corinthians 3:18 that as we behold His likeness, we're changed from glory to glory. I believe worship will do that for us. Like the woman who had the issue of blood, if we can just get close enough to touch Him, something will happen to us. When we get close to Him in worship, something happens to us, whether we are conscious of it or not, that will result in eternal benefit to us.

GB: I believe a word of caution is necessary here, however. If we approach worship merely as a means to an end, we may hinder the freedom of the Holy Spirit to work in us. But when our primary goal is to meet God, the Spirit is free to minister to us in a number of ways.

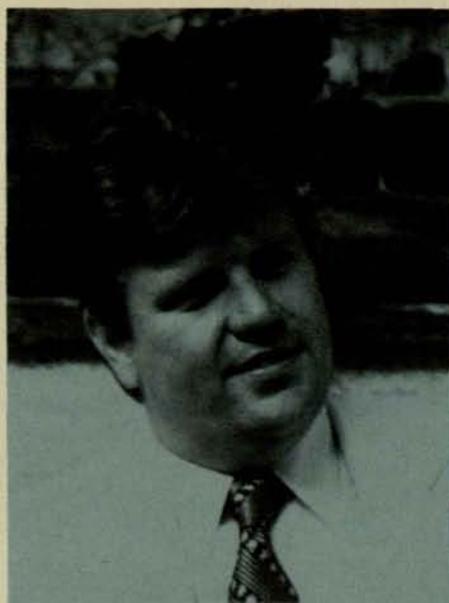
NW: *Have you experienced times of worship when the Holy Spirit began to minister to people's needs?*

JG: Yes, I have. The times when I've seen God move sovereignly on His people during worship have always been when the Holy Spirit senses that we don't have an "agenda." In other words, there is a sense among the people that all that's important to us is to worship, and have the Lord show up and be pleased. Then if He wants us to go on with the ministry of the word or whatever else we have planned, we will. But it's like following the wind of the Spirit—you have to want what He wants.

I've been in situations where we've worshiped the Lord and spent some time praying, when a prophetic word came: "Ask me what you desire; ask me for the thing that is closest to your heart." I remember one woman on such an occasion asking the Lord to give her husband salvation. In seven days, he had an experience that brought him to the Lord. I've been in other situations as well where the attitude of the people was right, and as we began to worship in that setting, healings took place.

GB: I think that *whenever* we have a time of corporate worship, God is at work. But one particular example I recall is a meeting we had here in Atlanta at the beginning of this year. We were worshiping God, and the presence of the Lord was there. A man who was a visitor from another church came forward and told one of the leaders that he believed he had a word of knowledge. He was not personally familiar with our people at all, but he said he believed God had told him that one of the couples in the church had been desiring to have a child for a number of years, yet still were without children. In addition he said that God had told him they would bear a child soon. We invited him to say that publicly, so he stood before the people and did so.

Suddenly one couple present began to weep,



because they knew the word was for them. Within two months after that event, that same couple told the church publicly that they had been desiring children for several years, and they were now finally expecting a child. So out of a setting of worship, God brought forth a word of knowledge and a miracle that caused great rejoicing in all of our people and increased their faith in God. I think that is one good example of what can happen during worship.

JG: I would add that if we look closely at the miracles in the New Testament, we find that almost inevitably the response such wonders evoked from the onlookers was worship—the people gave glory to God. It can be a cycle in which worship leads to miracles and miracles to further worship.

GB: My experience has been that worship can also be a part of evangelism. That may sound strange, but many times when I'm trying to lead a person into a commitment to the Lord for salvation I simply lead them into a meeting where people are worshiping God. The effect on people can be powerful; often they come to know the Lord personally through the experience. If we can bring people who are out of touch with God into His presence through the worship of the Church, I think it can have fruitful and evangelistic results in their lives.

NW: *What place should worship occupy in our private lives?*

GB: I believe that times of private worship are critically important, and such times are not necessarily just a matter of carving out thirty minutes in the morning. That's valuable, of course,

Just Around the Corner

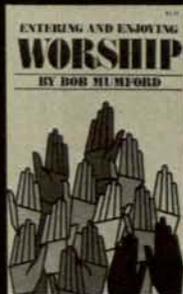
Heritage

Next month in *New Wine*

but worship in the broader sense is a matter of being conscious of God throughout the day. We have found that when several of us are together—for example riding in the car—someone will inevitably begin a worship song. Often even when I'm by myself, I begin to sing some song that gives glory to God. Worship has become a part of our lives in such a way that we are learning to walk throughout each day in a worshipful attitude. God is never far away, and it's as though we can live in a consciousness of His presence all the time because of our worship. Of course, this is an ideal we haven't yet reached, but we want to move in that direction. A personal life-style of worship is vital to the Christian walk.

JG: I am reminded of the scripture that says that our bodies are the temple of the living God and the song lyrics, "Let the temple be filled with His glory, let the courts be filled with His praise." What is important to the Church corporately is important to the individual believer, and I think we need to let our personal "temples" be filled with worship. For Christians, worship must be a priority.

NW: *What are some brief, practical tips for approaching times of private worship?*



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"I really thank the Lord and Bob Mumford for this warm and urgently needed study of the differences between PRAISE and WORSHIP. Many Christians today are learning about praise and that's wonderful. . . . But praise isn't necessarily worship, and Bob has helped me to see the difference. And that difference is enriching my understanding of my Lord, deepening my relationship with Him, making my prayer life more honest. . . ."

—Pat Boone

"Once we come to an understanding that our worship brings God pleasure, and we come to know Him in a more intimate relationship, we find ourselves saying, 'God, I don't want to just worship you once in a while, I want to become a worshiper.' When God hears that cry, He goes to work to accomplish the request."

—Bob Mumford

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JG: First of all, I'd say that it's always easier to enter a time of worship when I've been sensitive to God all day. Second, one of the things that has helped me is a prayer plan that begins with adoration, then continues with thanksgiving, confession, intercession and petition. I like to begin my time in God's presence with adoration. Often I use certain psalms in the Bible which lend themselves to worship, especially those which exalt the sovereignty of God and the lordship of Christ. It seems to me that we must focus on the sovereignty of God in order to enter into worship. It's also important to use a psalm or song that expresses where we find ourselves spiritually at a particular time.

I once heard Kathryn Kuhlman say, "If you only have ten minutes to spend with the Lord, spend the first eight minutes in worship. Then if you have something you need to tell Him, tell Him in the next two minutes—but be sure you give Him His praise portion." I want to give God His portion, so I don't consider my petition as important as my worship—He knows what I have need of even before I ask. Of course the petitions are necessary, but they aren't as important as satisfying my essential reason for being—to worship God.

GB: My approach is somewhat different. Whenever I have a time of seeking the Lord and worship, I approach it first with my petitions. After I go through my prayer list, it's as if I have walked through the outer court, and I am getting closer to the inner court, until finally I enter the Holy of Holies, and I'm in the presence of God. Once I have offered my petitions, the consciousness of specific concerns and needs around me can be put aside, and I can look to the Lord Himself with undivided attention. Then I begin to sing worship songs, the type of songs which focus not on what God can do for us but rather on who He is.

JG: I think both approaches are valid. The *discipline* of worship involves carrying out a consistent plan for the time we meet with God. But the *art* of worship involves being led by the Spirit day by day. For example, if our personal schedule says, "worship first," but we sense the Holy Spirit or our own need calling for us to offer petition first, we need the freedom to respond flexibly to that specific situation.

NW: *What do you think is the significance of corporate worship?*

GB: Often people think they can't worship God at a given time because of their attitude, or their feelings, or other reasons. However, worship is not based

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by Ern Baxter

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on our feelings but on the fact of His sovereign lordship. When we come into the presence of God with a group, I think others often help us overcome our feelings, lifting us once again out of our personal circumstances so that by faith we can begin to worship God. Christians shouldn't feel guilty about needing and receiving the help of the corporate church to enter into worship and into the presence of God.

JG: The Scripture says that two are better than one [Eccl. 4:9] and one can chase a thousand while two can put ten thousand to flight [Dt. 32:30]. Often, I think, we may feel a greater sense of spiritual pressure when we are worshipping alone because the enemy is out to oppose us. But a group of people worshipping together is better able to stand against that opposition.

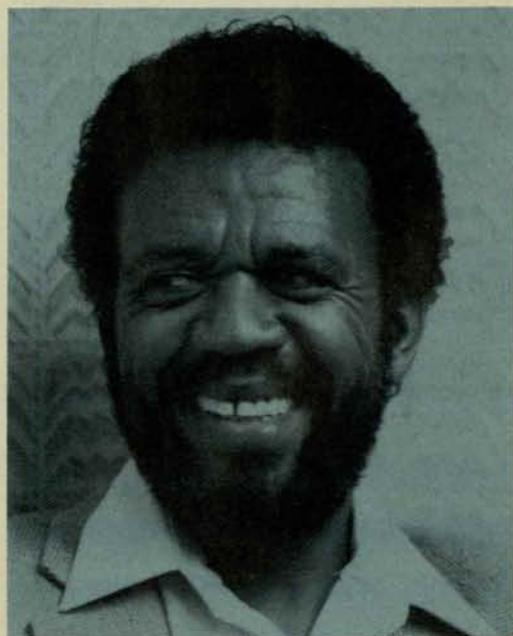
GB: We should remember, however, that it's not good if the only time a Christian worships God is with a group. Every person needs to learn to worship God alone. The way in which we approach the King on the throne is of primary importance, and there's a sense in which each person individually must practice the art of entering into God's presence to search out and find the Lord while he is

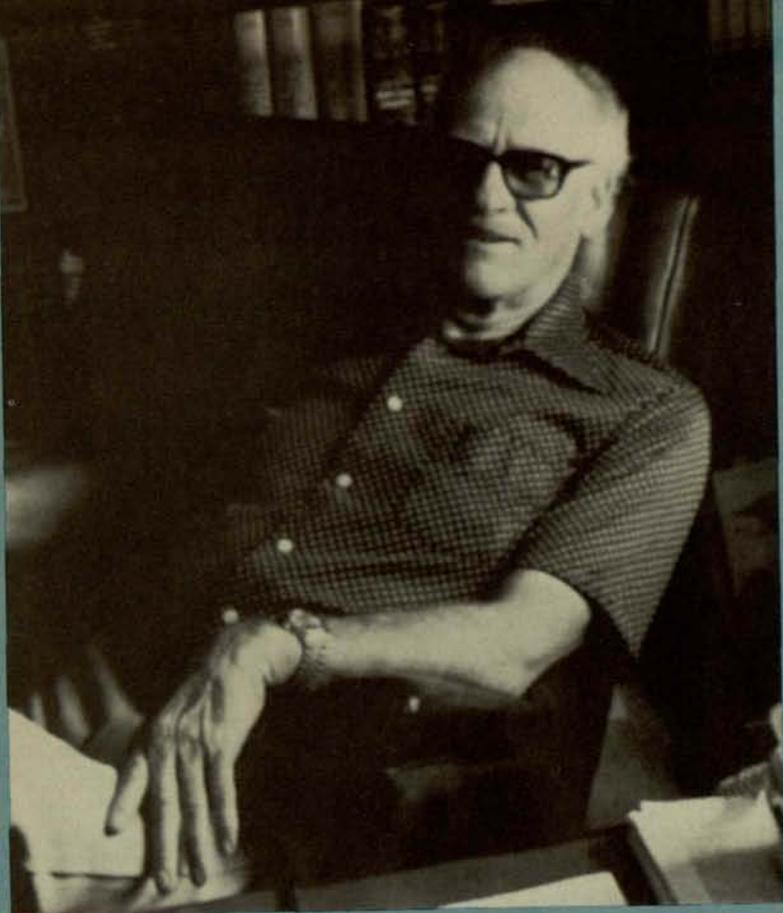
alone. And if each individual develops that skill, the Church's corporate worship will be stronger and deeper when the people come together.

NW: *How would you sum up your understanding of worship?*

JG: I think my understanding of worship can best be summed up by what Jesus said in John 4:2: "True worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks." God is looking for a true worshiper like David, whom the Lord sought out because he was "a man after His own heart" [1 Sam. 13:14]. David's distinguishing characteristic was that he was a man of worship. Even being an apostle isn't as important as being a worshiper, because God isn't seeking apostles, He's seeking worshipers. If we could become people who worship in spirit and truth, I'm convinced that would fulfill what is in God's heart and would allow Him to do the other things in us that are on His heart to do.

GB: I believe it is important to remember above all that our worship is no better than our view of God's lordship over all the earth. Those who are the "best" worshipers, if I may say that, are those who have a broad perspective of God's kingdom, who see that "the kingdoms of this world have become the kingdoms of our Lord and of His Christ" [Rev. 11:15]. They are able to picture Jesus Christ reigning over the entire earth, and so they can worship God with a powerful breadth and depth. In the final analysis, the quality of our worship depends upon our vision of God and of His kingdom.





BEFORE THE THRONE

an interview with Ern Baxter

Ern Baxter, a member of New Wine's Editorial Board, recently celebrated his fiftieth year as a pastor and teacher. During those years his ministry has been characterized by a deep insight into worship and an ability to lead others into the presence of God. In this interview we asked Ern to share with us an overview of the nature, the purposes and the priority of worship.

New Wine: How would you define worship?

Ern Baxter: The strictly literal meaning of the Hebrew word for worship in the Old Testament indicates "the act of bowing down or doing obeisance." Prostration is the physical expression of worship in the Old Testament.

The New Testament Greek word means "to bow prostrate on the ground, to kiss the hand or ground toward the object to be worshiped." The whole idea here, at least physically, is one of prostration before the object of worship. I think that physical aspect is very important, because prostration means com-

plete abandonment and respect. If it's not done hypocritically or only externally without real meaning, the physical *act* is a genuine expression of the heart *attitude* of worship.

Worship is really the occupation of our hearts with God Himself. It does not include prayer for needs and thanksgiving for blessings. In prayer I'm taken up with my needs, in praise I'm taken up with my thanksgiving, but in worship I'm taken up with *Him*. Worship offers; prayer asks.

I wouldn't want people to compartmentalize legalistically their communion with God, but I think that the difference does need to be pointed out. At times, it may be helpful to look objectively at our own life of communion with God and ask ourselves some questions. How much of our approach to God is asking for something, how much of it is expressing thanks for answered prayer, and how much of our time is actually spent prostrate before Him, just extolling His virtues?

For a broader definition of the *whole* concept of worship, we need to encompass all that the Scripture has to say about worship. That, of course, is too large a job to undertake here, but I would put it simply this way: "Worship is the ideally normal attitude of a rational creature properly related to the Creator."

NW: What kind of priority does the Bible give to worship?

EB: For the person who claims to be submitted to the Word of God, worship is not optional; worship is a command, or a demand. Some Christians are a little sensitive about the word "demand." They don't think God has a right to make demands, and that is one of the first indications of a humanist approach. But those who submit to the God of the Bible recognize His sovereign right to do what He likes with His creation; and whatever His reason for commanding worship, the fact is that He *does* command His creatures to worship.

Now that comes across to some people as the demand of a tremendous ego. They think God must have an infinite ego that must be constantly fed by adulation. But I don't think that's the case at all. In requiring worship from His creation, He has another purpose.

NW: What do you think that purpose is?

EB: I see worship as a means of *restoration*. In 2 Corinthians 3:18 we read (I quote J. B. Phillips here, because his translation is simple and enlightening): "But all of us who are Christians have no veils on our faces, but reflect like mirrors the glory of the Lord. We are transfigured in ever-increasing splendor into His own image, and the transformation comes from the Lord, who is the Spirit." As a

person beholds God in worship with the enlightened enablement that comes from letting the Word dwell richly in him, as he extolls God's virtues, His attributes, His excellence, and His holiness as seen in the records of history and in the face of Jesus Christ, then that person is changed into God's image. This is true for the individual and it's also true for the Church and for a nation.

I think this is one of the major reasons for worship. It's not that God has a gigantic ego; God is restoring His creation, undoing the effects of sin and bringing men to the original design. Christian worship is always directed toward the sanctification of life. All worship has a creative aim, for it is a movement of the creature in the direction of ultimate reality. The creative aim of worship is the total transfiguration of the created order, a process in which the incarnation of the Word finds its goal. I think that's the infinitely practical value of worship.

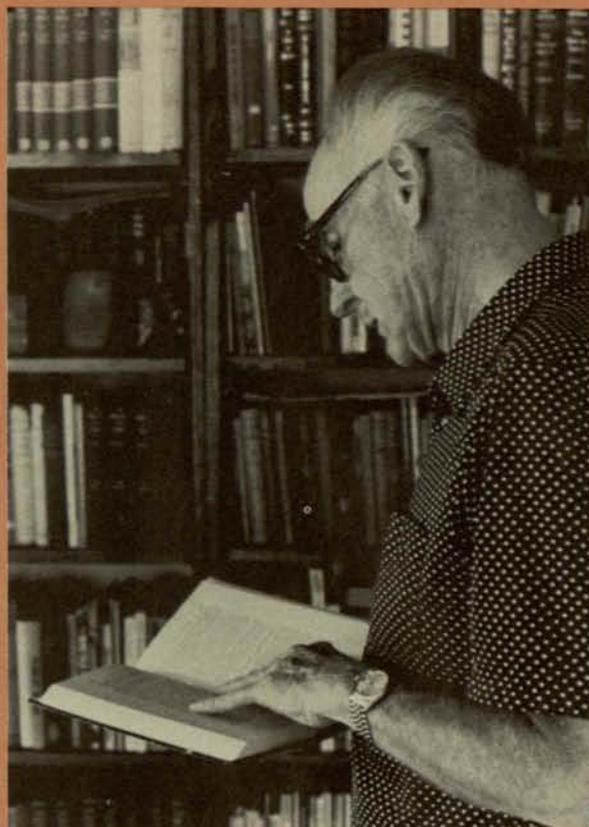
NW: *Ideally, what should our response be to God's commands to us concerning worship?*

EB: To answer that, we can examine our Lord's classic pronouncement to the woman at the well in John 4:23: "The true worshipers are the ones who in this new hour will worship the Father in spirit and in truth."

Jesus told the woman that the time is coming when "neither in this mountain nor in Jerusalem" will God be worshipped, but *wherever* people worship Him in spirit and in truth. So the first aspect of the ideal is that it's open to anyone and is no longer confined to a national group; it's universal.

Next He said, "Not in this or that specific place," so not just *anyone* can worship, but he can worship *anywhere*. There are no racial or geographical boundaries; every tongue, tribe and nation now is involved in the great universal act of worship. "Wherever two or three are gathered together"—the "wherever" there is important—He is present. This is a very delicate point, because many people are still quite taken with the idea of sacred places. But God can be worshiped wherever two or three are gathered together in His name.

The third thing that Jesus taught about ideal worship was that it was to be "in spirit." The word "spirit" here could mean ours or His. Most of the translations retain a lower case "s" here, which indicates He's talking about worship emerging from *our* spirit, that part of us which is capable of being conscious of God. But it could also be a capital "S," because you can only worship as your spirit and the Holy Spirit become one through re-creation. Ephesians 2:18 makes this very clear: "Through Christ Jesus we both, Jew and Gentile, have our access by one Spirit unto the Father." So all of our worship must be "spiritual"; we must have spiritual enable-



ment because we can't come into God's presence apart from the enablement of the Holy Spirit. No amount of external liturgy or religiosity is a substitute for the initiative, enablement and direction of the Holy Spirit.

Jesus said not only "in spirit," but also "in truth." Some of the translators say "in reality." I think that "in spirit" speaks of spiritual enablement, and "in truth" speaks of spiritual enlightenment. Worship is necessarily limited by our idea of the one who is worshiped. A true idea of God is essential to a right service of Him, and what we know of God will determine what our worship is. When we come to worship God, we have a revelation of Him through the Scriptures as august and majestic, and we must apprehend that revelation. Spiritual enlightenment is necessary to worship.

The enlightened mind and enlightened behavior are inseparable, for truth is not totally functional until it is obeyed. So reality also means sincerity and genuineness. We cannot worship by externalities alone while the internal realm is out of tune with God.

Finally, there must be a *totality* of worship; this is a demand. Our Lord Jesus, gathering up the significance of all the commandments in Matthew 22:37-38, said: "You shall love the Lord your God with *all* your heart and with *all* your soul and with *all* your mind; this is the greatest and foremost commandment." The constant attitude of a redeemed

man should be one of worship, never losing sight of the august majesty, the sovereign oversight, the creatorial and proprietary rights of God. A healthy, wholesome, humble attitude toward God—a worshipful attitude—is really demanded of us at all times.

NW: What adjustments do we need to make to fulfill what God wants from us in our worship?

EB: First of all, I think we need to have a good balance between the Word and the Spirit. We all have a tendency to be partial to one or the other. But the Word and the Spirit are really inseparable. They both took part in the original creation and in our regeneration, and they both are essential in worship. We can talk about worship in terms that are probably accurate, but if we don't enter into it in real, spiritual practice, then we're all Word and no Spirit, and our worship is unbalanced.

On the other hand, we can have the Spirit in our worship and go through all kinds of spiritual exercises, but it would not be intelligent worship because it's not directed by the Word. In the Old Testament, God gave a detailed prescription for the ingredients of the incense to be used at the golden altar. Incense is a symbol of worship, and I think that just as God was concerned about the specific content of the incense, He also is concerned about the specific content of our worship. We can have the Spirit and yet be burning the wrong incense.

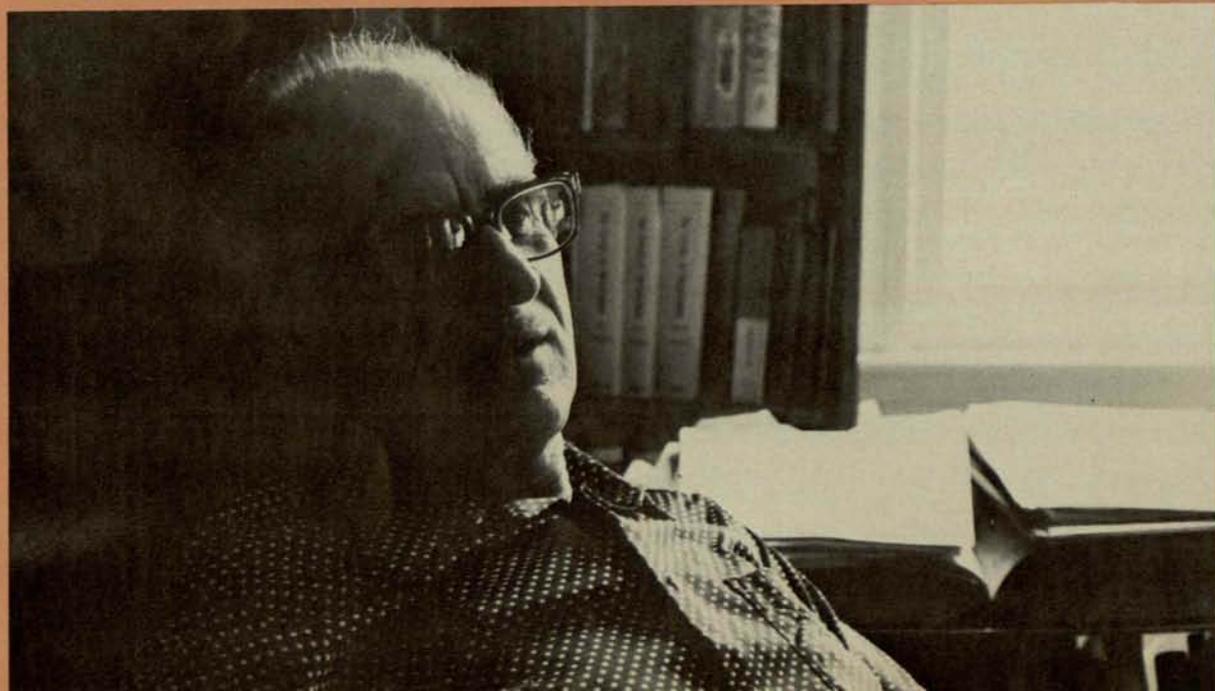
I don't wish to be hypercritical, but I find myself drawing back from the language of some people who I feel should know better in times when they come into the presence of God. Often many Christians' language is loose, flippant and too familiar—sometimes I feel it even borders on being disrespectful. I may be charged with being old-fashioned, but my understanding from the Scriptures is that despite all the provisions of grace to draw near

the throne boldly, we are not to draw near disrespectfully. God continues to be the God of majesty, might and glory, and my understanding of God requires that when I approach Him I address Him with the spontaneity that the Spirit provides, but with the restraints that the Word prescribes.

This brings us to the whole question of order and spontaneity in worship. The danger for the person who overemphasizes order or liturgy is that his worship may become completely a matter of external ritual which doesn't necessarily require inner preparation. On the other hand, the danger for the one who wants only to have an inner spiritual response is that his worship may have no orderly external expression. But when Paul speaks to the issue of disorder, he doesn't say to kill it; he says to redirect it in the right order, and he specifies that order. The point is that liturgy must not suppress spontaneity, and spontaneity must not violate what Paul calls divine decorum and order.

I think this is an important area where we need adjustment because there are places where there is order without charismatic spontaneity, and there are places where there is charismatic spontaneity without order. Adjustment, as I see it, is bringing something back into balance, something that has become eccentric, or off center, in one direction or the other. For example, Paul had to adjust the Corinthians because of their charismatic disorder, and he had to adjust the Thessalonians because of their over-correction in despising prophecy and forbidding to speak with tongues. To the Corinthians he said, "Look, handle your gifts of prophecy and tongues properly; don't stop using them." And to the Thessalonians he said, "You'd better permit prophecy and tongues; don't wipe it out, but handle the disorder."

Another thing we must do in worship is to withstand the temptation to substitute unscriptural



tradition for the commandments of God. Tradition grows quickly and crystalizes rapidly. Before we are critical of the Sadducees and Pharisees, we need to look at our own situation. Have we stopped at some point in the progression of our walk with God and crystalized something into a tradition? I think that historically Christianity has been plagued with traditions which, when they began, were expressions of life. But because there wasn't a continuing concern for going on with God, the expression turned into a monument to the blessing that had been. People remained at the monument while God moved on.

NW: *If we make worship a priority in our lives, what do you think will be God's response?*

EB: The finest insights with which God has blessed me and to some degree blessed others have come when I was worshiping. I believe that spiritual gifts, insights, revelations and illumination all are His response to a heart that maintains an attitude of worship. My experience has been that all worthwhile activity derives from worship.

In this respect, we see the application of the Mary and Martha story in the lives of men of God all over the world. I'm sure that most of us in reading this story find ourselves somehow sympathetic to Martha, who was being the perfect hostess, courteous and considerate, making preparation in the kitchen for Jesus. Mary, on the other hand, was sitting at Jesus' feet in a worshipful posture, and the Bible said she was hearing His word.

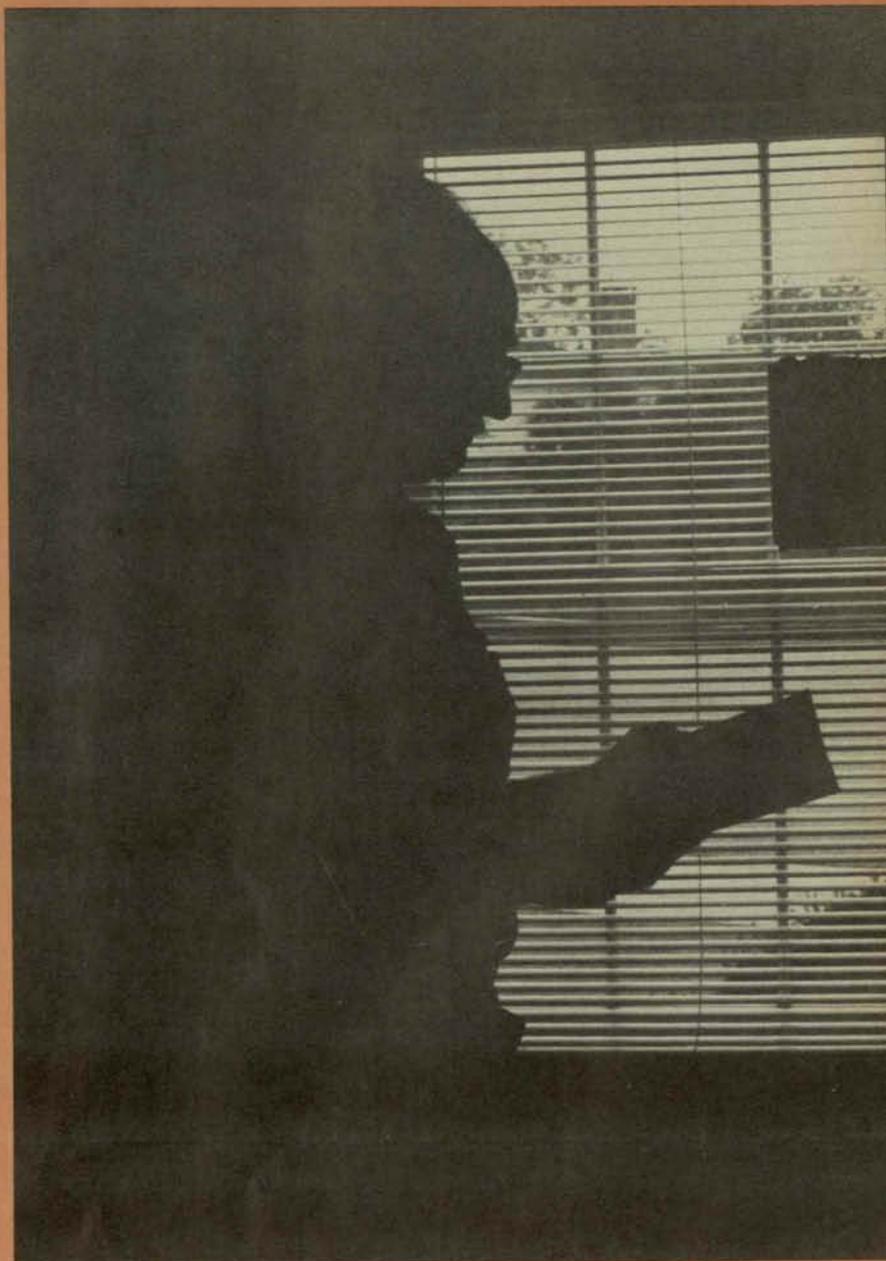
The difference here is to me very significant. Martha had not taken her direction from the Lord; she was self-directing. She assumed that they should have a meal. But Mary was sitting at His feet listening to His word, and all of Mary's direction came from Him. Had Martha sat with Mary at Jesus' feet, Jesus could have told her if and when He needed some refreshment. Then Martha would have had a direct word to go get lunch, and she wouldn't have reaped frustration and the Lord's loving reproof.

As you look at both of the women in Scripture, you see that again and again Mary is at Jesus' feet doing beautiful things. For example, she spilled the ointment on Jesus' feet to prepare Him for burial. Now how could she have known about His burial? All the rest of the Jews thought He was going to put on a coat of arms and ride a white horse, but somehow she knew what would really happen. My guess is that Jesus could share deeply with Mary, and in those intimate times of her worship she saw things that even the apostles and other disciples didn't see.

That is a lesson to us of the importance of being at Jesus' feet in worship. I can remember times years ago when I would feverishly study to get a

word from God; and haphazardly I sometimes managed to get one. But finally, I realized that *He* was the author of the Word, and the author of the *specific* word I needed for myself and for those under my ministry. So as I learned to wait and worship, to seek the Author Himself, I would hear His word. From there on it was just a matter of developing into a message what He told me as I "sat at His feet" in worship.

In beholding God through worship, we are attracted to Him, and we desire to emulate Him and to move toward Him. I see in worship an encounter with God that is absolutely essential to finding His purposes for us and for experiencing the restoration that God intends for His people. ▼





Pete Sanchez

He Is Worthy! a testimony by Pete Sanchez

Would you like to receive the baptism of the Holy Spirit?" I found myself at the receiving end of that question late in 1973. How would I answer? What else *could* I answer but yes? My response to the question grew inevitably out of a process that had begun several years earlier when I had been confronted with a startling revela-

Pete Sanchez received his music training at Houston Baptist University in Houston, Texas. He was composer and arranger for the album *It Filled the Land* and a contributing composer and arranger for Integrity Publications' songbook, *Come Bless the Lord*. Pete presently serves as a pastor in Houston, where he resides with his wife, Karen, and their son.

tion: Jesus is as much Lord right now as He ever will be.

My yielding to His lordship had begun to bring about not only a reordering of my life, but also a hunger for more of Him than I had personally known before. And now, as I sat there struggling to reply, I faced the decision to submit to God's will in a matter I had long resisted. My mind said no, but I heard my mouth (and my heart) say yes. Receiving the baptism in the Holy Spirit and the gift of tongues that day introduced me to a dimension of the Spirit that was to adjust forever my whole life, including my understanding of worship.

The primary problem with my early approach to worship was that it was one-sided. It consisted primarily of singing *about* the Lord to other people, or testifying to what the Lord had done. My prob-

lem was directional—my worship needed to be redirected from telling others *about* Him, to speaking directly *to* Him. To accomplish this change, however, the Lord had to place me in situations where I would be constrained to consider worship in a different way.

Learning to Dance

The first lesson God taught me in worship came shortly after I received the baptism of the Spirit. At that time I was leading a contemporary gospel singing group. On the way to a concert tour in California, we stopped in Midland, Texas, to sing in a charismatic church. There we performed our routine program of "Christian Top 40" songs—all well rehearsed, nicely arranged numbers.

The congregation sat through the program courteously but plac-

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idly unmoved. When we finished, the pastor of the church stood up and issued a friendly challenge: "Now let us show you how to worship!" They began to sing "The Holy Ghost Will Set Your Feet A' Dancing," and away they went! When the pastor danced, everyone danced—men, women and children. I was appalled and embarrassed!

To make matters worse, the pastor called my singing group up before the congregation to teach *them* how to dance. Although they were initially reluctant to do it, they got up and danced anyway. I watched in disbelief as my polished, professional group began hopping around like jumping beans! Strangely enough, though, afterward they felt great—and I felt terrible.

The pastor called this worship. I labeled it foolishness. But his congregation's joy was contagious, and I never forgot how it

felt to be with them. Later, the next spring, the same sequence of events took place in another church. This time, however, my resistance was not as great, and I began to sense something breaking in me.

After a few more encounters with such freedom in worship, I learned to enjoy dancing before the Lord as a visible "rallying" around His presence with His people. One key to the change was a new understanding that the reason for worship is God's worthiness to receive it. Nothing helped me more to overcome my resistance to dancing before the Lord than asking myself, "Is He worth it—even to the point of looking foolish in the eyes of those who may not understand?" The answer, then and now, can only be, "Yes—He is worthy!" Now shouting the praises of God and dancing before Him are simply ways to give expression to His

Family Worship

Pete Sanchez tells how his church created music workshops for parents and children.

One area that has recently been brought to our attention in our church is the priority of family worship, particularly as it includes our children. Our concern has been to provide an atmosphere consistently conducive to worship in our homes within the framework of legitimately busy personal schedules and job demands.

We have found that the solution does not lie in planning additional religious activities for our family, but in recognizing and making better use of the natural opportunities for worship already available. Some of the natural opportunities we discovered are during mealtimes, at bedtime, on the road, at

family outings and activities, and during preparation for church meetings.

Our concern for family worship prompted our church leadership to provide a Children's Music Workshop for our children four to eleven years of age. In order to establish a solid foundation prior to the workshop, however, we invited the parents to an all-day Parent's Music Workshop, designed to encourage and challenge each parent to develop a vision and a practical strategy for family worship. Our firm conviction was that it was not the responsibility of the children's workshop to do the parents' job for them; rather, our desire was to *equip* each parent with the practical tools and resources they need to impart God's ways to their own children through music.

Our strategy for the Children's Music Workshop was basic and simple:

1. Our primary goal was to emphasize *the enjoyment of music*. An introduction to the mechanics of music theory, though included to some extent, was a secondary goal.
2. The workshop's success was to be mea-



fullness in my heart.

Lifting My Hands

Learning to lift my hands in worship without feeling terribly awkward was another crisis for me. I remember visiting a church where lifting your hands was encouraged as obedience to a command of scripture. Everyone in the church was instructed to obey. What was I to do? I either had to lift my hands or be seen as a violator of the Scriptures.

So I lifted my hands, and as I did, I had the feeling that all the people present had come to that meeting just to look at me lift my hands! Looking back now, it seems humorous, but then it was a painful ordeal. I realize now that God used such situations to help break down strongholds in my life against worship. In time, I came to appreciate the opportunity to lift my hands as an outward manifestation of a heart that says,

"Lord, I willingly *surrender* to Your will and purpose."

Giving God Joy

Through God's persistent attempts to nudge me out of my physical stiffness in worship, I have learned a new freedom both in my posture and in my attitude toward Him. But I have also found that however freeing and fulfilling these *physical acts* of worship may be to us personally, genuine worship does not take place until the Lord Himself receives pleasure from our offerings of praise, thanksgiving and adoration.

I remember how we used to sing the old chorus, "The Joy of the Lord Is My Strength." At one time our approach to that song was to emphasize that God had joy to give *us* to make *us* strong. The focus was on us and our need. Yet I have come to see that our higher goal must be to become the kind of worshipers who give *God*

joy, for in worship we must focus on Him and His desire. Our strength comes from making God happy—and when God is happy, everyone is happy! We were created for His pleasure (Rev. 4:11), and worship is part of fulfilling our purpose as His creatures.

Above all, I have come to see that the Lord is not only the One who *receives* our worship, but the One who *initiates* it as well. I would like to believe that *I* have always been the initiator in my relationship to God, but nothing could be further from the truth. In reality, God has always been the "apprehender" while I have always been the "apprehende." He is the One who placed me in circumstances that broadened my vision of how to enter His presence. We should never forget that worship is an eternal realm into which we are ushered by His Holy Spirit—and once having been there, we are never the same again. ♥



sured by the *parents' involvement* in reviewing each week's material with their children at home.

Of the great variety of activities involved over a period of several weeks, three were outstanding highlights of the workshop:

1. Each week the children were given instructions for building a simple, inexpensive rhythm instrument to make with their parents. Then they brought these instruments proudly to the following session. The children accompanied themselves on their instruments during the singing of our theme song and worship choruses. The instructor also made use of the instruments to introduce and reinforce simple rhythm concepts. At the conclusion of the workshop the parents were encouraged to provide a special place or box where the children could keep their instruments for use at home in family worship.
2. Each week's music concept was introduced to the children through our puppets. The puppet scripts were designed to include humorous and instructional

interplay between the puppets, children and workshop leaders. This proved to be an exceptional treat for the children.

3. We invited several accomplished musicians from our church to be a part of the workshop as our "musical guests." Each week, one special guest came and introduced his instrument to the children. The musicians shared with the children how they learned to play their instruments, as well as how God used the instruments in their lives. These gifted men and women served to establish excellent models for our children to imitate.

The workshop represented to us only the initial step in investing our church's musical and worship resources in our children. We are confident that by providing an atmosphere of worship in our homes that is consistently enjoyed, we will help our children's hearts to remain poised and tender toward the Lord. Our prayer is that when our children choose to follow the Lord, they will find a rich heritage of worship laid up for them by faithful parents. ♥



Photos, left, Lebanese welcoming Israeli army in Beirut (courtesy of the Israel Sun, Tel Aviv); below, Lebanese men on a road near Tyre.



“We Were A Country Forgotten” Report from Lebanon, Part II

by Gary Bergel

The International Christian Embassy in Jerusalem, in cooperation with Israeli and Lebanese authorities, coordinated a three-day fact-finding tour of Lebanon at the end of June which included nearly fifty Christian representatives from ten nations. Derek Prince, a member of New Wine's Editorial Board, and Gary Bergel, Director of Research for Intercessors for America, were part of this delegation. Last month we published the first part of a report from this tour by Gary Bergel. This month Gary concludes

his account with interviews of Lebanese leaders in Beirut and a focus on prayer concerns for the Middle East.

Beirut

Beirut is a city divided much like Berlin. A “green line” of devastation and massive barricades separate east from west. East Beirut, predominately Christian, has been controlled by the Lebanese forces; West Beirut, run by the PLO and the Syrians, has housed a nervous system for inter-

national terrorism. Our delegation toured the front lines, including the bombed out “no-man’s-land” and “death alley” in the heart of Beirut’s commercial district. With amazement we witnessed the resolve of families still living in buildings with gaping holes in an environment where snipers rarely cease from their activities

during the day or night. One resident described the situation to us: "See in the background this very high building? The PLO was housed here and would snipe at passing cars. Sometimes they would start shelling, using heavy machine-gun fire or artillery fire on our houses. We have quite a few families who have been living for the last eight years in shanties. They could not live in apartments for fear of being shelled."

Contrary to many U.S. media reports, the Israelis have practiced extended surveillance of PLO strongholds and ammunition warehouses before shelling or bombing. The charges of wanton and careless shelling of civilians by Israelis are simply not true. Unfortunately, the PLO has made it a military habit to hole up with civilians and to seize homes for ammunition dumps. All of west Beirut was not shelled, and it was reported to us that "even the Lebanese forces in the last eight years have tried as much as possible not to answer back to artillery fire from densely populated areas.



We'd answer where there were fewer civilians, where a miss would not kill Lebanese civilians."

All Israeli soldiers have been under strict orders which "absolutely forbid" the taking of spoils, violation of women, desecration of cultural or holy sites, and the breaking of moral and humane principles which are basic to Jewish tradition. Military communiques to the soldiers include the scriptures from Joshua 7:19-25 which reveal Achan's punishment when he violated similar commands.

This is not to say that Lebanon has not suffered terrible loss of life and extensive destruction. But the responsibility for much of the devastation rests on the PLO and Syrian troops. Before the Israelis came in June, some 100,000 Lebanese, out of a population of three million, had already been killed; over 300,000 wounded; over 40,000 children orphaned; and up to 500,000 residents uprooted during the last eight years of Lebanon's resistance against Syrian and PLO occupation.



Photos: Top, three generations of a family in Sidon; bottom, refugees fleeing West Beirut.

Lebanese Leaders Speak Out

In Beirut we interviewed two past presidents of Lebanon. Pierre Gemayel bitterly lamented that Lebanon had become "the fifth column to all terrorist groups in the world." "For eight years we expected help from the United States, Europe and from the Christian community," he said, "but only Israel came to help us." Mr. Gemayel, a respected leader among the Lebanese, charged that an apathetic world "had watched a model of democracy in the Middle East burn."

Past president Camille Chamoun expressed similar sentiments, as well as his belief that Lebanon "will emerge free from this dark period, and will again become the Switzerland of the Middle East." Mr. Chamoun clearly expressed his appreciation for the Israeli action, which has in many ways served the very purposes of Lebanon. He emphasized that the Lebanese "want the PLO and the Syrians out... We desire to restore Lebanese sovereignty and independence."

Interview with Bashir Gemayel

In Beirut we had the opportunity to interview Mr. Bashir Gemayel, the commander of the Lebanese Resistance Forces, a coalition of Christian and Moslem militias. This young leader is the son of past president Pierre Gemayel and is viewed by many as a man of integrity who articulates a clear and dynamic vision for a new Lebanon. [Since the time of this interview, Bashir was elected president of Lebanon, but was assassinated on September 14 by a terrorist bomb before he ever took office.] The following is an edited text of his comments in our interview:

"This country has been forgotten. From April 13, 1975, we have become a target. The Palestinians and the



Syrians have been trying to destroy us and to create a bad image of what Lebanon really is. But now we are starting to be understood all over the world... We are underway to finish with the bloodshed and the nightmare, and with all the blackmailing imposed on us and on you by the PLO and Syrians who have been working to export terrorism from our doors...

"We support Israel. We believe that we have to finish all the terrorist activities coming out of Lebanon. The Lebanese government is not able to put an end to all the terrorist activities coming out of Lebanon. The Israelis have been doing this, and they have been doing it perfectly and with less casualties and destructions. As far as I am concerned, this was the only way out for me and for the Muslims of Lebanon—the only way to finish the bloodshed and the nightmare of our occupation..."

"The American administration under President Reagan has promised to support real democracies all over the world. After the 'Gehenna' of war, this country must be lifted

up with all the new infrastructure and supports that can be given it. We need all the technical, political and practical help that the West will give us in order to build a strong and free country. We don't have many natural resources or raw materials and we can no longer afford caring for 600,000 civilian refugees. After the PLO is destroyed and dismantled, more Arab states will have to share responsibility to care for these refugees.

"We feel we are not alone anymore. Anyone who is fighting for the same values that we are fighting for, or who is fighting for the same principles that we are fighting for, we are connected with. Praise God we are connected to each other, because in some dark hour we will need the support of each other."

Lebanese Hospitality

Our night in Beirut was spent as guests of Father Boulos Naaman, Superior of all of the Maronite monastic works in the Middle East. Lebanese hospitality was lavished upon us at a dinner served at a Maronite mon-

Lebanese President-elect Bashir Gemayel, who was assassinated on September 14 by a terrorist bomb.

Tips for Fathers

Perfect love casts out fear" (1 Jn. 4:18). Perfect love—love that is mature or "grown-up"—deliberately and persistently throws out fear. My love for my children should rid them of a multitude of fears: fears of dogs, high places, a first swim in the pool—even fear of what their friends think about them. A loving father determines what his child's fears are and throws them out of the house with the rest of the trash. We might paraphrase the scripture to say, "A father's consistent love for his children seeks out, discovers and throws away those things that bring fear into their lives."

Little children fear things like darkness, thunderstorms, big dogs and losing their parents. Older children primarily fear the future and rejection by their peers. But rather than a quick "that's nothing to be afraid of" response, the loving father seeks ways to rid his children of their fear.

"Tips for Fathers" are provided by *Fathergram*. If you would like to be added to their mailing list, write: *Fathergram*, P.O. Box Z, Mobile, AL 36616.

astery nestled high in the mountains overlooking Beirut. Father Naaman welcomed us warmly. With an open show of emotion, he exclaimed, "After eight years of PLO terror, now salvation has come to us through the Jews!"

It was well after midnight when a gathering of monks spontaneously sang some plain songs for us in Aramaic, the language of Jesus. The genuine Maronite hospitality and fellowship soothed us as we settled in for a few hours of sleep. We rose again at 5 a.m. to leave Beirut and begin our journey home.

We all had a closer view of military operations when our slightly air-conditioned bus broke an axle, and the members of the delegation had to hitch a ride back to Israel on army trucks. During this long afternoon of jostling, sweating and being stalled in the military caravan some of our many observations began to give birth to some very real burdens for prayer and action:

1. The media has focused attention on the PLO to the neglect of the desperate plight of the Lebanese people—Christian,

Druze and Muslim alike. We must ask God to release the truth to be proclaimed boldly.

2. The consensus of our delegation was that the Lord is moving to free Lebanon, the Church there, and the gospel. We believe that a river of spiritual blessing will flow down from Lebanon into Israel and out into all of the Middle East. We must pray for a continued and increased outpouring of the Holy Spirit.

3. The time seems right for the birthing of a free, democratic, civil government in Lebanon. Christian leaders are in the forefront of this move and are working to unite the various Christian, Muslim and Druze factions. Prayer is needed for deliverance from divisions in the Church and along ancient political family lines.

4. No solution to the Lebanese problems will succeed which leaves alien military forces on Lebanese soil. We must continue to pray that "the scepter of wickedness shall not remain over the land allotted to the righteous."

5. Some 600,000 Palestinian refugees now reside in Lebanon since they were forced out

of Jordan in the early 1970's. Lebanon has been destabilized economically by their presence and cannot bear their full burden any longer, especially in the aftermath of war. Surrounding Arab nations have refused their responsibility to care for Palestinian refugees. We must ask God to manifest *His solution* to the Palestinian refugee problem.

6. It seems apparent that God in some ways is completing a cleansing judgment, especially of Beirut, a beautiful city which has become a Middle Eastern center for decadence and pornography. We must ask God to show mercy in His judgments and to move quickly to relieve, comfort and restore this battered nation.

7. We must offer praise and thanksgiving for the sovereign work that God is doing in His Lebanon and for the near-miraculous new alliance between Jews and Christians. We must ask God to work justice as He sees it, and we must pray for His kingdom to come and His will to be fully done in Lebanon, Israel and the whole of the Middle East.

Derek Prince commented on the return trip from Beirut, "We have to follow through with prayer for everything that has been initiated during our time here." And on our journey back to Israel, Derek led our group in a significant time of intercessory prayer for Lebanon and all of the Middle East. We would encourage all Christians to ask God, as Derek did, to "inspire, strengthen and guide the forces of Israel and the Christians with wisdom that is higher than their own, with wisdom that can come only from You, that Your name may be glorified and Your purposes worked out for Your people." ♥

Remember: Friday, October 1, is a national day of prayer and fasting.

decline or apostasy. Consequently, whether this "delicate flower" is blossoming or withering should be of critical importance to anyone who longs to walk in a continual awareness of the presence of God—anyone who wants to be a worshiper.

Early on in my Christian experience, I was able, by God's grace, to become a worshiper. For me, it seemed so natural that I almost

convincing ourselves that if we let ourselves respond to God as enthusiastically as we would like to, it would lead to embarrassment or fanaticism. Once such a "natural wisdom" prevails, displacing the urging of the Holy Spirit, we are left "wise and safe" in our own understanding, but robbed of the free and delightful worship reserved for the spiritual adventurer who launches out like a child reaching for his father.

To The Point

A final comment on this month's theme

As I have explored the topic of worship over the years, I have come to see two related truths as particularly significant, and I hope they will be helpful to you as well. The first truth is that true worship is not just what you *do* in a meeting; it is what you *are* in your entire life. It is not so much a matter of being *able* to worship as it is of *being* a worshiper.

Being a worshiper involves the *whole* of life. As a matter of fact, ancient Christian mystics used to speak of worship as the "poise of the soul"—that is, an internal posture of the human spirit toward God at all times and in all circumstances.

In that regard, a life of worship is like a delicate flower which blossoms when we are obedient to God and withers when we are disobedient. I have seen that whenever spiritual renewal takes place, worship, spontaneous and spiritual, is one of the first clearly discernable manifestations of God's activity in a person's life. At the same time, a genuine life of worship is one of the first things to disappear or "wither" in a period of spiritual

assumed that the ability to be a worshiper was inherent in every Christian. I have since realized, however, that although every believer has a God-given desire to rise on "eagles' wings" of worship, each of us needs to cultivate an understanding of true worship and develop the ability to be a worshiper. Worship is a skill to be learned.

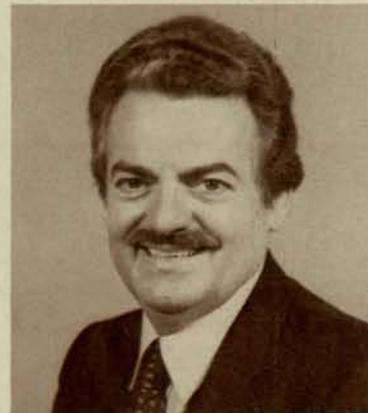
That brings me to the second truth about being a worshiper: It is possible to go through all the right motions, even offering real praise and thanksgiving, and not be a worshiper. I'm not saying this to produce an unnecessary insecurity in people about their praise and worship, but simply to stress again that true worship isn't what you *do*, but what you *are*. My personal conviction is that the Holy Spirit will cause a believer to know the difference. Since God's Holy Spirit dwells within us, urging us to become worshipers, we can be confident in His guidance, trusting Him to enable us to worship the Lord freely and spontaneously. In fact, without the infusion of our own spirits by His Spirit, we are incapable of entering and enjoying a life of true worship.

We face two main barriers in becoming true worshipers. The first is our tendency to stifle constantly the Spirit's gentle call to worship. Often we respond to His wooing with human reasoning,

The other barrier is our tendency toward incessant and distracting religious activity which keeps us from responding with genuine, heartfelt worship, making our response superficial at best. True worship is adoration, and adoration reflects an internal attitude of the heart. Our inability to respond from the heart because of a preoccupation with *activity* rather than *attitude* is one of the factors that makes it possible for us to live a life of praise and thanksgiving without ever becoming a worshiper. This ought not to be.

If we keep in mind that true worship results in our whole life being poised toward God as a spiritual sacrifice, then and only then will we be able to give ourselves to God in the worship He desires, allowing Him through the help of His Holy Spirit to make us true worshipers. ▼

by Bob Mumford



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. In this quarter we are studying four aspects of the Church: its unity, holiness, universal nature and apostolic authority. We encourage our readers to use this feature daily, both for personal scripture study and family reading.

THE WORD

I believe in the holiness of the Church because. . .

I. Jesus Prayed for a Holy Church	Jn. 17:13-19	Oct. 1
II. The Saints Are Called to a Holy Life		
A. Abraham—a blameless walk	Gen. 17:1-14	Oct. 2
B. Moses—a holy ground	Ex. 3:1-12	Oct. 3
C. Israel—a holy nation	Ex. 19:1-6	Oct. 4
D. Israel—a people set apart	Lev. 20:22-27	Oct. 5
E. Israel—a treasured possession	Dt. 26:16-19	Oct. 6
F. David—a pure heart	Ps. 24	Oct. 7
G. Isaiah—a cleansed prophet	Is. 6:1-13	Oct. 8
H. Saints—a destined people	Eph. 1:1-14	Oct. 9
III. God Blesses a Holy People		
A. The prosperity of the righteous	Ps. 1	Oct. 10
B. The rule of the righteous	Dt. 28:1-4	Oct. 11
C. The effective prayer of the righteous	Ps. 34	Oct. 12
D. The inheritance of the righteous	Ps. 37	Oct. 13
E. The rewards of the righteous	Pr. 10	Oct. 14
F. The success of the righteous	Pr. 11	Oct. 15
G. The blessings of the righteous	Pr. 12	Oct. 16
IV. Jesus Taught Holy Living to His Disciples		
A. Holiness and witness	Mt. 5:1-16	Oct. 17
B. Holiness and religion	Mt. 5:17-26	Oct. 18
C. Holiness and tradition	Mt. 5:27-37	Oct. 19
D. Holiness and love	Mt. 5:38-48	Oct. 20
E. Holiness and prayer	Mt. 6:1-15	Oct. 21
F. Holiness and service	Mt. 6:16-34	Oct. 22
G. Holiness and endurance	Mt. 7:1-14	Oct. 23
H. Holiness and obedience	Mt. 7:15-29	Oct. 24
V. The Apostles' Doctrine Taught Holiness		
A. Freedom for holy service	Rom. 6:1-23	Oct. 25
B. Chosen for a holy purpose	Col. 3:1-17	Oct. 26
C. Disciplined for a holy race	Heb. 12:1-29	Oct. 27
D. Firstfruits of a holy creation	Jas. 1:1-27	Oct. 28
E. Conformed to a holy likeness	1 Pet. 1:1-25	Oct. 29
F. Partakers of a holy nature	2 Pet. 1:1-11	Oct. 30
G. Contenders for a holy faith	Jude	Oct. 31

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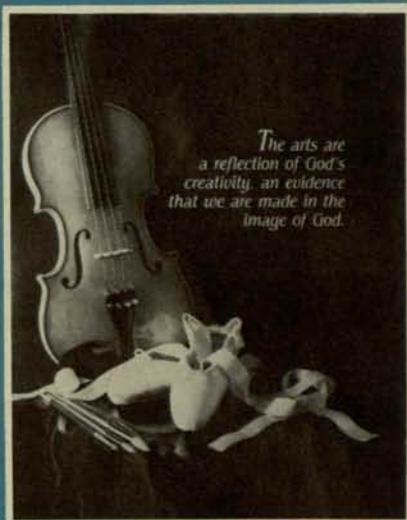
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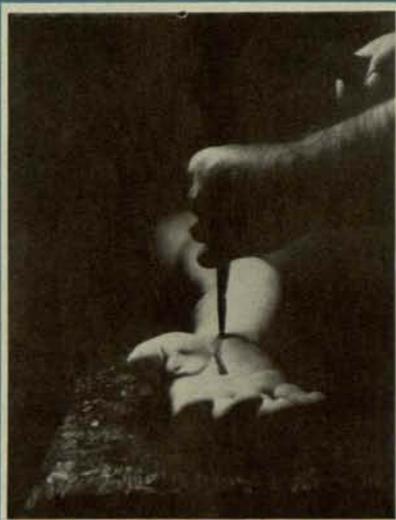
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The arts are a reflection of God's creativity, an evidence that we are made in the image of God.



We have had many requests for copies of the original photos used for the cover of the February '82 and April '82 issues of *New Wine Magazine*. They are now available in lithograph form as seen here. These full-color reproductions are 11" x 14" and cost \$4.95 each plus postage and handling.

To order see order form above.

"The Arts" \$4.95
"An End to Guilt" \$4.95

Dear New Wine



Moving out

Just a note to inform you of my deliverance as a result of your August issue of *New Wine*.

I have not used my privilege to vote because of the spiritual immaturity of the church I have attended. I have not been taught my political or social responsibility as a Christian. But praise God for *New Wine*; I have learned through you.

As a result of reading the August issue, I have registered to vote. I have also signed up to campaign to get others to register to vote.

G. N.
Chicago, IL

New member in the family

Hello New Winers! Just wanted to take a moment to let you know how much I love *New Wine* and look forward to it

each month.

It's been coming to me as a subscriber only for a few months now, but has been very timely and effective in my life.

This month's feature on Washington, D.C., is especially close to my heart since I work there. Last year I had the privilege of working for key New Right people on Capitol Hill. I've met and have heard Roger and Dee Jepsen speak on occasions. I pray God raises up more men and women like them and it appears that He is! Glory to God!

Keep up the good work as you seek to please the Lord in *all* you do.

Maranatha!

Beckie Darrow
Crofton, MD

Need to change

We just received our first issue of *New Wine* (August) and we are very disappointed in the new format. Having read many of your past articles we were looking forward to being fed through the Word on a regular basis.

We pray that God will lead you back into subjects non-political and more appropriate to daily living.

God bless you as you labor for Him.

Mrs. Ed LeBeau
Mount Hermon, CA

Common ground

Your magazine has been especially helpful to me, personally and professionally. The concept of a single theme throughout each month helps you to really go in depth. The Bible Study sections—both in the new format and the older format of previous years—has helped me in preparing for our weekly men's prayer breakfast in this community. As many as a dozen Christian men of vary-

ing ages, backgrounds and even denominations meet to find common ground in the Word of God. Keep up the good work.

Ronald E. Brooker
Altamont, IL

Crucial link

I do wish to continue to receive *New Wine*. I have been sick and in the hospital several times in the last few months and have not kept up with my mail very well, but receiving *New Wine* is very important to me. Many times I have not been able to go to church or have fellowship, and *New Wine* not only provides the teaching I need but a valuable link with other Christian believers. I regret that I am unable at present to pay for my subscription. But when the Lord prospers me with being able to work again, I'll send the subscription amount.

M.S.
Wooster, OH

New Wine for lunch

My wife and I thank you very much for your fine magazine.

I first read your magazine at work. I started a job two years ago and my boss (who is a Christian) had several copies in the lunch room.

I read all the issues he had there and looked forward to each new issue. After seven months of working there and hearing his and his wife's witnessing, I accepted our Lord Jesus as my Lord and Savior.

A big concern of mine at the time was whether or not my wife would accept Him. It took only two weeks and she did.

We now look forward to each issue and the insight that they bring. The articles are such blessings and are always needed.

Again I wish to thank you and say, "May God bless you and your magazine and your efforts

to inform and educate Christians everywhere."

Daniel Rothanburg
Bethel, MN

Humor and poetry

Please print more poetry by Paul Thigpen. His "Winter Song" and "Silence" seem to bring tears every time I read them. They are beautiful. I loved your issue on the arts (the cover itself is great). The only constructive criticism I have is that some of the humor in the "Lighter Side" could be more edifying (i.e. June '82). I know that laughter brings healing but sometimes there seems to be a fine line between humor that is edifying and humor that is not. I live with a household of brothers and we are constantly struggling with this. Maybe this would be a good topic for an issue—Humor in the Body of Christ.

I will be praying for you and your ministry.

Keith Nevish
Pittsburgh, PA

Balanced presentation

A few months ago I wrote to you to express my concern about what I perceived as a tilt to the "right-wing conservative" political view. While I agreed with many of those viewpoints, I was concerned about a lack of coverage in *New Wine* for social responsibilities of Christians. I am glad to see a more balanced coverage of political and social

concerns that Christians should be made aware of.

The recent interview with Rosie Grier is an example of this. The August issue on Washington, D.C., also exemplifies this. The Church today needs to take up its responsibility to aid the poor and needy. The government should only be responsible to cover what the Church cannot do. Thus between the two, the poor and needy would have their needs met. Unfortunately the Church has been lax in meeting its responsibility, thus forcing the government to take on more and more responsibility.

Please keep up the good work, for I personally find *New Wine* very fulfilling.

Steven McPhelan
Tampa, FL

Unbalanced presentation

Please remove my name and subscription from your mailing list. I no longer find *New Wine* speaking to my life's reality. This has been especially true since you have spent much more time and space on politics and economics. I sincerely believe that by doing so you have left your anointing to teach scripture to God's people.

I am not opposed to politics and economics, in and of themselves. In fact, Christians must be involved. However, you have consistently failed to present a balanced picture of Christian involvement in these fields. You have consistently

presented, through interviews, reviews and essays, a "conservative," dare I say it, Republican party line. This representation does much to damage your reputation as an honest, fair portrayal of American Christian participation in politics and economics.

If you will only present one side of the coin, as has been the case since 1980, then I must ask you to cancel my subscription.

Gavin Brown
Belvue, Quebec

Fighting back

I just finished the August issue on "The Church and Washington, D.C." and all I can say is "Amen! Praise the Lord!" The magazine is truly the prophetic Voice of God calling on His people. Article after article was filled with the very truths the Lord has been giving to me over the past year. Gary Bergel's article, "Warfare over Washington," was especially moving. I am now more determined than ever to fight the demonic forces that have enslaved our government and our country. I thank God for your magazine and continue to pray that you will be blessed with the courage in the difficult times to come to print the truth.

Colleen Lever
Omaha, NE

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 are 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. Your contribution, whether great or small, is always appreciated. We ask that you make the amount of your contribution a matter of prayer. We recommend a gift of fifteen dollars, which will enable us to maintain the

ministry of *New Wine*. Contributions beyond that amount make it possible to send the magazine to readers who genuinely cannot contribute. Above all, we value the support you provide when you pray for us regularly. All contributions to *New Wine* 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* and 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.

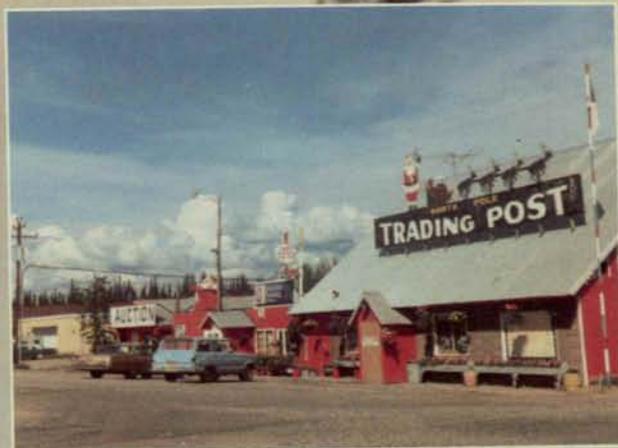
A WARM ADDITION TO THE NORTH POLE— NEW WINE MAGAZINE

HERE'S AN EXCERPT FROM A LETTER TO "HOMETOWNS":

DEAR "HOMETOWNS":

THE CHARACTER OF THE NORTH POLE IS GREATLY INFLUENCED BY ITS NEIGHBORS, EIELSON AIR FORCE BASE TO THE SOUTH AND FORT WAINWRIGHT ARMY BASE TO THE NORTH. SCHOOLS AND CHURCHES ARE FULL OF PEOPLE WHO COME AND GO AS DETERMINED BY UNCLE SAM. MANY OF THE MORE PERMANENT RESIDENTS ARE THOSE WHO WERE STATIONED HERE IN THE SERVICE AND LIKED IT ENOUGH TO STAY OR RETURN AFTER DISCHARGE. THE FOUNDERS WERE SERVICEMEN WHO DECIDED TO BUILD SOMETHING NEW IN THE INTERIOR OF ALASKA. TODAY'S POPULATION IS ABOUT 600.

THE MILITARY BASES HAVE ORIENTATION FOR THE NEWCOMERS TO HELP ACCLIMATE THEM. DRIVING CONDITIONS ARE SEVERE. AT -60° BRAKE FLUID AND OTHER



PHOTOS: ABOVE, GENERAL STORE IN NORTH POLE. . . VERY GENERAL: FULL PAGE, SATELITE RECEIVER DISH IN NORTH POLE. NOTE WORKER ON POLE BEHIND DISH.

OILS BECOME SOLIDS. SUBZERO EXPOSURE CAN BE HAZARDOUS TO THE UNPREPARED. BUT *NEW WINE* MAGAZINE IS A WARM ADDITION TO OUR LIVES UP HERE.
JEAN MARIE GILBERTSON
NORTH POLE, ALASKA

NORTH POLE, ALASKA ONE OF THE MANY UNIQUE HOMETOWNS WE REACH AROUND THE WORLD.

IF YOU THINK OTHERS WOULD BE INTERESTED IN THE UNIQUENESS OF YOUR HOMETOWN, WRITE US—SEND SOME PICTURES AND FACTS. WHO KNOWS? ONE DAY YOU MAY FIND YOURSELF READING ABOUT YOUR HOMETOWN IN *NEW WINE* MAGAZINE. ADDRESS YOUR LETTERS TO: *NEW WINE* MAGAZINE, P.O. BOX Z, MOBILE, AL 36616.