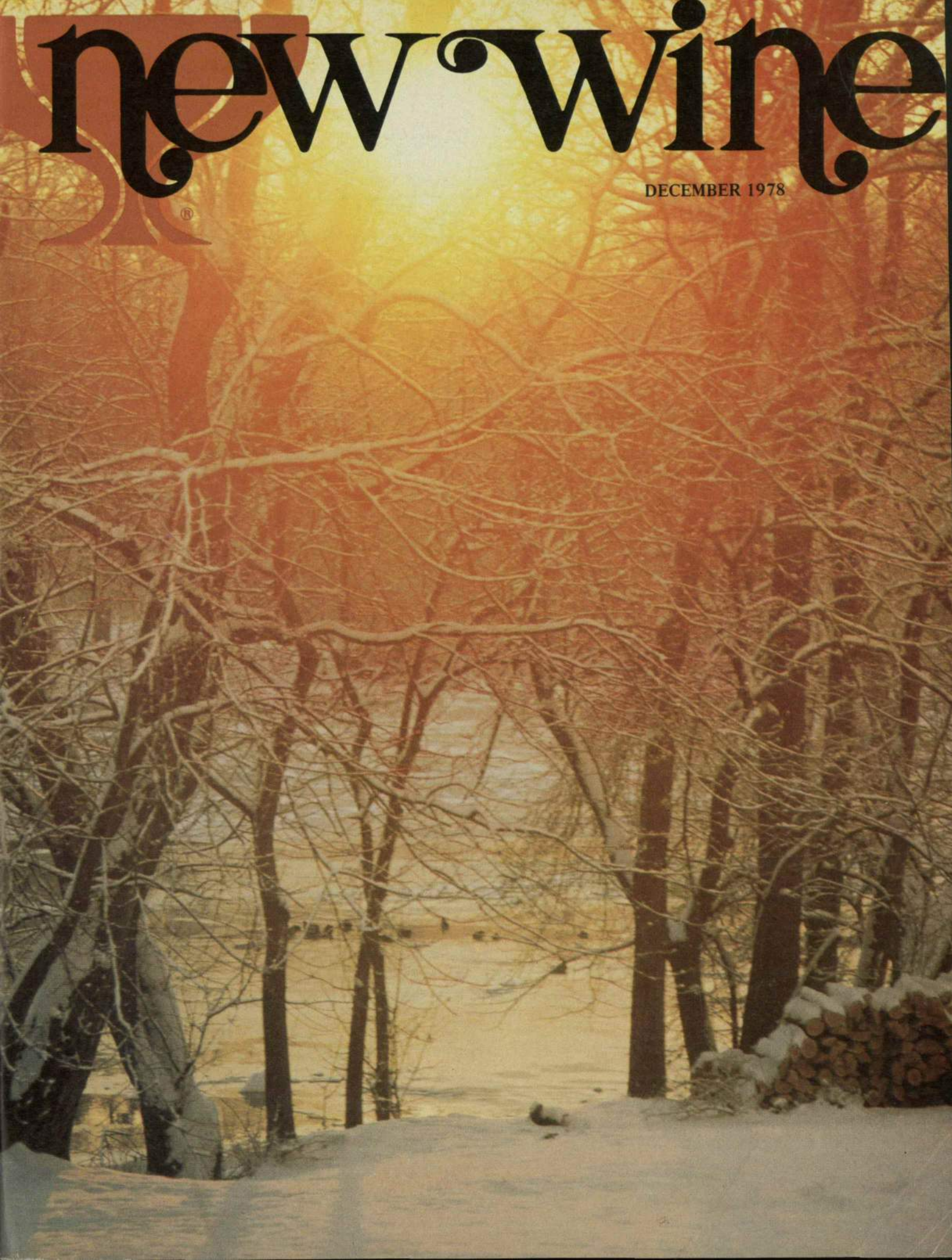


# new wine

DECEMBER 1978



# editorial

With the approach of Christmas we are reminded once again of our Lord's birth. For many of us this brings a host of memories of school and church pageants—carols and manger scenes with children's voices solemnly reciting the familiar words, "And there were in the same country shepherds abiding in the fields, keeping watch over their flocks by night . . ."

Then comes Christmas eve and Christmas morning and for a few hours, at least, much of the world agrees to lay its burdens of hostility down and dream fleeting dreams of peace. For those few hours people walk more softly, speak more gently and think more nobly than at any other time of year. All because a certain baby was born in a manger in Bethlehem.

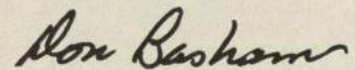
It is cause for reflection when we realize how the single great event which has divided all history into just two periods—those things which happened before and those things which happened since . . . was merely the birth of a baby born into the family of an obscure Jewish carpenter. That says something about the importance of the family.

God the Father could have chosen many more spectacular ways to bring salvation to man and peace to the earth: a powerful archangel like Gabriel or Michael, an army from the heavenly host stationed strategically over the earth, or an emperor or pharaoh or another Solomon with super-wealth and wisdom. God could have done it any of those ways—and made it work.

But instead, He chose to send His own son to be born into the home of the carpenter Joseph and his young bride, Mary, an act of divine intent which forever hallows and enhances fatherhood, motherhood and the family.

Isaiah prophesied about the baby Jesus that "The government shall be upon His shoulder" (Is. 9:6). God still longs today for leaders to share His rule on the earth; apostles, prophets, teachers, pastors, administrators . . . and all of them alike spring from that basic spiritual unit, the family.

Christmas is a time for families, and all the families of the *New Wine* staff join in wishing all of you a blessed Christmas.



Don Basham, Editor

I write to say how thankful I am to you for regularly sending me the *New Wine*. The messages seem to be very timely in these days of apostasy when men's faith seems to fail and the devil pollutes the truth with his lies.

I share your magazine with my friends and with members of my church of which I am a deacon.

Wesley T. Paul  
Kandy, Sri Lanka

The thing that has spoken to my heart most about you men is your being honest about yourselves. It has given me courage to be honest with myself. Some of the things I've read in *New Wine* I could hardly believe I was reading. Such beautiful confessions! I believe this is the way God is healing us.

Mrs. Clifton Roome  
Portland, OR

We are happy to see the diversity of writers that has started to appear in your magazine. So many organizations

depend upon particular personalities to communicate their own persuasions to the exclusion of others. We've observed this time and again with groups rising into the limelight, but have noticed you drifted away from it. We appreciate your readiness to use relatively unknown writers to feed your readers. Praise the Lord for the openness of His Christian body.

Kathy and John Nilan  
Albuquerque, NM

I don't usually write to magazines, but *New Wine* is an exception. Only our Father knows how much your magazine meets a need in our lives. It is always confirmation about what God is teaching us. We believe in your teaching and are behind you 100%. I appreciate your honesty in sharing your lives with us.

Frank and Lois Mazza  
Bridgeton, NJ

The new look your magazine is

taking on is very high class. Every issue is taking on a more impressive and professional look.

Mr. and Mrs. Tom Pitrone  
Chardon, OH

We want to compliment you on the beautiful colored pictures. I feel too, that the letters-to-the-editor column has improved a great deal. Letters with constructive criticism or those which have positive ideas expressed in them add to and build up those of us who are your constant readers.

Mrs. Bryan Robbins

# letters to the editor

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Production Manager ..... John Zeppa  
Design and Art ..... Mark Pie  
Photography ..... Jeff Monroe  
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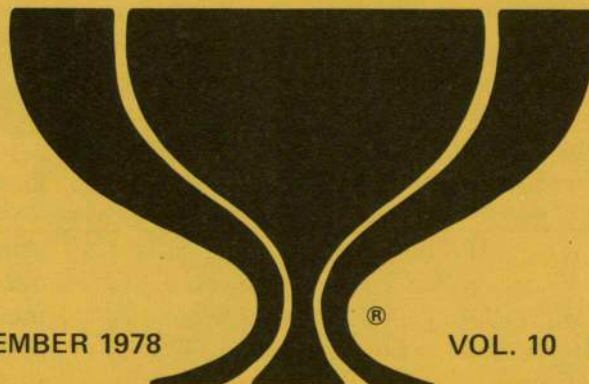


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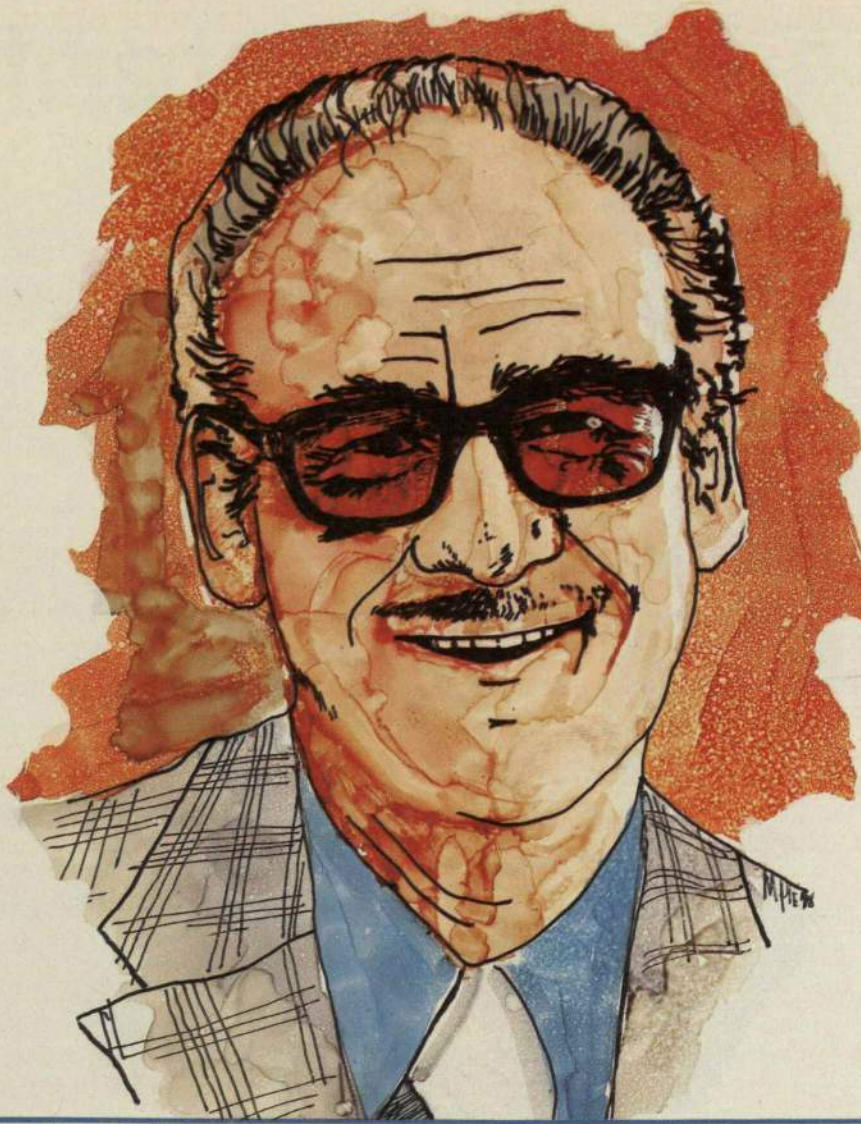
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## new wine magazine



DECEMBER 1978

VOL. 10 NO. 11



## New W

During the years immediately after World War II, the United States and the world in general witnessed a widespread move of God that came to be known as the "healing revival," in which the ministries of such men as William Branham, Oral Roberts, Gordon Lindsay, and T.L. Osborn became prominent.

When the healing revival broke out, Ern Baxter was pastoring a large evangelical church in western Canada. At William Branham's invitation, he traveled extensively with the Branham team, although he maintained his position at his home church.

At a time when denominational divisions were clearly defined along strict theological lines, Ern was not actually a pentecostal minister. However, he was not a traditional evangelical either because he had been baptized in the Holy Spirit. In Ern's own words, "I was a kind of 'pre-charismatic charismatic.'"

Significant historical events preceded the present charismatic renewal. Most people are unaware of

those events. In this interview, Ern describes the spiritual climate of those days. From an insider's viewpoint he describes the healing revival. As a man with an appreciation of history he reveals the lessons we in the charismatic renewal today can learn from the experiences of that movement.



In his book *All Things Are Possible*, which is a historical look at the healing and charismatic revivals in modern America, David Harrell makes this statement: "Few learned observers recognized the significance of the huge healing campaigns of the 1950's;

not many of those enthralled by the charismatic movement today understand its origins." Can you tell us what kind of religious "climate" there was in the post-World War II years, and what circumstances made the era of the healing revivals possible?



The atmosphere and religious “climate” at that time was one of low spirituality. All supernatural happenings around the world were reported on as being quite significant.

In my opinion, the whole supernatural element in pentecostalism generally was very low. There were pockets of blessing, but there was no widespread revival. One of the reasons for the impact which the healings accompanying the healing movement made, was that there had not been a wave of healings for a long time. In 1933 at a big pentecostal conference, much of the delegates’ time was spent discussing reasons why people weren’t getting the baptism in the Holy Spirit anymore and the lack of healings and conversions. Consequently, I would have to say that the spiritual climate was very low. This provided a backdrop, then, for the advent of the healing revival.

When William Branham<sup>1</sup> came on the scene, he was the only one who had a genuine healing ministry at that time. Even the Jeffreys brothers from Great Britain had passed the peak of their ministry which was in the late 1930’s.

meeting and arrived around nine o’clock at this rather large church. (I think it seated about two thousand.) The sight I saw was, for those days, very impressive. There was a crowd of people outside, listening to Branham by loudspeakers because they couldn’t get in. I stood there in the darkness and listened to him.

What I heard was unique, unusual! I had never heard anything like it before. It was simple and direct. He was talking about demons and God’s power to heal. Though it was basic, there was something very attractive about it.

As I stood in the darkness, I said to my host, “I have a sense that I am going to have something to do with this man.” We went on home and made no attempt to contact him. Shortly after I returned to Vancouver. Later, Branham came to Calgary, Alberta. By then, of course, his reputation was well known, and I decided to take some of my people to Calgary.

At that time Branham had one or two men traveling with him, whose responsibility centered in arranging the meetings. Branham was doing the bulk of the ministry. He would pray for several thousand people each night. Because his load was so heavy, other ministers who could handle large crowds were invited to share the afternoon meetings. Because I

# ine Interviews Ern Baxter

So the “religious” climate was one in which the supernatural had seemed to cease.

Then when Branham broke in on the scene with the quality of supernaturalism that he demonstrated, it was newsworthy because of its relative novelty.



What led up to your joining his team? Did he ask you, or did you just have contact with him and then a relationship developed?



I was going on a vacation and read about him in *Time Magazine* on the airplane. I was on my way with my wife to Winnipeg, Canada, to visit friends there. During dinner with them, my host, a prominent businessman in Winnipeg, said, “There’s an unusual minister down at Zion Church. His name is William Branham.”

I said, “I just read about him in the airplane.” So we decided to attend. After dinner, we left for the

was known in Calgary, I was invited to take one afternoon service. I recall the theme I spoke on: “This is the day that the Lord hath made; we will rejoice and be glad in it.” I pointed out that this was the gospel day and the day in which we should be enjoying all the blessings of God’s grace. Presumably, the men that heard me took word back to him.

After staying for two or three days, I went back home, again making no attempt to contact Branham personally. When I arrived back in Vancouver, a number of ministers came together and said, “We must bring William Branham here.” I was asked to lead the meetings, which I did.

Later, Branham asked to see me personally. He said that he had been in prayer and the angel of the Lord had spoken to him and told him that I was to be his companion in ministry. He invited me to join him.

At the time, I was pastor of a large church, and obtained leave from them, joining Branham in Ashland, Oregon. I started to travel with him as often as I could be away from my church. One year I was away eight months.

When he would speak, especially in those early

1. William Branham (1900–1965) was an ordained Baptist minister who had a significant international healing ministry from May 1946 until around 1955.

days, he would say some things that were terribly provocative. To me, unnecessarily so. So when we talked together, we agreed that apart from his giving testimonies and relating his life story, I would do all of the speaking, and he would do all of the ministering to the sick. That was the way it was when we were together.

I was with Branham from 1947 until I had to leave him, in about 1953 or 1954. F. F. Bosworth joined up later than I did and shared in some of the meetings.



Could you briefly describe Branham's ministry and some of its high points? What caused him to break in on the national scene?



Well, Branham had a tremendous word of knowledge. Before praying for a person, he would give accurate details concerning the person's ailments, and also details of their lives—their home town, activities, actions—even way back in their childhood. Branham never once made a mistake with the word of knowledge in all the years I was with him. That covers, in my case, thousands of instances.

Branham's use of the word of knowledge actually started out as a phenomenon in his hand. He would take the hand of the person in his. Immediately at the base of his thumb, in the thick part of his hand, there would be a specific manifestation according to the sickness or need. From seeing the phenomenon so often, I began to pick up what these were and became adept at reading them. Tuberculosis was a light pink flush. Cancer was an angry red appearance in which the ball of his thumb just seemed to surge like a wave.



It was actually visible?



Yes, you could see it. Then this gave way to the straight oral word where he would give accurate details concerning the person. He never missed, and this made a tremendous impact.

Branham also probably introduced deliverance in its form at that time. He cast out spirits. This made the large congregations very sensitive to the presence of demonic powers. There was a lot of primitiveness about it. For instance, he would insist the audience bow their heads during exorcism lest the spirits get in another person! The whole ministry was so new and so powerful that, when I met him in 1947, his mail was enormous.

Many of the subsequent healers received their initiative from him. He was really the fountainhead of the healing revival of the 50's and 60's. Many of the men who began to hold healing meetings subsequent to Branham's had short-lived ministries. Many of them couldn't handle what the ministry and its consequent recognition did to them personally.

The prominence and visibility it created was unbelievable. Many people did not know healing or anything supernatural existed. The ministry reached out and touched people in the denominations. It was very effective that way. People, of course, care about their bodies, so they came—some hundreds and others thousands of miles. It was hard to handle the adulation and the praise. It was almost like Barnabas and Paul's experience when they were considered "gods from heaven."



Can you recount some of the most memorable times with him and some of the events you vividly remember from your time together with him?



Well, to try to remember or to pick out a few outstanding supernatural occurrences with Branham is somewhat difficult because it was just a parade of the supernatural. On one occasion, we were down in the southern states, in a big auditorium meeting. The first or second night there, Brother Branham came to a certain man in the healing line. He looked at him and



Left to right: Charles Simpson, Kevin Ranaghan, Derek Prince, Ern Baxter and Steve Clark.

said, "Sir, I see you have come into this line tonight to trick me. In fact, I see you last night in a room sitting around a table with four other ministers. You are a minister of such and such a denomination." He pointed up to the balcony and said, "Those four men sitting up there are your friends, and you plotted last night how to trick me. I was going to tell you what was wrong with you, and you were going to deny it." They just turned around and fled the building.

I was with him in South Africa at a time when a large number of religious people rejected the ministry of healing, creating real pressures. There was a man in the meeting who was interested. He was of a denomination that was coming down on us very heavily. On the way home from the meeting, this man felt a hand on the back of his shirt. He turned around and there was no one there. But when he got home, he took off his shirt and found a handprint there—just as if a hot iron had left its imprint on his shirt. The shirt was shown in the next day's newspaper.

Once in Des Moines, Iowa, a missionary from the South Seas who had just flown home because of a very serious ailment was standing in front of him. Branham started out by saying, "Oh, you're a missionary. You just flew in today," and then he named the place the man had come from. At that, the entire crowd went into jubilation.



**Had Branham had any contact with any of the earlier men, like Smith Wigglesworth or the Jeffreys? Would that have been the inspiration for his ministry?**



I was very careful to check that out at the time. Branham had no direct link with pentecostalism in terms of his gift. In his home there had been no deep spiritual life, but he told me stories that indicated this gift was with him as a child. (He made some very significant prophecies, for instance, concerning the collapse of a bridge in his area of Ohio.) He once said to me, "If anybody ever writes my biography, you're the only one I've ever told everything to." He and I had many sessions that were hours long. During one of these, he told me he didn't believe that tongues was the evidence of the baptism. So I asked him about speaking in tongues, and he said that he had gone to a pentecostal mission and had told God, "These are apparently the only people that will accept my gift—let me talk in tongues so I'll be acceptable." And he said God let him talk in tongues, but he never



*Ern and Ruth Baxter*

talked in tongues again. That seemed to be his introduction to the pentecostals, and they apparently accepted him because of it. Few people would know that story, but I mention it because as his gift became more apparent as he grew older, he saw that the pentecostal people were probably the only ones who would receive it.

He was a relatively illiterate man, and so had not read widely. He was a great hunter. His abilities were in the realm of natural and intuitive abilities. I questioned him about many people. He didn't know Dr. Charles Price, who had had quite a healing ministry back in the 1920's–30's, or any others whom I mentioned.

I do not see any inspiration for his ministry coming from any of these earlier men, certainly not in the realm of his word of knowledge. Concerning whatever God may have done in the Spirit, I have no knowledge. But in the realm of his word of knowledge, there were no apparent human models he could have patterned himself on. He just seemed to break from a whole new source. He was missionary Baptist, so his tradition would not link him into historic pentecostalism.

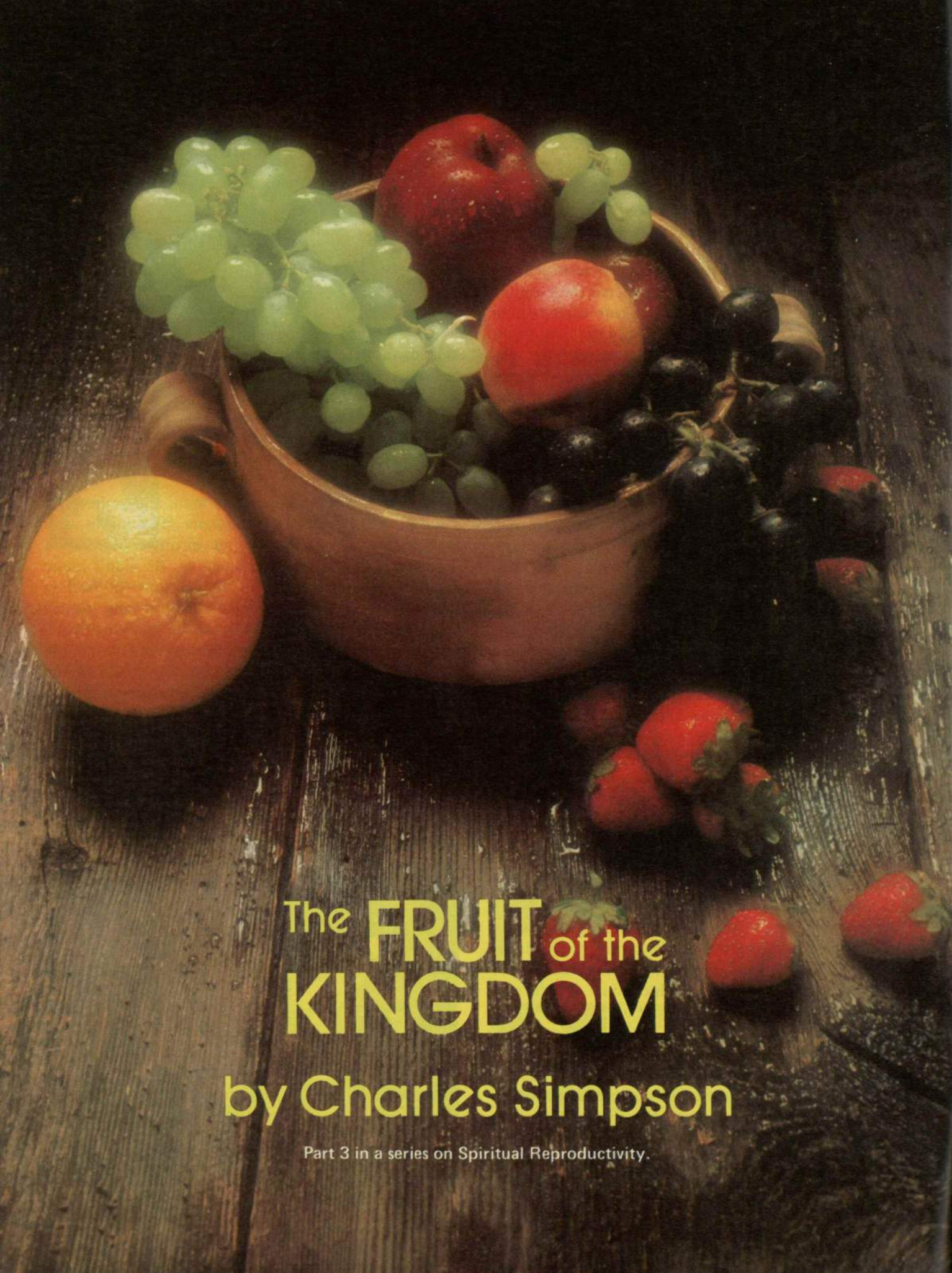


**How was he received by the people in the 50's?**



He was received gladly by the common people because of the manifestation of God in his ministry. But to most ministers he was an enigma from the very beginning. First of all, he was theologically, as well as academically, illiterate. When he would speak, his English grammar was bad, and his theology worse.

*(continued on page 22)*



The **FRUIT** of the  
**KINGDOM**

by Charles Simpson

Part 3 in a series on Spiritual Reproductivity.



**BELIEVE WE ARE** at a stage in Church history where the Lord wants to say something fresh and new to us in the realm of evangelism. Not evangelism as we have known it, but an entirely new perspective—that of personal reproductivity and fruitfulness.

By this is My Father glorified, that you bear much fruit, and so prove to be My disciples.

You did not choose Me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain; that whatever you ask of the Father in My name, He may give to you (Jn. 15:8, 16, NAS).

The chief thing God wants us to ask from Him is that we might be fruitful—spiritually reproductive. Being spiritually reproductive is every Christian's responsibility. God wants us to get away from thinking evangelism belongs to a select group of specially gifted people, and to realize He is calling every one of us to reproduce what He has given us. Each one of us is accountable for everything God has given us, and we are responsible to give Him back an increase on what He has invested in us.

Jesus gave us a commandment: "Go into all the world and make disciples of all nations." Unfortunately, the majority of the church is in disobedience to that command. After two thousand years, three fourths of the world's population is outside the influence of the church. And recent studies show that over 90% of the results of efforts at mass evangelism are not being conserved. That represents an almost absolute failure to fulfill Jesus' command to disciple the nations.

John 15 states that reproductivity is the proof of our discipleship. If each of us individually does not reproduce spiritually, then we are not a disciple. Bearing fruit, or reproducing the life of Christ in our own lives and in others' lives, proves our discipleship and glorifies God.

The seed of reproductivity is the living word of God. In John 15, Jesus gives four specific words that are important in our being fruitful: abide, hear, reproduce, remain.

Jesus is saying, "If you relate to Me, you will hear My voice." You can't hear from God unless your relationship with Him is right. But if you hear the word Jesus speaks, it is a living word which becomes a living seed in your heart to bring forth fruitfulness. And the fruit you reproduce will be fruit that remains. The living word—the seed—is creative and reproductive, and God wants to give it to each one of us.

With that introduction, I want to move into the

message for this issue.

Jesus Christ is the Father's first reproduction. Jesus didn't just become the Son of God when He was born. He has eternally been God's Son. Because God is eternally a Father, Jesus is eternally the Son. Scripture says, "In the beginning was the Word; and the Word was with God; and the Word was God; and the Word was made flesh."

"Jesus" is His earthly name, but "the Word" is His eternal name. When He comes back in Revelation 19, He's called "the Word of God." He's the Living Word, and when He was made flesh, He was the revelation of the Father's life.

Ideally, every reproduction ought to eventually look like Jesus. We need to look like Jesus because we can't reproduce in others what hasn't first been produced in us.

## SEVEN FACTORS IN REPRODUCTIVITY

I want to talk about seven factors in reproductivity—seven things I see in Jesus that made Him fruitful and that testify of the Father's fruitfulness.

### 1. *Jesus is the product of divine initiative.*

Jesus came forth from the Father. He is the product of divine initiative. This is a vitally important point. An abiding fruit has to begin in the Father, not in the flesh.

Jesus didn't come into the world by Mary and Joseph claiming Him at a charismatic prayer meeting. He wasn't born because Mary and Joseph "agreed together" in the Spirit. The Father thought of the Incarnation long before Mary or Joseph. The Father chose them; they didn't choose the Father. As a matter of fact, they had trouble thinking about it at all. I am sure Joseph wasn't "believing for a son" before he and Mary got married.

The Word came from God, not from Joseph and Mary to God. Our job is not to tell God what to do. Our job is to *hear* God and do what He says. God has a plan if we would just be quiet long enough to let Him tell us. Then we would know what to "claim," and He would give us something that would live and abide and remain.

God has a plan. We don't have to sit in the back seat and say, "Turn here, Lord. Turn there, God. Don't forget, Lord." God once spoke to me and said, "I'm looking for a Bride, not a nagging wife." When God says something it will bring forth fruit, but we've got to be quiet long enough and be still and know that He is God. Fruitfulness begins with divine initiative. You can't make yourself fruitful, no matter

how much you want to. God will wait on your obedience.

2. *Jesus lived in divine relationship.* Jesus never did anything apart from the Father. These first two points are closely related. Jesus said, "Go into all the world and make disciples," and then He said, "I am with you always." He didn't say, "Go on and I'll see you later." He said, "Go forth, and I'm going with you."

We go out of divine initiative and we go in divine relationship. If you want to be fruitful, you've got to do it *with* Jesus and not by yourself. Jesus said, "I only do what I see the Father doing."

3. *Jesus operated in the divine will.* Fruitfulness is born out of the will of God. John 1 says, "who were born . . . not of the will of the flesh, nor of the will of man, but of God" (vs. 13, NAS). God chooses. He said, "You didn't choose me, but I chose you." That's divine will. Hebrews says, "Lo, it is written in the volume of this book, I come to do thy will, O God." Fruitfulness comes as we line up with God's will. It is the will of God that will ultimately produce the eternal.

4. *Jesus was motivated by divine love.* Everything we do must be born out of God's love for people. Jesus was the most fruitful person who ever lived because everywhere He went, people felt the love of God. Jesus didn't love the equipment of religion. He loved people.

Religionists often love the means more than the end. They can love the method more than the purpose of the method. All the methods and doctrines and beliefs and equipment and facilities are geared to one thing: redeeming *people*. But if you're not careful, you can get so involved in the accessories that you love them more than the people they're meant to help. We can use a building to reach people. But if we're not careful, we'll use people just to build a building.

It's a subtle thing, and it can happen in several areas. That which was meant to bless people can become the thing that people have to bless. Methods are not holy; they're just means. God throws away methods. Through the years the methods of God have varied, but all the while He has never altered His purpose to redeem people.

Everywhere Jesus went, the people heard Him gladly—sinners, adulterers, publicans—because everywhere He went, they felt one thing: "God loves me!"

This is one of the most vital keys to being fruitful. You will never be fruitful if you don't love people—and loving people is no easy task. Have you ever felt that being a Christian would be wonderful if

we just didn't have to deal with people? Well, people are what it's all about. And when you're in the business of redeeming people, God always seems to send you people that need redeeming. The church is a hospital for sinners, not a rest home for saints. We must produce enough love to supply not only the church, but also to overflow to real sinners.

A friend once told me about a dream in which he saw a big machine that refined oil. It refined oil so pure that it was almost white. In the dream my friend asked the man running the machine, "How much oil does it produce?"

The operator answered, "Just enough to keep the machine running."

The Church has got to do more than produce enough love to sustain itself.

The Father's love is not only for the Church; it's for the world.

5. *Jesus had not only a divine love; He had divine dedication—the ability to dedicate Himself to the people God had given Him.* If you're ever going to be fruitful, you've got to commit yourself to those God gives you. Jesus had that ability. His commitment to those God had given was so complete that He labored with them until they became mature. That's why they were able to reproduce what He invested in them.

6. *Jesus was fruitful because He was an example.* If you are going to be fruitful, you've got to be an example of what you teach. People never got disillusioned when they really came to know Jesus. They never said, "Jesus, you preach one thing and practice another." They never came in romantic and starry-eyed and went out disillusioned.

When people believe in Jesus because of you, you become the most important person in their life. They look to you. They learn from you. They do what you do. They think, "This is the way the Kingdom of God operates because he is the man God used to lead me to Jesus." They're going to scrutinize every move you make. If you don't walk it, don't talk it. Because if they get disillusioned with you, they usually get disillusioned with the whole thing.

Jesus hung the price right out on the front door. He didn't say, "Just believe, and I have lots of goodies for you. Don't worry, there won't be any problems." He didn't say, "Believe on Me and all your troubles will be over." He said, "If you want to follow Me, you've got to take up your cross." He hung the price right out on the front door. He was honest with them. And when they came in, He committed Himself to them. So if you're going to be fruitful, you first must have the ability to commit

yourself, and then to be an example to the people.

7. *Finally, you must be able to delegate responsibility.* You say, "Brother Charles, what's delegation got to do with fruitfulness?" Well, if you're productive and you never learn to delegate, you're soon going to be like the old woman who lived in the shoe, who had so many children she didn't know what to do. If that happens, the quality of your ministry is going to go down, down, down.

Successful pastors are often destroyed by their success. Successful lay Christians are soon destroyed. If you do things well, pretty soon forty people are trying to get you on a committee and you're running around every night. You run yourself to death if you are unable to delegate. If you can delegate, you can survive, and you'll raise up new leadership.

## THE CHARACTER OF CHRIST

When the Holy Spirit puts the living word in you, the word reproduces the character of Christ. The word is the seed of the Christ life. The first area where the Holy Spirit begins to work in new believers is not to make them produce new Christians, but to make them like Christ. Let's look at Genesis 1:24.

Then God said, "Let the earth bring forth living creatures *after their kind*: cattle and creeping things and beasts of the earth *after their kind*"; and it was so.

And God made the beasts of the earth *after their kind*, and the cattle *after their kind*, and every thing that creeps on the ground *after its kind*; And God saw that it was good.

Then God said, "Let Us make man in Our image, according to Our likeness . . ." (NAS).

Five times it says "after their kind." Now in reproductivity, that's how you reproduce. I will reproduce after my kind. You will reproduce after your kind. That's a sobering thought, isn't it? I want to be the kind of person that when I reproduce, the world will be better off, because we're not only going to reproduce our strengths; we're also going to reproduce our weaknesses.

Jesus spent thirty years preparing for the ministry, and three and a half years ministering. Then He delegated the ministry and left. The average minister today spends three and a half years preparing, thirty years ministering, and fights delegation until he has to leave.

God puts the emphasis on preparation. Don't cut short the day of preparation. You can build *up* only in proportion to how well you have laid the founda-

tion. Character is a major part of the foundation. Your success will be in direct proportion to your preparation in the eyes of God.

Jesus was not unveiled until He had completed His preparation for ministry. Jesus was always perfect, but He wasn't always mature. The Bible says, "He learned obedience by the things He suffered." Jesus had to grow up just like you and I have to grow up. He had to obey, and He had to get disciplined, and He had to be adjusted. He was perfect in that He was without sin, but He had to mature. If you're perfect in your ethics, that doesn't mean you don't still have to mature in your character. We all need to grow up.

A thirteen-year-old may have the ability to reproduce, but that doesn't mean he can handle the responsibility of reproducing. A lot of us have ability in areas where we haven't learned responsibility. God has in mind not just procreation, but reproduction of the kind of people who are reproductive and not destructive.

So the place where we start in reproducing is Christ's character. Whenever God gives you a new spiritual baby, begin to form the character of Christ in him.

The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law (Gal. 5:22-23, NAS).

In other words, people cannot debate that aspect of the gospel. Whether they like your doctrine or not, nobody can debate with you if you're reproducing Christ's character. There's no rule against that.

What is the fruit of the Spirit? It's the character of Christ. The same Holy Spirit that implanted the Word in Mary is implanting the living Word in you and me. As it grows up, it will reproduce patience and gentleness and kindness and meekness and temperance—these attributes that we call the fruit of the Spirit. We begin with character, *not* ministry. Many Christians seek identity in gifts and ministry—when in fact our real identity comes from character and the character of those we reproduce. *(Cont'd on next page.)*

## Just Around the Corner

Next month *New Wine* will concentrate on the subject of being a Christian servant. The issue will carry articles on this theme by Don Basham and Paul Petrie. The concluding articles in both Charles Simpson's and Derek Prince's series will also appear in the January magazine.

## CHARACTER BEFORE MINISTRY

I have a little boy of five. You can teach a five-year-old a lot. You don't usually teach them what *they* want to learn; instead you teach them what *you* want them to learn. What they want to learn is what an adult is doing: how to fly an airplane or drive a car or give counsel on major issues. What they need to learn, however, is how to tell the truth, get along with their brothers and sisters, and basic character. Now, my fifteen-year-old son can cut the grass and weed the flower beds. That doesn't mean he enjoys it, but he's able to do it. He can do things of a more advanced nature. The little one wants to do what the big one does.

So I have to say, "Jon, you can't do that. But I'll tell you what you can do. You can tell daddy the truth. You can be patient and gentle with your sister and don't talk ugly to her." Character has to be learned *first*.

I feel sorry for a child who becomes a prodigy at three and doesn't learn character before ability, because when his abilities have been refined, his character deficiency will undermine his abilities. The foundation for fruitfulness is character.

Before we reproduce, we need to be the kind that would bless the world with our reproductivity. This is where Jesus started. When Jesus got Peter, James and John, He didn't say on the second day, "Go into all the world . . ." He called them aside and said, "Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers . . . blessed are the meek . . . when you give, do it this way . . . when you pray, do it this way . . . I want you men to have godly character and unfeigned love" (see Mt. 5 & 6). After He dealt with them for a while He said, "Now go, but come back and let Me know how you did."

Character before charisma. Character before ministry. The message of the New Testament is the character and nature of God reproduced in man. He became like us so we can become like Him. It is the Lordship of Jesus Christ working in His people. We cannot be subnormal or abnormal and reproduce normal Christians.

I don't know of any other way to get character except to go through difficulties and trials and tribulations. You can't just take a character pill. It doesn't work that way. But *knowing* that your trials produce character will make you rejoice in things you would not otherwise rejoice in, because you *know* that what you're going through is bringing dividends. God's purpose is to build character and unless you

flunk the course and try to get out of school, you will take that class until you pass it. Because character is the foundation for reproduction.

## GOOD CHARACTER PRODUCES GOOD WORKS

Jesus Christ's character is the foundation for reproduction. Jesus Christ's works are the extensions of His nature. Jesus didn't do work to try to be somebody. He did certain works because He *was* somebody. Let's look in Acts 10:38.

You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good, and healing all who were oppressed by the devil: for God was with Him (NAS).

Good people do good works. By their fruits you know them—by what they produce and what they do. Look at Ephesians 2:8—

For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast (NAS).

I stopped there for years. "We're saved by grace, hallelujah. You don't have to work because you're saved by grace. Just believe in Jesus. Can't work your way to heaven. Just believe."

That's not altogether true. Verse 10 says,

For we are His workmanship, created in Christ Jesus *for good works*, which God prepared beforehand, that we should walk in them.

To paraphrase these three verses, "we're saved by grace for works." If we are saved and we never work, we have frustrated the grace of God. Good works should proceed out of the new nature God gives us. Jesus did what He did because He was who He was.

Many of us have heard an unbalanced teaching on faith. I don't mean that we should not emphasize faith. The reason we had an unbalanced teaching is because in the Middle Ages there was an unbalanced teaching on works. People didn't understand faith, and people thought they could work their way into heaven. You can't work your way in—you have to believe.

But when God changes your nature, He also changes your behavior. We read in James 2:13–14,

For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment.

What use it it, my brethren, if a man says he has faith, but he has no works? Can that faith save him? (NAS).

The answer to that question is, "No." A man who says he has faith who doesn't produce any works doesn't have a saving faith. It's what he does that's going to save him in the day when he needs help, not what he believes. The reason faith is so important is that it makes you *do* something. Any "faith" that doesn't make you do anything is not faith at all.

If I said, "The house is on fire," and you have faith in me, you are going to get out. It's going to make you *do* something. It's useless if I say, "The house is on fire." and everybody just sits there and says, "Didn't you like the way he said that? It makes goose bumps come all over me when he says, 'The house is on fire.'"

Real faith makes you act. Faith is not something to believe in. Faith is something that causes you to relate to the will of God. "Be ye doers of the word, and not hearers only, deceiving yourselves." Anybody that hears and never does is kidding himself.

Noah's faith made him build an ark. It was the ark that saved him, not believing in arks. He didn't stand in the rain, saying, "I believe . . . I believe . . . I believe." Instead, he worked for a hundred years to build that ark. "Even so faith, if it have no works, is dead, being by itself."

### "BY THEIR FRUIT YE SHALL KNOW THEM"

Let's look in 1 John 3:7-8.

Little children, let no one deceive you; the one who *practices* righteousness is righteous, just as He [the Lord] is righteous;

the one who *practices* sin is of the devil; for the devil has sinned from the beginning (NAS).

What people *do* will tell you what they are. People may talk holy, but if they abuse one another, they're unholy. If people mistreat one another, they're ungodly because that's the way the devil does. And Jesus came to destroy the works of the devil.

Now look at verse 10.

By this the children of God and the children of the devil are obvious . . . .

Do you believe that verse of scripture? Why isn't it more obvious to us? Because we're looking at the

wrong thing. We're looking at terminology. Whenever you get to using a certain terminology, you can always bet that the devil is going to learn that terminology.

God says you don't go by terminology. You go by what a person does. He's talking about practical things. Good works are practical extensions of the grace of God, and they are obvious.

. . . any one who does not practice righteousness is not of God, nor the one who does not love his brother.

But whoever has the world's goods, and beholds his brother in need and closes his heart against him, how does the love of God abide in him?

Little children, let us not love with word or with tongue, but in deed and truth.

We shall know by this that we are of the truth, and shall assure our hearts before him . . . (vss. 10, 17-19).

Would to God that people in the church would help each other with practical things like money, clothes, cars, houses.

We've gone into the poverty areas of the world where people are in superstition and darkness and said, "Just believe."

We've got to learn to love more than in word. We've got to learn to love in deed as well as in

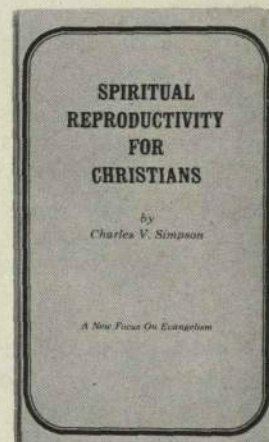
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word—I'm not speaking of impersonal "Foreign Aid." I mean personal investment of ourselves in discipling faithful people into the ways of God—and providing resources that prove our faith in God and in them.

Galatians 6:10 says,

So then, while we have opportunity, let us do good to all men, and especially to those who are of the household of the faith (NAS).

Hebrews 10:24 says:

And let us consider how to stimulate one another to love and good deeds (NAS).

Did you know that you can provoke people to do good works? Have you found out you can provoke people to do bad works? We need to learn the art of provocation.

I'd like to live in that kind of an atmosphere where people know how to provoke the best in one another. Do you want people to be merciful to you? Be merciful yourself. Good works of a practical nature are an extension of God's practical grace to us.

Some people say, "Brother Charles, what about the supernatural?"

I believe the supernatural is going to come back among us where it has not been so evident. I believe God has caused some of us to back away from a supernatural emphasis until we get the natural straight. But grace extends beyond natural diligence and into supernatural ability. After all, it's the grace of God being manifested, not our grace. Your grace can only go so far, but when it's not able to go any further, God's grace is able to go on into the miraculous.

I don't believe we should ever ask God to do something He has told us to do. If you have two loaves of bread and God told you to give one, don't pray for God to give the man bread if you won't give him bread. But, if you have done what you can do and that isn't enough, God stands ready to do what only God can do.

Here's where supernatural evangelism works. When character has been followed by natural diligence and natural diligence is followed by the power of God, it opens the way for the Kingdom to come to someone.

The four men of faith who had the paralytic man as their friend did all they could do. But finally they brought him to Jesus. They tore the roof off. They let him down. The Bible says, "When He (Jesus) looked up and He saw their faith, He healed and forgave that man."

If we are walking in character and have shown practical love to one another, we're on good grounds to ask God to do what we can't do. When you say, "Lord, I've done my best to obey You. I've given money and time to this person. I can't get him a good job. I've tried every way I know, but, Lord, I need for Your hand to intervene for a miracle," I believe God delights in intervening in that kind of situation.

Let me say one other thing about this. Good works must go beyond the household of faith if we are going to be fruitful. You say, "Brother Charles, we believe in doing good works. We help one another with our homes and our jobs."

It's going to have to go beyond *one another*. It goes to one another, but if you're going to reach sinners, you're going to have to touch sinners with the grace of God. "Do good to all men" must be a reality. We have to extend our practical love beyond the normal borders of our fellowship.

Do you have a problem building relationships with unconverted people? Many Christians do—some refuse even to try. But Jesus built relationships with unconverted people. Unless unconverted people see the love and the power of God, they are not going to be converted. It is the goodness of God that leads men to repentance. Our job is to confront the world with the character and the works of Christ, and with His Lordship. We are not to confront them with the *message* of His Lordship only; but we are to confront them with an *example* of His Lordship and concern for them.

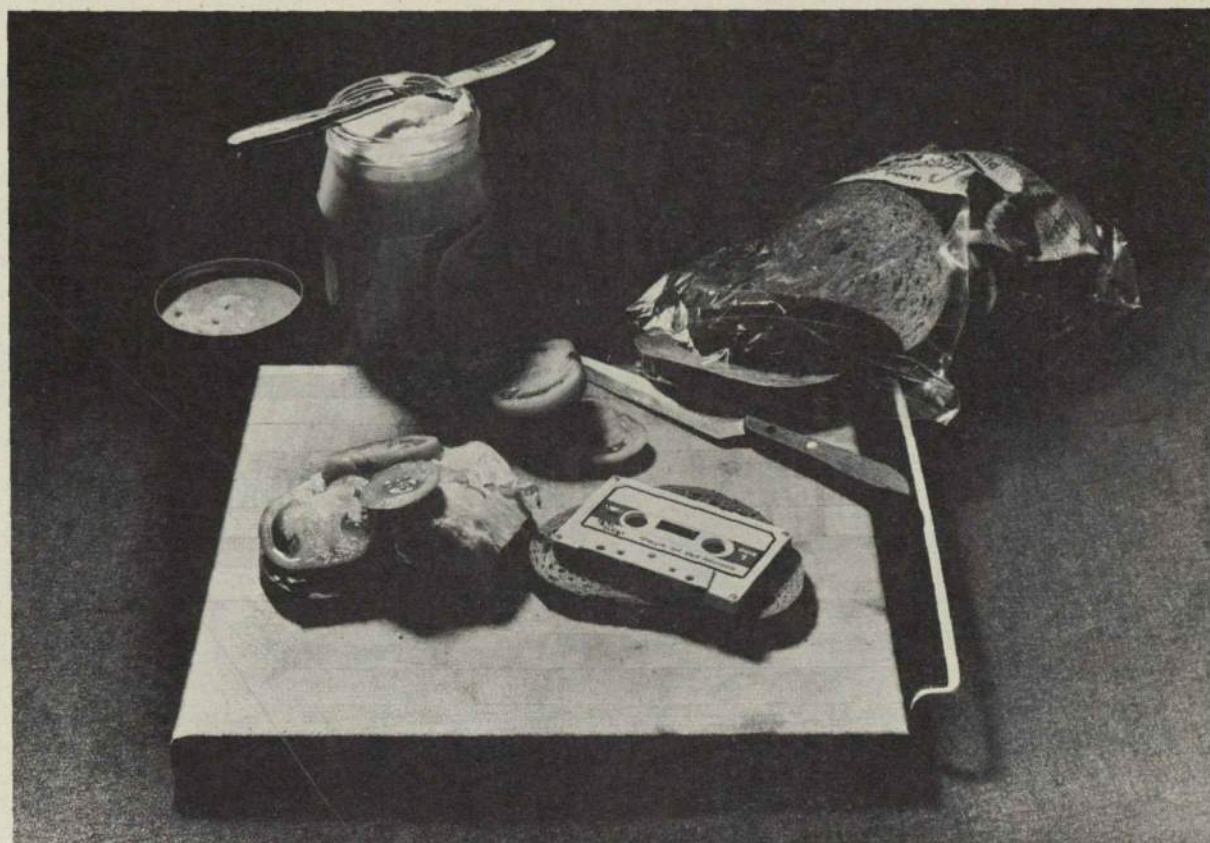
Whenever we can manifest the character of Jesus and the works of Jesus, natural and supernatural, people are going to behold and ask this question: "What must I do?" People asked this of Jesus. "What must I do to be saved?" "What must I do to inherit eternal life?" "Good master, what must I do?" People asked the apostles, "Men and brethren, what must we do?" The Philippian man said to Paul in the jail, "What must I do?"

Until they have asked the question, they're probably not ready for the answer. The trouble with the church is that it has been answering questions that nobody has been asking. We've got to live our lives and declare our message in such a way that men will ask again, "What must I do to get what I see in you?" When they ask, it means they're ready.

In the next issue we'll be talking about what we do when they ask the question, "What must we do?" and we'll cover some practical helps for "assisting at delivery" in a spiritual birth. ♣

Watch for the conclusion of this series in next month's issue.

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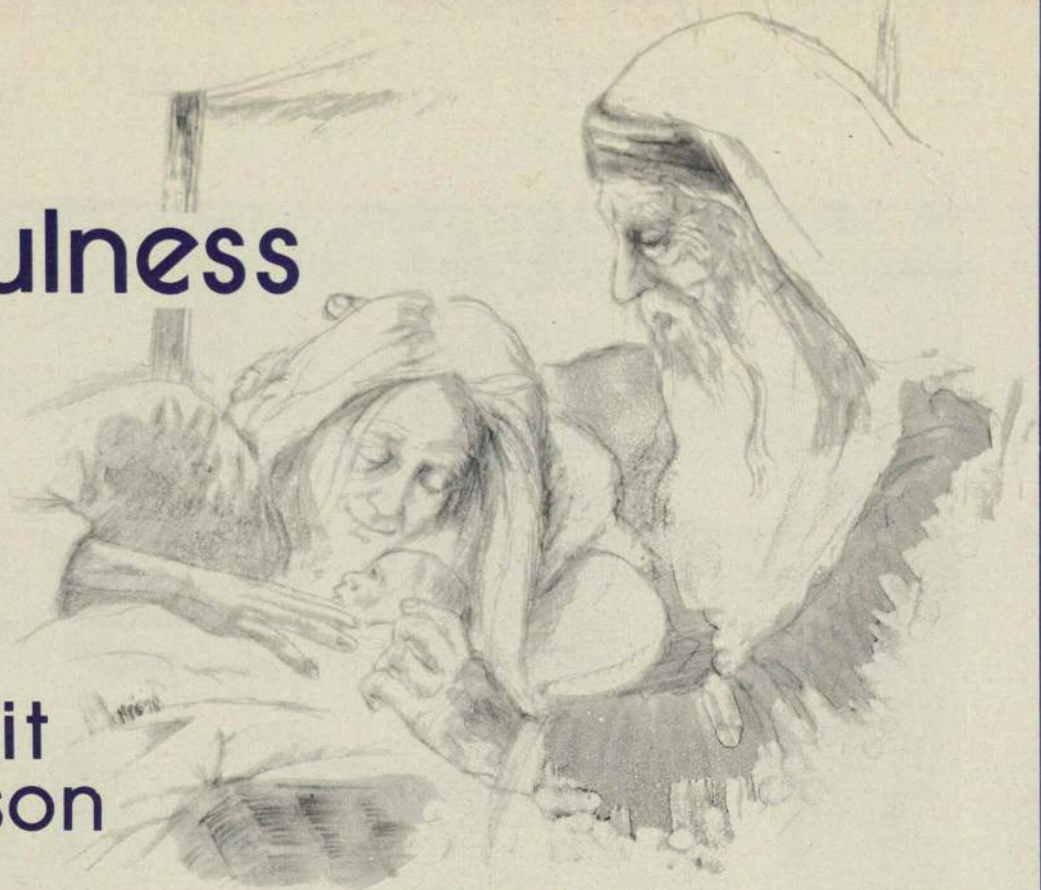
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# Faith for Fruitfulness

by Gerrit  
Gustafson



**I**N THIS ARTICLE, I want to share some things that have been stirring in my heart about fruitfulness. Fruitfulness is not a new word, but I think it's a word we need to underscore at this particular time so that we can be quickened in our faith for personal fruitfulness.

Consider Jesus' life. At age thirty He met John the Baptist and was baptized; the Holy Spirit came upon Him, and then Jesus went off into the wilderness. When He returned from the wilderness, He was performing miracles.

A body of men was following Him, and He did something with them that changed their lives. At one point in His relationship with them, near the end of His earthly ministry, Jesus said, "By this is My Father glorified, that you bear much fruit, and so prove to be My disciples" (Jn. 15:8, NAS).

Shortly after that, He was executed; then He rose from the dead and ascended. Then a band of people—some were the very same men Jesus had spoken to about fruitfulness—were gathered together seeking God.

Meanwhile, Jesus had been received at the Father's right hand; He had given a report about His mission; and as the Father and the Son counseled together,

they decided it was time to start a tremendous spiritual explosion on earth, beginning in Jerusalem. This explosion spilled all over the streets of Jerusalem where there were people of every nation who spoke many different languages. These people saw the Kingdom of God in flesh and blood, walking on the earth in these men who had been welded together in a new kind of relationship. And suddenly, probably much to their own surprise, these disciples began to bear fruit, for the next thing we know there were 3,000 and then 5,000 and as Scripture says, day by day new converts were added to that number. These few men were being fruitful. They were prolific. The Body of Christ was being multiplied in the earth, and it was upsetting everything that stood in its way.

Today, God is causing that vision of the early church's development and influence to stir our hearts. As we become more involved in relationships similar to those that Jesus' disciples shared, I believe that part of the stir we're feeling is a stir toward fruitfulness. Jesus said, "By this is My Father glorified, that you bear much fruit, and so prove to be My disciples" (Jn. 15:8, NAS). The word "prove," means to "authenticate" or "verify" or "manifest the reality of something." Fruitfulness proves discipleship and thereby glorifies the Father.



## GOD COMMANDS FRUITFULNESS

Do you know the first two words God spoke to man? "Be fruitful . . ." (Gen. 1:28). If out of eternity God produced man, and the first time his ears were opened God said to him, "Be fruitful," then fruitfulness must be important! It's a big word. It's an important word, a word that is at the very heart of God's plan for mankind. Let's look at Genesis 1:28:

And God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth" (NAS).

If we read how many times God told the patriarchs to be fruitful, it almost sounds like a broken record. In Genesis 9:1 it says, "And God blessed Noah and his sons and said to them, 'Be fruitful and multiply, and fill the earth' " (NAS). In Genesis 12, the primary word God spoke to Abraham was "fruitfulness." God looked down from heaven at the earth, and saw the potential of a planet that could be filled with His rule, His order, His peace and His government. So God said to Abraham:

"Go . . . from your father's house,  
To the land which I will show you;  
And I will make you . . . a blessing;  
And I will bless those who bless you,  
And the one who curses you I will curse.  
And in you all the families of the earth shall be  
blessed" (vss. 1-3).

That's quite a word God gave Abraham! But He didn't stop there. Right after Abraham and Lot separated, the Lord told Abraham,

"For all the land which you see, I will give it to you and to your descendants forever.

And I will make your descendants as the dust of the earth; so that if anyone can number the dust of the earth, then your descendants can also be numbered" (Gen. 13:15, NAS).



Gerrit Gustafson met the Lord while attending Florida State University. After graduating from FSU he moved to Mobile, Alabama, where he became affiliated with Charles Simpson.

Since 1970 he has been involved in committed fellowships as a pastor in Colorado and Mobile. He presently serves as an elder in Gulf Coast Fellowship. He and his wife, Himmie, have a

one-year-old daughter, Kristen, and reside in Mobile.

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# "By fruitfulness, the whole earth will be filled with God's glory."

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## THE PROMISE OF FRUITFULNESS

Do you believe that "fruitfulness" was reserved only for Abraham? It isn't. When we become heirs of that promise, when we have the same faith as Abraham, it becomes ours. What is this kind of faith that made Abraham so fruitful? What is this kind of faith that Paul, in talking about Abraham, says justifies us? (Rom. 4)

In Genesis 15:5 we read that in spite of God's promise, Abraham at the time still doesn't have any children, and he's wanting Eliezer to be his heir. Abraham is supposed to be fruitful, but nothing is happening.

And He [God] took him outside and said, "Now look toward the heavens, and count the stars, if you are able to count them." And he said to him, "So shall your descendants be."

Then he believed the Lord: and He [God] reckoned it to him as righteousness (vss. 5-6, NAS).

What brought Abraham into a right relationship with God was his *faith* that *God is* and that *He is the rewarder* of those that diligently seek Him. Abraham was adapting himself to God's conviction that the earth was in truth going to be full of His glory. The ability to believe that God will cause His people to be fruitful is at the heart of true, scriptural faith that we read about in Romans. Justifying faith should be in God and unto fruitfulness.

We go along in life, struggling to be mature Christians, to overcome sin, to be single-minded, to walk in truth, to manage our finances, to relate responsibly to others, and one day when we are not doing anything out of the ordinary, God whispers to us: "You're going to be fruitful, too!" We look around to see who spoke to us. We don't know where it has come from, but the presence of God has quickened our hearts, and we come away saying, "I

believe it. Not because of myself, but because God is truth. He does not lie. He is faithful and just. I can believe that God is going to reward me because my heart is set to seek Him.”

### THE MAGNITUDE OF FRUITFULNESS

The word God gave Abraham about fruitfulness has other far-reaching implications. I believe the promise God gave Abraham meant that his descendants, his seed—of which we are a part—would outnumber and out-influence every other seed and every other power, whether governments, labor unions or the media. It applies to every point where there is power. Isaiah 2:2 says, “The mountain of the house of the Lord will be established as the chief of the mountains . . . .”



The word “mountain” there refers to influence, power or dominion of some sort. Just think for a moment of all the different powers in our country. There are governmental powers—the powers in Washington, D.C., and the state governments, and the city governments. Then there are business powers, and labor unions, and the media. These are all mountains. They are points of power and influence and authority in our country. And the people who have the power are the people who get things done. They are the ones who shape opinion and set policy. The Kingdom of God is going to be greater than the kingdoms of this world. That’s what fruitfulness means.

The Bible also says, “Nations will come to your light, and kings to the brightness of your rising” (Is. 60:3, NAS). I believe the word “kings” there means

those who are holding different kinds of power. God is bringing us to a place where we can believe that kings are going to come to the brightness of our rising. They’re going to seek the place where there is wisdom. They’re going to seek the place where there is light.

Nations and kings coming to us? It almost sounds like a fairy tale, but we should have faith to say, “I believe that!”

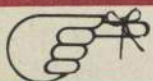
How fruitful do you think God wants us to be? “Be fruitful and multiply, and subdue the whole earth.” That’s pretty fruitful. I think we should be feeling akin to the early Church. I sense God quickening in us a kind of revolutionary fervor—a radical kind of dedication and obedience and commitment—that He is going to use to upset the world. We have our radar set on a goal, and nothing should be able to hold back the faith that’s springing up and saying, “By God’s grace we’re going to be fruitful!”

God spoke to Abraham, and he believed Him. It will make God happy if we can believe Him. He will go out of His way to assure us of that fruitfulness, even though His command to be fruitful can unsettle us when we don’t feel too fruitful. Sometimes we have to work through that unsettling feeling to a place where we can say, “I may not be able to show it right now, but I can say I have a conviction for it.”

### GOD COMMENDS FRUITFULNESS

God commends fruitfulness. In the parable of the talents, Jesus commended the servants who showed increase. God is not content with us presenting back to Him just what He gave us. He says, “I expect profit. I expect increase. I expect fruitfulness!”

Two of the servants took their responsibility seriously. They knew something about the nature of their master. They said, “When he comes back, he’s expecting us to be operating in the profit column.” They understood it so well that immediately after he left, they went out and got busy. God commended their incentive and said, “Well done, good and faithful slave . . . enter into the joy of your master” (Mt. 25:23, NAS). I don’t think there’s a higher reward for fruitfulness than the intimate relationship with God that comes as a result of it.



Don’t forget: Dec.1 is a national day of prayer and fasting.

## WHAT IS FRUITFULNESS?

Let's define fruitfulness in some more specific terms. Fruitfulness is "increase in our God-given territory of responsibility." I want to point out from 2 Corinthians 10:13-15 that our fruitfulness magnifies the name of the Lord. Paul says:

But we will not boast beyond *our measure*, but within the measure of the sphere which *God* apportioned to us as a measure, to reach even as far as you. [Paul said, "God's given us a certain sphere, a certain territory, and you Corinthians fit in that sphere.]

For we are not overextending ourselves, as if we did not reach to you, for we were the first to come even as far as you in the gospel of Christ;

not boasting beyond our measure, that is, in other men's labors, but with the hope that *as your faith grows, we shall be within our sphere, enlarged even more by you* (NAS).

As our faith grows, our sphere is enlarged. If we can increase in our God-given territory of responsibilities, it's going to increase our shepherds' fruitfulness as well. Paul says, "As your faith increases, then we shall be enlarged." Can you see how this goes right up into heaven? As we increase in our God-given sphere of responsibility, those whom we serve also increase, and those whom they serve are increased, and the Lord's name is magnified in the earth because Kingdom territory is growing.

Imagine the earth from above. It's like a patchwork quilt of different spheres of influence and responsibility. In some of those spheres there is light and in others there is darkness. In some of the spheres, the name of the Lord is respected, and in others the name of the Lord is hated. God said to Moses, "For the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14, NAS). *By fruitfulness, the whole earth will be filled with God's glory.*

## AN ABUNDANCE OF LIFE

Let me give you another definition of fruitfulness—"bearing an abundance of *life*." Fruitfulness is bearing an abundance of *life*. Life can be measured in different quantities, but fruitfulness means to be blossoming in life. Life is an intangible quality that almost eludes definition, but it's very real, and you either have it or you don't. Let me just give you some ways in which life can be measured.

Life can be measured in joy. If you've got sixteen

units of joy now, next year we're expecting you to have eighteen units of joy. I think there's something prophetic about Jesus saving the best wine until last because in the same way, the joy we experience gets better and better the farther we go in God. What we know of joy now is going to increase.

Peace is another measure of life. We have fourteen units of peace. God's expecting us to manifest that and increase in it.

I think that life can also be measured in finances. Material abundance can be seen as a unit of life. God is going to cause us to increase in that realm.

Health is another unit of life that God wants us to increase in.

Fellowship—that's probably the measure of life that stands above all the rest—fellowship with the Lord and fellowship with our brothers. I feel that the increase of fellowship we're experiencing is the result of our being able to believe God's promise of fruitfulness. I feel more fruitful in terms of fellowship than I've ever felt before in my whole life.

## IT DOESN'T HAPPEN LIKE YOU THINK

So fruitfulness is bearing an abundance of life. Now think for a minute about what fruitfulness would mean to you individually and ways that you can be fruitful. Get them fixed in your mind because I want to say something that almost seems to go in the opposite direction. Along with God's promise to make us fruitful, He has a certain strategy—one that is often different from ours. Sometimes our fruitfulness doesn't happen just like we think it should. Abraham is the classic example. God said, "Abraham, you'll be fruitful," and Abraham replied, "I believe it!" But twenty-five years later, Abraham was saying, "I'm hoping against hope that what God said to me is really going to come to pass."

It would seem that as each year went by, Abraham and Sarah would have had more reason to languish in their original faith that God was going to make them fruitful. But then one day God said, "It's time." The next year they had a little baby boy. You say, "That's great, but that's just one! Abraham was believing for a whole sky-full, and he got just one. And it took him 25 years to have one!" And yet he was fruitful. He was fruitful in terms of his life. He was fruitful in terms of the seed that was planted in that boy. But it didn't happen like he thought it should have. God may cause us to come to the end of our own plans and ideas and even our strength before He will give us our Isaac. It may take some

time, and it may not look like we expected.

Also, God may confine us before He enlarges us. Gideon's pattern of fruitfulness went from 32,000 to 300 before it included a whole nation (Judg. 7 & 8). He was confined before he was enlarged. Abraham himself had to give up Isaac before he gained him.

“Unless a grain of wheat falls into the earth and dies, it remains by itself alone; but *if it dies, it bears much fruit*” (Jn. 12:24, NAS).

How it happens may be different than we expect, but if we have faith in God's veracity and in His desire for our fruitfulness, we will also allow Him every prerogative with our vineyard He wants, even to the point of giving it up.

### FROM INSIGNIFICANCE TO FRUITFULNESS

We may be able to believe that God's people as a whole are going to be mighty in the earth. We may even believe for our brother's fruitfulness. But much of the time we have a struggle believing that we can individually contribute to the fruitfulness of God's people. Do you ever feel that you're just common? That you're insignificant? That everybody else can, but you can't? I want to encourage you by pointing out one consistent characteristic of God's wisdom. God delights in choosing (and using) the insignificant and the common.

One scripture that really hit me recently in a way it never has before is Matthew 21:42, “The stone which the builders *rejected*, this became the chief cornerstone . . .” (NAS). There were a lot of other stones that looked like they had more going for them, but this rejected stone was the very one that God chose. That's encouraging isn't it?

Let's look at another verse—

For consider your call, brethren, that there were not many wise according to the flesh [Paul had to have a good relationship with that group of people because he was saying, “Most of you are not very smart!”] not many mighty, not many noble;

but God has chosen the foolish things of the world to shame the wise (1 Cor. 1:26–27, NAS).

Psalm 8 says, “Out of the mouth of babes and sucklings hast thou ordained strength . . . that thou mightest still the enemy and the avenger” (vs. 2). That's the strategy of the wisdom of God. God didn't cause His Son to be born in a palace. Jesus was born

in a manger, a stall. It wasn't in Jerusalem; it was in Bethlehem—a city so small that its size wasn't even recorded.

One of my favorite scriptures is Isaiah 54:1: “Sing, O barren, thou that didst not bear; break forth into singing . . . for more are the children of the desolate than the children of the married wife.” It then continues with a command to “enlarge thy tents”—to get ready for fruitfulness.

Isaiah 60 says, “the least one shall become a mighty nation” (see vs. 22). That's encouraging because I feel like most of us are “least ones.”

One more scripture—Micah 4:6–7—provides the same kind of assurance to us, and in a way, it's almost humorous.

“In that day,” declares the Lord,

“I will assemble the lame,

And gather the outcasts,

Even those whom I have afflicted. [God afflicts us so we can realize that we don't have it in ourselves to be fruitful or to be mighty in the earth.]

I will make the lame a remnant,

And the outcasts a strong nation,

And the Lord will reign over them in Mount Zion

From now on and forever” (NAS).

Isn't that encouraging? Aren't you glad to be in the company of the lame and the outcasts and the despised? The fact that God can choose the insignificant things and make them fruitful gives us encouragement that we, too, can be fruitful.

We must not be idle dreamers, however, for we will not automatically be fruitful any more than an unplowed and unplanted field will be fruitful. It will require four important attitudes:

1) Single-minded commitment to do the will of God (not only to hear and agree, but *to do*);

2) Generosity—“There is one who scatters, yet increases all the more . . . The generous man will be prosperous” (Pr. 11:24–25);

3) Diligence—“The hand of the diligent will rule” (Pr. 12:24);

4) Faith in God and unto fruitfulness—“In hope against hope, he believed in order that he might become a father of many nations” (Rom. 4:13).

I think if we can apprehend that for which we've been apprehended—and that's fruitfulness—we're going to see a duplication and even a magnification of what happened in the early church. And this will ultimately make it possible for the glory of the Lord to cover the entire earth—“as the waters cover the sea.”

# New Wine in Retrospect

## APRIL: *Fatherhood & Identity, Part 1*

Fatherpower  
*Bob Mumford*  
Abba, Father  
*George Martin*  
Fathergram  
*Charles & Vernon Simpson*  
Succeeding as a Father  
*Derek Prince*  
The Importance of Identity in  
Caring for God's People  
*Charles Simpson*

## SEPTEMBER: *The Source of Abundance*

Breaking the "Broncking Buck"  
*Glen Roachelle*  
God's Abundance, Part 1:  
Tapping the Source  
*Derek Prince*  
Raising Kids, Part 2  
*Don Basham*  
Steps to Financial Freedom  
*Dick Key*

## JANUARY: *The Goodness & Severity of God*

What Makes God Angry?  
*Ern Baxter*  
A Prisoner of Hope  
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God's Judgment in the Here-and-Now  
*Derek Prince*

## MAY: *Fatherhood & Identity, Part 2*

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Fatherhood: The Source of Leadership  
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## OCTOBER: *A New Evangelism*

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That Your Fruit Should Remain  
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Growing through Adversity  
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## JUNE: *Leadership and Commitment*

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*Charles Simpson*  
Follow the Leader  
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None to Guide Her, None  
to Take Her by the Hand  
*Bob Mumford*  
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Meeting the Conditions  
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## MARCH: *Overcoming Fear*

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Freedom from Fear  
*Bob Mumford*

## JULY/AUGUST: *General*

Getting It Together  
*Ern Baxter*  
Raising Kids, Part 1  
*Don Basham*  
A Personal Interview with  
Kevin Ranaghan  
*Dick Leggatt*



A lot of ministers gnashed their teeth and wrung their hands when he preached. One of the reasons I joined him was to try to articulate and provide an apologetic for his ministry.



What were some of the personal experiences that you had with him as his friend and companion in ministry?



We had a great personal friendship. We hunted together and walked a great deal. Branham was a very simple man. He had maintained and checked the lines for the power company in his area and walking in the outdoors was his life. So we walked and talked together. We were real friends.



Who were some of the other men with whom you had contact at the same time as your time with Branham? What were some of the things God was doing and saying through them at that general period?



This is an important question. Before Branham came on the scene, I was finding that there was a group of men that were sensitive to a need for more of God experientially. The pentecostal churches were opting for religious education and music. The supernatural, as I've already said, seemed to be absent. In the

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**“Branham never once made a mistake with the word of knowledge in all the years I was with him.”**

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forties, I was bumping into certain men—men like Rufus Moseley and others who were opening supernatural horizons yet in their traditional Christian forms.

Rufus Moseley had received the baptism in the Holy Spirit. He wrote the books *Manifest Victory* and *Perfect Everything*. Rufus Jones was a unique person.

E. Stanley Jones, of course, was very controversial, but to my mind he was a man who knew and loved God. In my view with his preaching and writing he made a significant contribution. I found these men very refreshing for the pioneering spirit they showed. I was criticized by my fundamentalist friends, both evangelical and pentecostal, for having anything to do with them.

But these men were really significant. They were a type of bridge.



Were other things that these men were involved in laying a groundwork for the present-day charismatic renewal?



In my judgment there was as much connection between the Camps Farthest Out element and the charismatic as there was between the healing revival and the charismatic.

I think the healing movement was a supernatural, prophetic call to the world to say, “God is alive and He’s here.” Healing in the ministry of our Lord was the introductory act that opened people up to the totality of the Kingdom of God. I believe the healing movement alerted the people, in a very real sense, to the renewal of the supernatural.



What brought about the end of that era of the healing revival and what prompted the decline of William Branham’s ministry and others like him?



Well, the healing movement began with such a spectacular display that the men involved in it faced major unprecedented problems. Men were suddenly ushered into very prominent, eye-catching, supernatural ministries. Many of them couldn’t handle it personally. One of the sad aspects of the healing movement is the personal shipwrecks and breakdowns. I think the healing movement began to subside because of the way it was mishandled.

Men could not handle the pressures and personal temptations. In addition a number of extraneous elements came in, such as exaggeration, false reports, misrepresentation. Right at the beginning of the healing movement, I saw this starting to emerge. The healers could not meet together in any meaningful

way. They would have a conference together, but it was not meaningful. They began to publish competitive exaggerated statistics on tent size, numbers, results and other things.

At that time Gordon Lindsay, who was still relating to Branham, started the *Voice of Healing Magazine*. Because I was prominently involved with Branham, I was asked to contribute. I wrote an article out of my conviction and concern entitled, "The Curse of Carnal Comparisons," in which I pointed out that there was a good deal of Corinthianism already in the healing movement. And that if something was not done by the healers to remedy it, this movement would self-destruct.

As a result of that article I was *persona non grata* from there on as far as the healers were concerned, so I confined myself to Branham. Tragically, as these men violated the principles of plurality, each of them had his turn at the pinnacle of fame, but most of them were easily picked off by the enemy. Satan's aim is good.

I remember in the beginning of the healing movement, simply to report a healing would produce great jubilation and praise from congregations. However, the cynicism became so deep that the people's confidence was diminished. Even to this day, people are affected. People began to circulate healing testimonies which, when they were checked out by reputable journalists and reporters, even those who were friendly to the movement, were found to be false. The percentage of healings that stood up after investigation was embarrassingly low. As a result, disillusionment set in, and the healing movement as it was known in the beginning declined in momentum until today you can't say it really amounts to anything as a movement.



Aren't there still a few "healers" in ministry today?



That's right. As I watch what's going on, I see that people are still trying to promote the same kind of activity that was so prominent back there. But from my position as one who witnessed the quality, depth

and effectiveness of that great wave of the early 50's, this is a far cry from that wave. Yet a new generation of Christians has risen up who know not those days and therefore know nothing better.



What brought William Branham's ministry to a close?



I believe there's a Bible principle involved. No matter who we are, if we don't relate to the principles of truth, we pay for it. We either fall on it and break in repentance, or it falls on us and breaks us in judgment.

The measure of faith Paul talks about in Romans 12 where he says, "to each man is given a measure of faith. . . he that prophesieth, let him prophecy according to the measure of faith," indicates that we all have been given a grace gift. But we must walk within the confines of our gift. For instance, if a miracle worker, who may be used mightily in working miracles, steps over the boundaries of that gift and presumes to be a teacher when God has not called him to teach, then he is violating the rule of walking within his grace.

Branham saw himself as a teacher of some kind of "in" truth. To me, some of it was quite esoteric. I became aware early in his ministry that there was a mixture. I urged him not to say some things in public. As long as we worked together he refrained. One of the reasons for my leaving him was that he was starting to say some seriously wrong things. When that, coupled with other circumstances, eventually became unbearable, I resigned.

I think there can be a lesson in this. Branham, as a miracle worker, had a real place. Branham as a teacher was outside of his calling. The fruits of his teaching ministry are not good.



What do you think is one of the main things that we can learn from the healing revival and the ministry of Branham and others?



That's an excellent question. I think we need to learn out of it the absolutely mandatory nature of the principle of plurality. No man, no matter how gifted, can afford to violate plurality and walk alone.

Number two, I would say it points up the great necessity of staying in your calling or gift, and not making use of whatever accrues to you from that gift to get into other areas.

I think it also points up the need of having responsible community to receive the fruits of this kind of evangelistic ministry. If the converts are not brought into a New Testament biblical community or church, they become followers of a man who cannot develop them into maturity.

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## **“The healing movement began with such a spectacular display that the men involved in it faced major unprecedented problems.”**

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I believe these principles are very basic. In addition, man does not live by miracles alone, but by every word that proceedeth out of the mouth of God. Miracles and signs and wonders are not food. They are signs to tell you where the food is. If you try to live on the signs, you get unbalanced nutrition.



By your definition has the charismatic movement learned some of those things from the healing revival and is it thus prepared for the next step? Or, do you think we still have a long way to go?



I think the charismatic renewal is an advance on the healing movement. But I see in the charismatic renewal a tendency to fall back into the same philosophy of the healers and not make use of what God has given supernaturally to launch out into His purposes. I believe God is saying that we have to incorporate the supernatural into the normal life of the supernatural community. I believe that the healing revival touched men personally in their bodies. I believe that the charismatic renewal was a real quickening in the realm of the spirit.

In the healing revivals quite a few received the baptism of the Holy Spirit, but healing was the feature. In the charismatic renewal, the baptism in the Spirit is a feature. Healings were to attract attention. The baptism of the Holy Spirit was to empower and initiate into a dimension of supernaturalism. Now we have to find the intention of God for the corporate. God intends to equip a people corporately. So I think our next step is for maturity and the

corporate expression of Christ to the world.



Through your years with the healing revival, and then with the charismatic renewal, do you see God's people moving toward that end?



Yes, I do. While the renewal has a lot of problems that are more interpersonal than having to do with truth, the emphasis on the Body of Christ, unity and maturity is present. It is prominent. It is being spoken. You are hearing a great deal about the need for unity. I think people are recognizing that you can have all of the charismatic gifts—healing and tongues and prophecy—but that there will be no real impact on the world—quite apart from not really getting our own lives together—until we can do something about our divisions and can come into a mature unity.



Is there anything else you would like to say in summary that we haven't touched on?



Well, I think we have to recognize that God's servants and God's people, when they are healthy, have always been prophetic. They have always been stating and asserting and affirming God's purpose in the earth. Charismatics today need to realize that God has visited us for more than just a personal experience. What God has done has a corporate dimension. He did not just touch one or two in isolation. He has touched men and women all over the world. His prophetic purpose is to bring together in one all things in Christ. (See Eph. 1:10.)

If we, as a people, don't hold that position, we'll have to go through the same judgmental processes that have been experienced by rebellious people for centuries. Israel came up to times of awareness of their prophetic place in the earth, and they missed it. The Church has done it from time to time. Now, I think the charismatic movement is in serious danger of ebbing again, and God is going to have to do something else. But the something else will always be moving toward the Lord's intention as expressed in John 17:21—that we may be one, so that the world might believe that Jesus is the Son of God. ♣



**S**O FAR IN THIS SERIES we have seen that God desires to provide for His people abundantly if they will meet His conditions. Scripture indicates that riches—along with power, wisdom, honor, glory, strength, and blessing—belong by eternal right to Jesus Christ. Yet on the cross He gave up those benefits to participate in a divine exchange through which He took the curse which was due mankind by divine justice, that we might receive the blessing which was due Jesus by His perfect obedience.

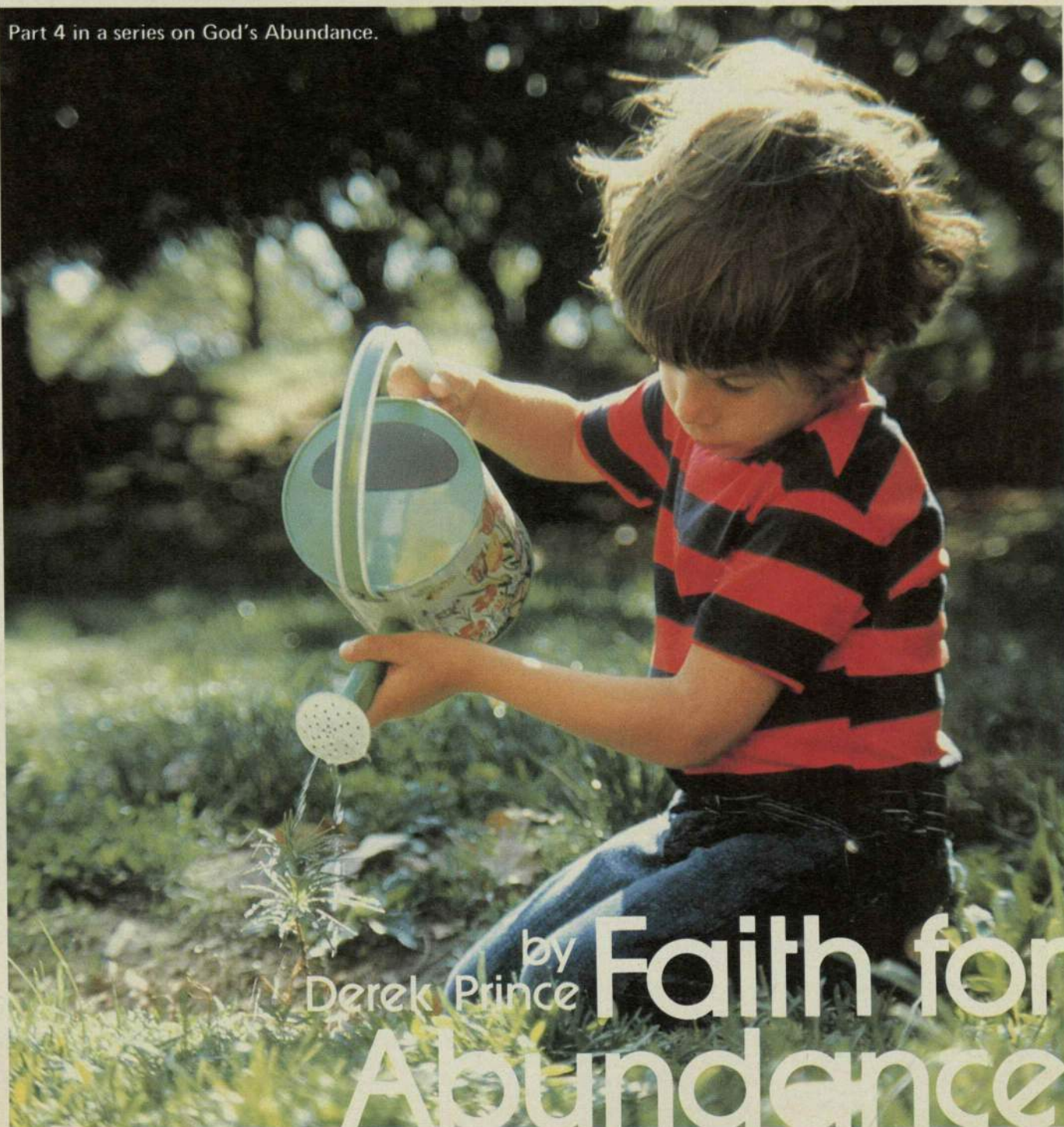
The particular curse which Jesus exhausted on the cross was the poverty curse outlined in Deuteronomy 28: He was hungry, thirsty, naked, and in want of all

things. That's absolute poverty. He totally exhausted the curse that we might receive "the blessing of Abraham" (Gal. 3:13–14). And what is the blessing of Abraham? Genesis 24:1 says Abraham was blessed in "all things."

We saw from 2 Corinthians 9:8 and Ephesians 2:8–9 that there are three important principles regarding the way we receive the abundance of God's grace which comprises the blessing of all things: first, God's grace can never be earned; second, it can only come through one channel—Jesus Christ; third, the only way we can appropriate it is by faith.

Many Christians fail to realize that God's grace

Part 4 in a series on God's Abundance.



by Derek Prince **Faith for  
Abundance**

includes financial and material provision if we meet the conditions He has set forth for receiving it. However, we need to keep in mind that there is a distinction between trying to earn God's grace and meeting His conditions.

We then asked the question, "What are God's conditions?" There are five of them.

I. *The first is that our motives and attitudes must be right.* There are four aspects of this condition which we examined last month:

- a. *It is wrong to make wealth our God.*
- b. *It is wrong to seek wealth by unethical means.*
- c. *It is wrong to trust in wealth.*
- d. *It is wrong to use wealth selfishly.* This includes the need to share materially with the poor.

II. *The second condition for receiving God's abundance is faith.* We have said already that abundance is a part of the provision made for us by the grace of God, and that, like every provision of grace, it can be received *only by faith*. However, we can never overemphasize the importance of faith. It is the primary, indispensable requirement for leading the Christian life. "But the righteous man shall live by faith" (Rom. 1:17, NAS). Every area of righteous living must be based on faith. This applies as much to our finances as to any other area of our lives.

Furthermore, the opposite also is true. "Whatsoever is not of faith is sin" (Rom. 14:23). When we handle our money in an unbelieving way, it will lead to results that are sinful—avarice, stinginess, and even withholding from God that which is His due. The entire matter of how we dispose of our money must be based on faith.

Faith acts in obedience to God's word, without waiting to see the promised reward. This, too, applies to our finances. Jesus says, "Give, and it shall be given unto you . . ." (Lk. 6:38). When we act in faith, we give *first*. Receiving follows in God's time. If we wait "until we can afford it," we are not giving in faith.

When we see this from the perspective of faith, we can never be "too poor" to give. On the contrary, part of the remedy for poverty is to begin giving in faith. When the widow gave her last two mites to the Lord, Jesus praised her for it. He did not rebuke her for being "extravagant" or "unrealistic."

We have already mentioned that there are laws that govern the behavior of money similar to those that apply in the realm of agriculture. Paul brings this out in 2 Corinthians 9. He is speaking to Christians about the way they should give their money to the work and to the people of the Lord, and he says:

But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully (2 Cor. 9:6).

Paul here compares "giving" to "sowing," and "receiving" to "reaping." His point is that if we wish to "reap," we must "sow" first. The example of the farmer enforces this point. Every time a farmer sows his field, he's exercising faith. He's believing that the seed he's throwing away is going to come back multiplied. It's precisely the same with our giving as Christians. If we want to reap, we have to sow first. Furthermore, the measure in which we sow will determine the measure in which we reap. If we sow sparingly, we will reap sparingly. If we sow bountifully, we will reap bountifully.

We can take the example of the farmer one step further. Sowing is not random scattering wherever we happen to be. If we were to walk down Main Street, scattering seed right and left into the gutter, we would not reap much of a harvest. Yet some Christians give like that. On random impulses, without prayer or principle, they just throw their money anywhere. It's no small wonder that they do not reap the benefits promised in Scripture.

On the contrary, sowing means we select the best soil; we make the best preparation; we choose the right time; and we sow the best seed. That is precisely how we should handle our finances, individually and collectively. We should select the best investment for the extension of God's Kingdom; we should make prayerful preparation; we should carefully follow the principles laid down in God's word; and we should give of our best. In short, we should do everything in our power to secure the maximum return on our investment.

In Malachi 3:8–12, we find a number of related principles that govern our financial dealings, with special reference to the giving of our tithes to God:

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse; for ye have robbed me, even this whole nation.

Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

And all nations shall call you blessed . . .

The following points are significant:

A. Unfruitfulness in handling our finances brings us under a *curse*; in fact, it is part of the curse from which Christ offers us deliverance.

B. As always in Scripture, *faith* is essential. We are required to bring our tithes *before* we receive the promised blessings. God says, "Prove me now herewith," i.e., by bringing our tithes. This offers us no other way in which to qualify for the blessing.

C. The act of faith which God requires is in the *material* realm, and the blessing which He promises is likewise in the *material* realm. I have been in prayer meetings where Christians pray, "Lord, open the windows of heaven and pour out a blessing." It sounds good, but I always want to shake them and say, "Listen, the blessing doesn't come by praying; it comes by tithing!" We can pray forever, but *if we don't bring our tithes, we have no claim to the blessing.*

III. *A third condition for receiving God's abundance is that we honor both God and men by what we give.*

Romans 13:7 tells us, "Render therefore to all their dues: . . . honour to whom honour is due." One important way to render honor is by giving of our substance. Scripture reveals four different ways in which we should do this.

First, we honor God Himself by giving.

Honour the Lord with thy substance, and with the firstfruits of all thine increase:

So shall thy barns be filled with plenty, and thy presses shall burst out with new wine (Pr. 3:9-10).

We are required to give God His portion—the firstfruits—first of all. If we do this, He has promised to bless and prosper that which we retain for ourselves. To put God consistently first in the allocation of our finances is one way in which we give Him the honor which is His due.

Second, we honor our parents by giving. In Ephesians 6:2-4 Paul reminds us that the commandment to honor our parents is the first one which carries a promise with it.

That it may be well with thee, and thou mayest live long on the earth.

And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord (Eph. 6:3-4).

This commandment to honor our parents carries

financial obligations with it. In Matthew 15, the Pharisees were criticizing Jesus for not keeping the traditions of the elders. Jesus in turn accused them of



keeping the traditions of the elders but breaking the commandments of God, and He gave one specific example.

For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

But ye say, Whosoever shall say to his father or his mother, It is a gift, [something devoted to God] by whatsoever thou mightest be profited by me;

And honour not his father or his mother, he shall be free (Mt. 15:4-6).

Notice how we are to honor our parents: by giving them of our substance. If our parents are in financial need and it is in our power to help them, but we fail to do so, then we are not giving them the honor which is their due. Out of long experience in counseling and deliverance, I can say with assurance that people who do not honor their father and mother never have it well with them.

Third, by giving we honor the servants of the Lord who minister to our needs. In Acts 27 and 28 we read how Paul and his company escaped from a shipwreck onto the island of Malta. In due course, Paul began to minister to the sick on the island and many of them were healed. Then, when the time came for Paul and his party to leave, the writer says that those who had been ministered to in this way "honoured us with many honours; and when we departed, they laded us with such things as were necessary" (Acts 28:10). By

supplying the financial and material needs of Paul and his party, these islanders rendered them the honor that was due them for their ministry.

Fourth, by giving we honor the elders who govern us in the church. In 1 Timothy 5:17–18 Paul says:

Let the elders that rule well be counted worthy of double honour . . . .

For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the labourer is worthy of his reward.

Clearly the honor that Paul has in mind is financial and material. The more faithful the elders are in their duties, the more careful we must be to see that they are remunerated in a way that expresses true honor.

We see, then, that we show honor by giving in four directions: to God; to our parents; to God's servants who minister to our needs; and to the elders who govern us in the church. It is significant that in English we often use the phrase, "to *pay* honor." If we give honor—to God or to man—only in ways that cost us nothing, we are not giving real honor.

IV. *The fourth condition for receiving God's abundance is right thinking, speaking, and acting.* I want to put the emphasis on "thinking." It is impossible to think wrong and live right. Likewise, if you think right, you will inevitably live right.

Note the instructions given to Joshua when he was to lead God's people into their inheritance:

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

To me that's the most total promise of prosperity and success that a person could ever wish. What are the basic requirements? Meditate in the law of the Lord. Speak the law of the Lord. Obey the law of the Lord. It's what we think, what we say, and what we do that determines what we experience. I sum that up as "think, speak, and act God's word."

Again in Psalm 1 we see an even more all-embracing promise. In Joshua it's spoken to one man, but in Psalm 1 the promise is given without restriction to any person who meets the conditions.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and *whatsoever he doeth shall prosper* (vss. 1–3).

Read the last five words carefully!

There is no room for failure there. Everything such a man does will succeed. What are the conditions? There are three negative conditions and two positive conditions.

The negative conditions, the things we must *not* do, are stated in verse 1. We must not walk in the counsel of the ungodly, stand in the way of sinners, nor sit in the seat of the scornful. Notice there's a gradual slowing down—from walking to standing to sitting. If we begin to walk in the way of the ungodly, then we'll stand, and finally we'll sit. At all costs we must avoid that evil progression from walking to standing to sitting. Yet there are Christians who regularly accept the counsel of the ungodly in many areas of their lives. Then they wonder why they don't prosper. This is the primary negative requirement: we must not walk in the counsel of the ungodly.

Then there are two positive requirements: first, such a man delights in the law of the Lord; second, he meditates in it day and night. If I were to pick out one thing in Scripture that's absolutely central to prosperity, it would be proper meditation. What fills and occupies our minds will actually determine our experience.

(continued on page 30)

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This new book from Leonard Verduin brings to the reader an inspiring historical essay on the "Third Force" in Christendom, the charismatic renewal. Verduin reveals the ongoing tension the charismatic movement has faced with traditional Christianity, and brings new insight to any reader who is a part of this move of God's Holy Spirit.

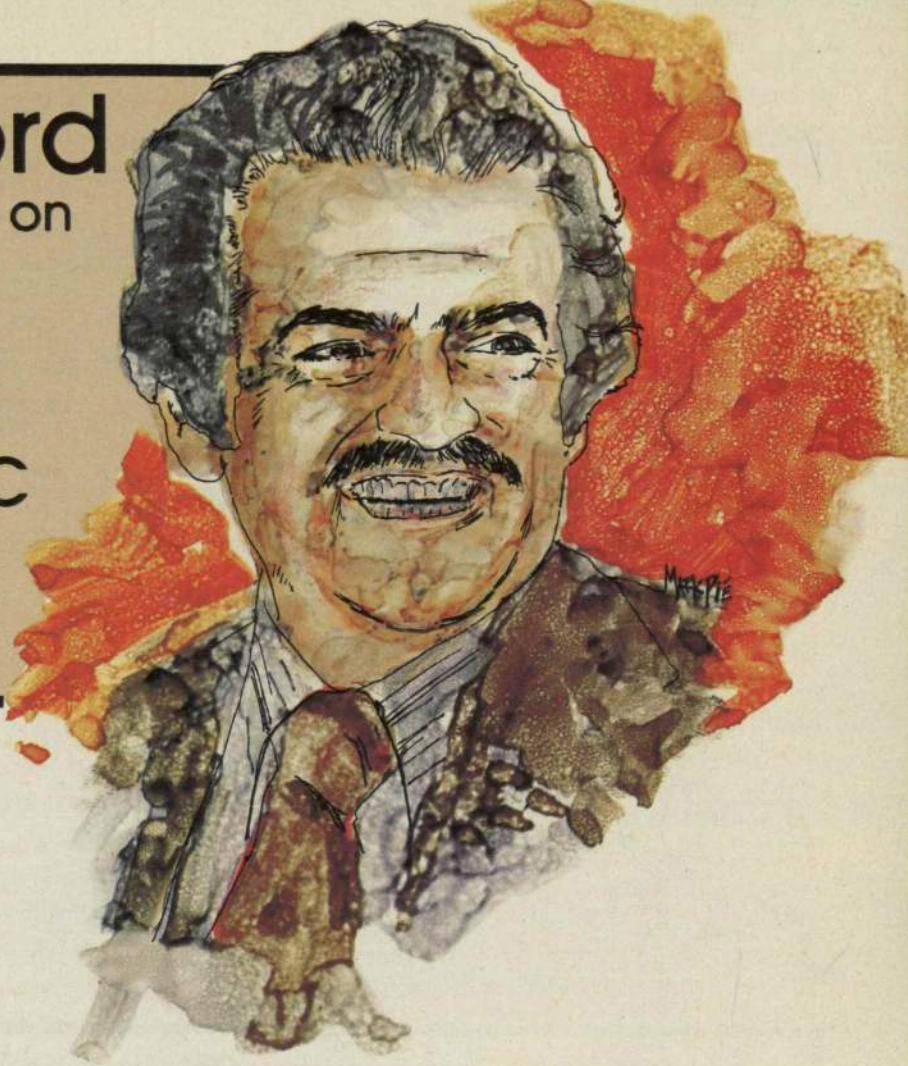


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**FAITH FOR ABUNDANCE**  
(continued from page 28)

On the basis of meeting those five conditions, the Bible says of any person, "whatsoever he doeth shall prosper." Right now, as you read these words, determine that you will be such a person! Then go back over the conditions again. Read them, meditate on them until they become a part of you. Then it will be natural for you to act according to them.

V. *The fifth and final condition is this: let God add, in His way and in His time.* Don't grab for abundance! Let God add it. It should be the same in finance as in agriculture. We plant the seed, but God makes the harvest grow.

I remember years ago when I was in Ireland there was a little boy of six whose parents gave him some potatoes to plant. He went out and planted his potatoes, and a week later he was out to see if they were growing. There was no sign of growth. Two weeks later he still saw nothing, so he dug them up to see if they were growing. In the end, he dug them up three or four times, and they never grew!

Some Christians are like that. They plant their potatoes and then dig them up to see if they're growing. The essence of faith is that we let God do it. We meet the conditions, but God fulfills the promise.

Deuteronomy 28:2 says to those who meet God's conditions:

And all these blessings shall come on thee, and overtake thee . . . .

I love that word "overtake." We don't run after the blessings; they run after us. I can go to bed at night and ponder on what blessing will have caught up with me by the time I wake up in the morning!

In the same way, Matthew 6:33 tells us, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." We don't seek the "things"; we seek the "kingdom." Then God adds all the "things" that we need. Such, then, are the conditions we have outlined for receiving God's abundance: first of all, our motives and attitudes must be right; second, we must exercise faith; third, we must honor God, our parents, God's ministers and our spiritual leaders, by giving; fourth, we must practice right thinking, speaking and acting; and fifth, we must let God add in His way and His time. If we meet these conditions, we can be certain that God's abundance will overtake us.▼

*Watch for the conclusion of this series in next month's issue.*

**Tapes available.** See order form on page 31.

## **T**O ALL NEW WINE BOOK AND TAPE CUSTOMERS

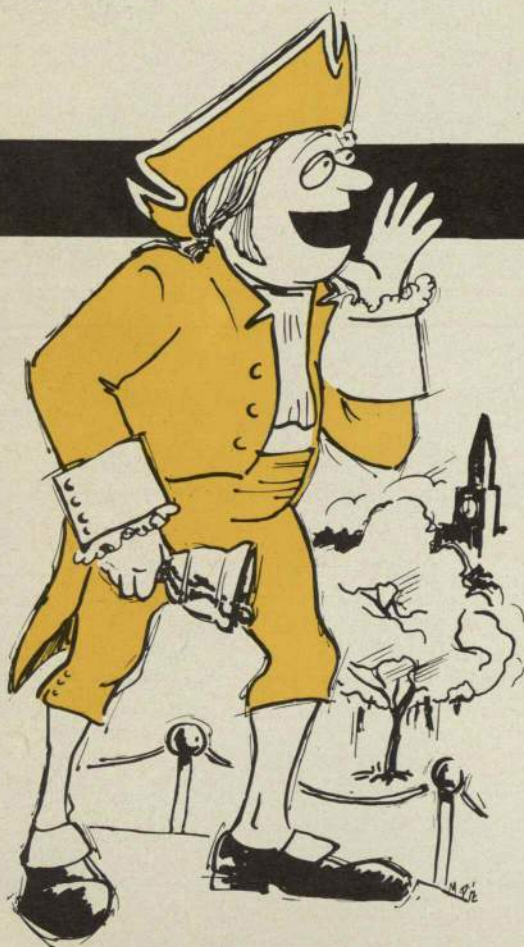
### **IMPORTANT ORDERING INFORMATION**

Beginning January 1, 1979, advertising in *New Wine* will only feature books and tapes that are theme-related (those that have a direct bearing on each month's magazine theme). As of that date we will discontinue carrying the complete line of books and tapes by Don Basham, Ern Baxter, Derek Prince, Bob Mumford, Charles Simpson and those of other authors and teachers that we occasionally make available. All materials other than those advertised in *New Wine* will have to be purchased from the teachers' individual ministries at the addresses given below.

We believe that presenting teaching materials in this manner relates more to the basic scope of *New Wine Magazine*. Our hope is that it will help to expand each month's magazine theme by making more information available on each subject we cover.

We look forward to serving you under this new arrangement.

Derek Prince, P.O. Box 14306, Ft. Lauderdale, FL 33302  
Bob Mumford, P.O. Box 22948, Ft. Lauderdale, FL 33335  
Charles Simpson, P.O. Box 8275, Mobile, AL 36608  
Don Basham, P.O. Box 9199, Ft. Lauderdale, FL 33317  
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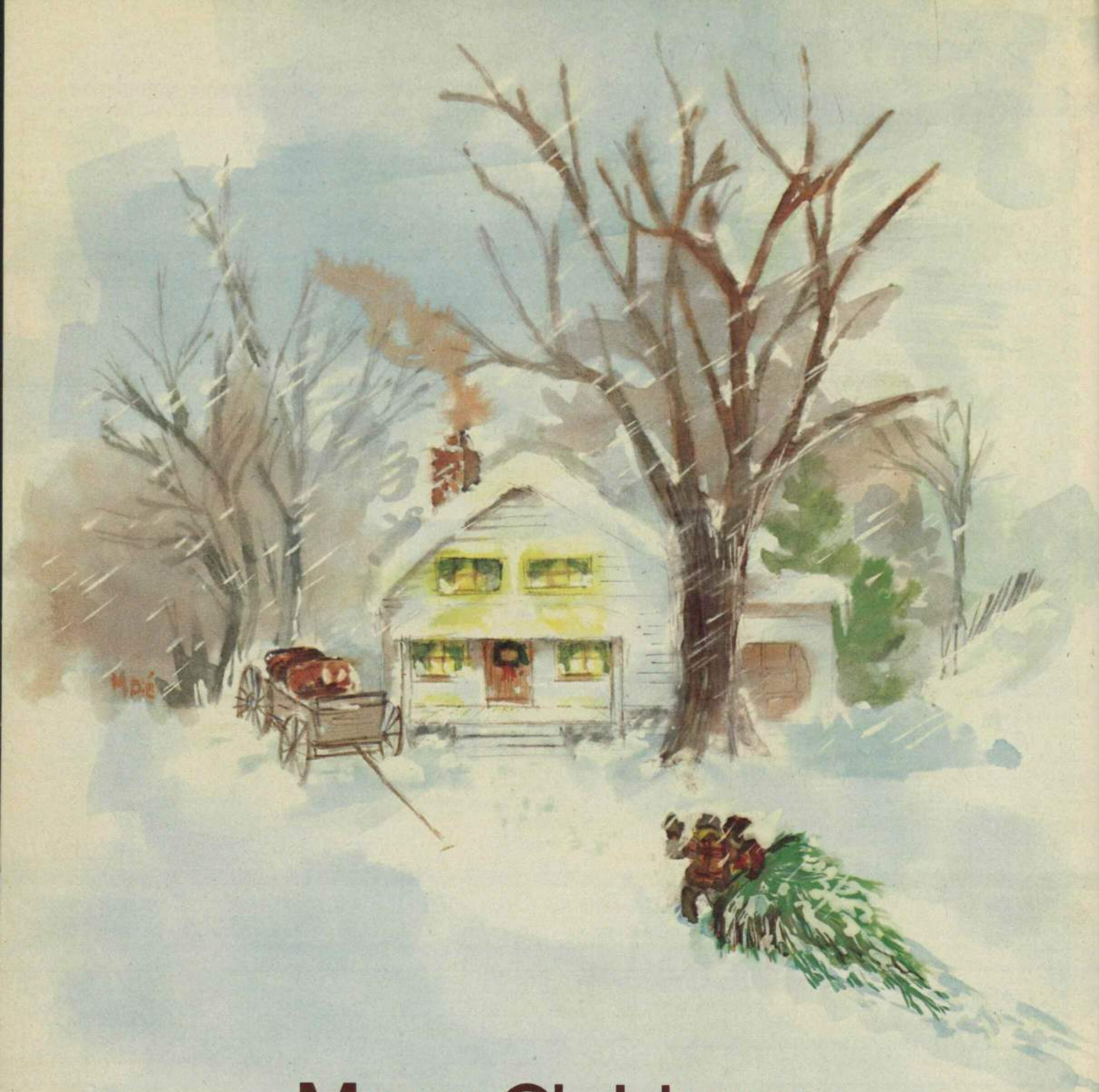
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**Merry Christmas**  
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