

# new wine

OCTOBER 1978

## A New Evangelism

Bearing Fruit That Remains





# BORN AGAIN

...the true story  
of Charles Colson



## Special Movie Report

Normally, *New Wine* doesn't carry announcements about forthcoming movies, but in this case, we're going to make an exception. Through the prayers of many people, a Christian film has been professionally produced which will touch the secular market through regular theatres with a direct Christian message. *Born Again*, the movie version of Charles Colson's best-selling autobiography by the same title, will have its World Premiere on September 24, 1978, in Washington, D.C. and will then be released in cities throughout the nation.

The movie is based upon Colson's days as special counsel to President Richard M. Nixon, where he earned a reputation as Nixon's "hatchet man," and it tells the story of his dramatic conversion to the Lord and his time in prison. Dean Jones, a well-known actor who happens to be a charismatic Christian, stars as Colson in the film. Robert L. Munger, also a charismatic Christian and the man who produced "The Omen," a financially successful movie about the antichrist, is the executive producer of *Born Again*.

We talked by phone with both Dean Jones and Bob Munger to get some of their personal reflections on the significance of *Born Again*. One thing that Bob emphasized when he talked with us was that *Born Again*, though extremely evangelistic in impact, is not the typical religious movie. It is a secularly produced, first-class Hollywood film. As Bob explained it, "We're doing this in a secular way—not pulling any punches. Everybody in the country has heard about the Watergate case, so if we had guys sitting in the oval office of the White House saying, 'Oh, phooey!' we'd be laughed right out of the

theatre. So naturally, there are a lot of four-letter words in the movie. But as a result, when we show Colson accepting Christ . . . the audience doesn't take it as a religious picture. If we had everything else very namby-pamby, it would probably be considered so unreal and so religious that people wouldn't pay attention to it . . . I didn't make this movie for Christians. I made it for non-Christians."

Chuck Colson had stated in a recent newsletter that he felt the movie version of *Born Again* would reach as many unbelievers as the book had ". . . only if it were a first-class Hollywood production, released through regular theatres as any other film would be."

And first-class it is. The cast and crew are all top professionals in the motion picture industry. Besides Dean Jones as Chuck Colson, stars include Anne Francis as Colson's wife Patty, Jay Robinson as his law partner David Shapiro, Dana Andrews as Tom Phillips, the man most instrumental in his conversion, and Raymond St. Jacques, a noted black actor as Jimmy Newsome, the prison inmate who befriends Colson. The film is directed by Irving Rapper and produced by Frank Capra, Jr., both of whom have a distinguished list of film credits.

Despite all this outstanding talent, the decision to make the film a first-rate Hollywood production involved tremendous risk. There was a great danger that secular producers might distort the gospel message of the book. However, Colson commented, "Miraculously, the final version came out as true to the gospel message as the book—there was no watering

(continued on page 9)







4



17



26



## Special Movie Report Dick Leggatt

4

## Spiritual Reproductivity, Part 1: That Your Fruit Should Remain

Charles Simpson

We need the enduring results of true evangelism.

10

## God's Abundance, Part 2: Receiving the Promise

Derek Prince

Receiving the prosperity God has promised.

17

## New Wine Interviews Terry Law

Dick Leggatt

The role of music and itinerant musicians in international evangelism.

26

## Maranatha Ministries on Campus

Bob Weiner

How one ministry has taken the good news of the Kingdom to students across the U.S.

# contents

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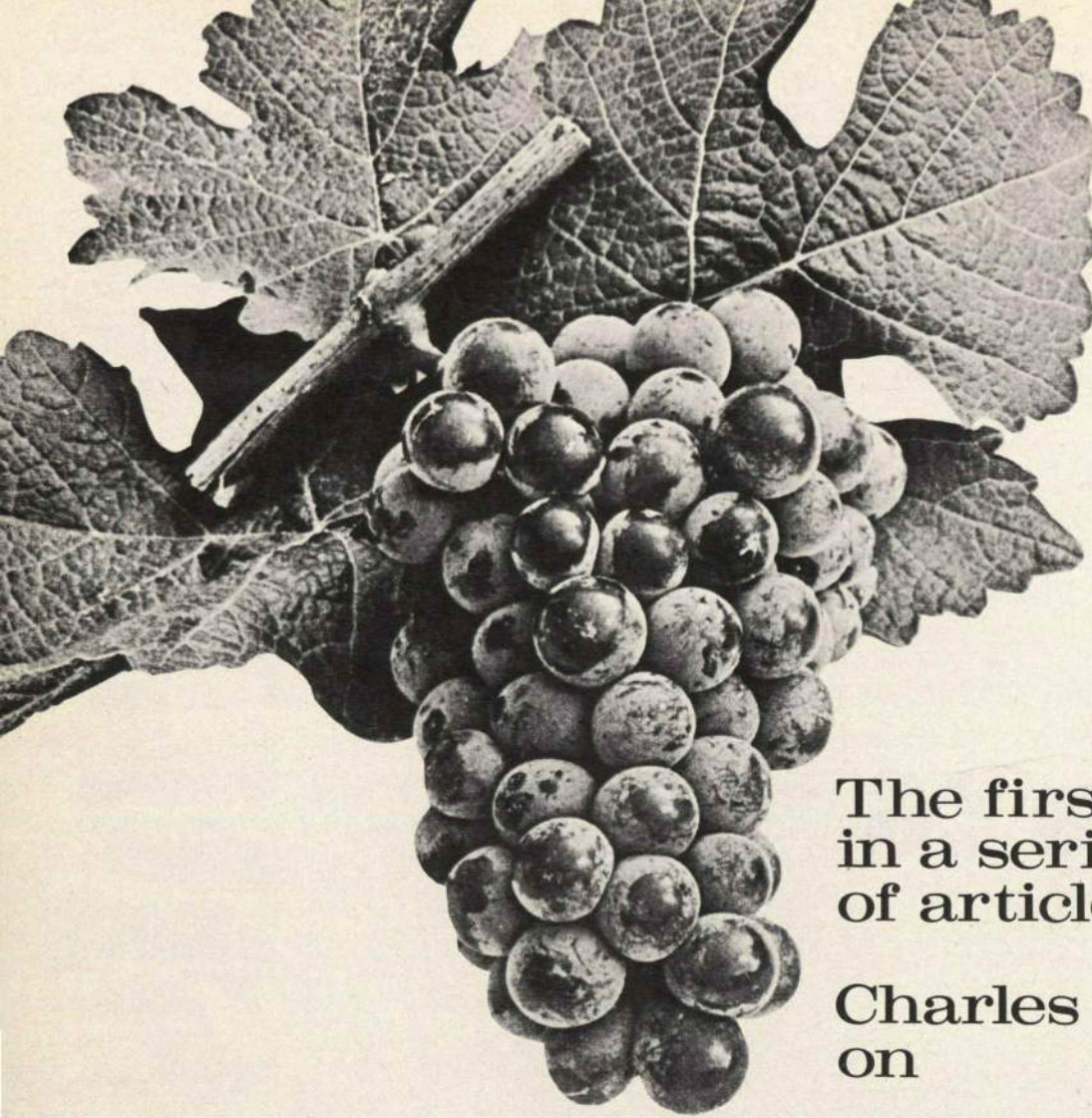
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 new wine MAGAZINE

OCTOBER 1978

VOL. 10, NO. 9





The first  
in a series  
of articles by

Charles Simpson  
on

# Spiritual Reproductivity

## Part 1: That Your Fruit Should Remain

**I** WANT TO TALK about spiritual reproductivity—a new evangelism. The subject of evangelism is one that, when it's all said and done, there has been more *said* than *done*. But I believe God wants to give us a new comprehension of spiritual reproductivity in this hour.

I'm not an evangelist. I have never felt that God called me to be an evangelist, although at times I've felt Him say to me what Paul said to Timothy: "Do the work of an evangelist." Even though I'm not an evangelist, I *am* a father, and I *do* have children. What I'm going to share with you is not some formal idea of evangelism or making converts. I'm really just talking to you about being spiritual parents—having children and reproducing in God.

I believe that the Lord's desire for us, indeed, the Lord's command to us, is to be spiritually reproductive. In Genesis 1:28, God said, "Be fruitful, and multiply, and replenish the earth, and subdue it." I'm not talking about going out to an alien culture and trying to convert it, but rather about having spiritual children in the family of God. "Be fruitful . . ." Now, that wasn't a request; it's a commandment. It's written in the imperative mood.

In the Great Commission (which, by the way, is not the "Great Suggestion"), Jesus said, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to



observe [to do] all that I commanded you" (Mt. 28:18–20, NAS). Again, that's in the imperative. It's a commandment. "Go and be fruitful. Go and reproduce." He didn't say, "Go and make converts"; He said, "Go and make disciples."

Do you know there is a big difference between a convert and a disciple? What Jesus is really saying is, "Go and do what I've done for you. Teach them everything I've taught you. Go and reproduce."

## BEARING MUCH FRUIT

Now John 15 is probably the most thorough chapter on this subject in all the teachings of Jesus. Let's look at the first eight verses.

I am the true vine, and My Father is the vine-dresser.

Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it, that it may bear more fruit.

You are already clean because of the word which I have spoken to you.

*Abide* in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in Me. [Now, He's not talking about a method here—He's talking about a relationship.]

I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing.

If anyone does not abide in Me, he is thrown away as a branch, and dries up; and they gather them, and cast them into the fire, and they are burned.

If you abide in Me, and My words abide in you, ask whatever you wish, and it shall be done for you.

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

In this passage of scripture, it is clear that the Lord is giving a commandment. It is such an important commandment that the Lord said anybody who does not obey it will be pruned, or purged. But the Church in our generation, in the main, has been disobedient to this commandment. It has not been spiritually reproductive.

Two thousand years after this commandment was first given, three-fourths of the world is out of the reach of the Church's message. The great population masses of our time are hidden behind iron and bamboo curtains, or behind other kinds of cultural and religious barriers. The Church, for the most part, has not made a serious impact on Africa, Asia, or Eastern Europe. The political direction of these

nations has scarcely been affected, save for a few exceptions. This is a deplorable situation in the light of the commandment which our Lord has given to us, not just to make disciples *in* all nations, but to make disciples *of* all nations.

The commandment of the Lord has serious political and economic implications. It has serious implications in every area of life because the Lord is the Lord of all of life.

But the Lord's commandment to be fruitful is not working in the mass of the world's population. In fact, it is questionable whether it is even working here in the United States.

As a matter of fact, I read recently that in the United States religion ranks twenty-sixth among factors that influence American life. I'm embarrassed that religion is taken no more seriously in the shaping of our national mentality. It ranks far behind banking, labor unions, political parties and virtually every major profession.

I'll tell you the kind of person I am. I either want to be victorious or find something else to do. Twenty-sixth is no good. I come from a part of the country where a leading football coach said, "A tie is like kissing your sister." So I don't know what coming in twenty-sixth would be like.

The Bible says, "Herein is the Father glorified, that you bear much fruit and so prove to be My disciples." The implication is that you really don't have what Jesus had if it doesn't do to society what He did to society. The Father is not glorified with anything less than that. God doesn't really want to be associated with losers. Can you understand what I'm trying to say? Perhaps we ought to call it something else until we get it working. I think God might be pleased if we would take the name "Christian" off of it until we find out whether it works or not, or has the capability of making a serious impact on our culture.

Ministerial credibility in our generation has reached a new low. One out of every seven Catholic priests is out of the ministry. Three thousand a year are quitting. Those are the official resignations. Nobody knows how many more are quitting and not bothering to resign. One statistician said that every 10 minutes Episcopalians lose another member. Now, I don't have access to all the statistics of other Protestant groups, but I don't think they would be much more impressive.

The truth is that mainline Protestantism, Catholicism, and much of evangelicalism is in serious trouble if John 15 really means what it says because Jesus said, "Every branch that doesn't bear fruit is going to be cut off." I suspect the reason so many leaves are dying is that some branches have been cut off for a



long time and they haven't even realized it.

## RESOURCES AND METHODS

The irony of all this is that our failure to reproduce is not for lack of resources. It is estimated that American churches now have over three hundred trillion dollars in assets. Now, I can't compute that, but it's a lot of money. I don't know how much three hundred trillion is, but the Church has three hundred trillion dollars! More people are in church on the average Sunday than attend all the professional football, baseball and basketball games in a whole year!

So, we've got three hundred trillion dollars in assets and more people in church one Sunday than all major sports attract all year. Yet we're not able to seriously affect the world in our generation, and we rank twenty-sixth in our own country in factors that affect it.

There is more media evangelism than there ever has been. More people know who Billy Graham is, who Oral Roberts is. More people know the big-name evangelists, but even with more media visibility of evangelism today than ever before, the latest statistics tell us that less than 5 percent of those who make decisions in mass evangelism are conserved on a continuing basis.

The ineffectiveness of our present mentality of reproductivity should be apparent to everybody. It's not that people are not interested in religion. We are in the midst of a cult explosion. Over five million people have been turned on to TM in less time than the charismatic movement has taken to become a known movement in the country. There are all kinds of other cult explosions, not to mention the Moonies and other groups that are enjoying a measure of success.

I looked recently at a Lou Harris poll which indicated that Americans are ready to sacrifice for something that works. You hear people say, "The American people don't want to pay the price," but that's not correct. If they can hear a certain sound, a lot of people are ready to pay the price if somebody will tell them what the price is.

The people who identify with TM or the various cults pay a price. The people who are in Hare Krishna, the young people who are Moonies all pay a price—the price of ostracism, persecution, misunderstanding; sometimes even their vocations. They're laying everything down. I believe that the vast majority of church people are ready to pay the price if somebody will tell them in the power of the Holy

Spirit and the name of Jesus what the price is! A lot of people are ready to pay because they are finally beginning to believe that nothing else is going to work.

## THE EARLY CHURCH

I look at the New Testament Church's success, which was a tremendous historical success, and it was accomplished without any of the equipment or technology that we have available to us now.

If the New Testament Church hadn't been so successful, and if the Church had never been different than it is now, we would not even be here. They would never have changed the world with what we have been doing. If we can only rank twenty-sixth in this country, I don't think we could have made much of a dent on Rome with what the Church is doing now. But they not only made a *dent* on Rome; *they conquered Rome*.

The Scripture says, "Those that have turned the world upside down have come here also." And they did it without automobiles, without TV, without airplanes, without newspapers, without printed Bibles. I'm certainly not minimizing the importance of the Bible, but if they did it without Bibles, what should we be able to do *with* Bibles? They did it

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**"God had chosen me not just to generate activity and make converts, but to bring forth fruit that is going to be permanent."**

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without tracts. They did it without any of the equipment which is available to us.

We *talk* about evangelism. It's not your terminology that makes you reproductive. It's the life that is in you. Their prepositions were pregnant with life. Their conjunctions were full of the Holy Ghost. It wasn't their terminology. It was that they were full of life.

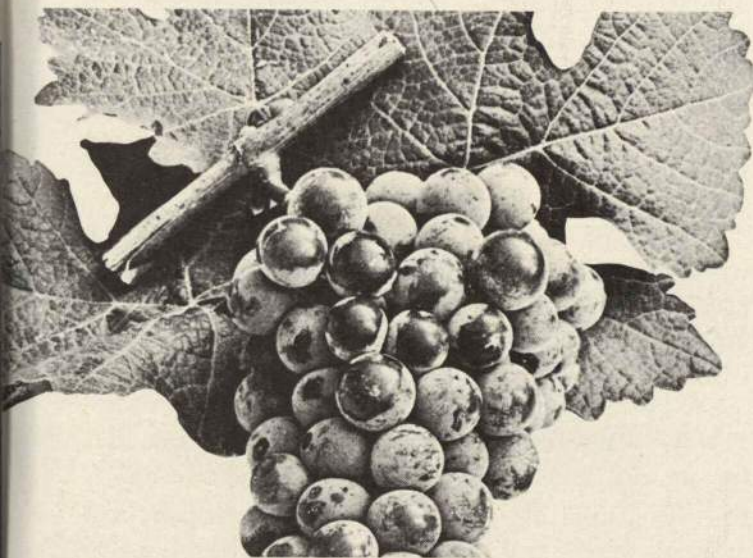


They didn't offer the world mere terminology. The word "evangelism" is not mentioned one time in the Bible. The word "evangelist" is only mentioned three times. They didn't offer the world mere words—they offered them life. I believe under God that's repeatable. I believe it can happen again. If we hear what God is trying to say to us today, I believe the same things can happen.

## THE OLD EVANGELISM

Now, I must admit, I have reacted against certain forms of evangelism. I came out of the Southern Baptist Convention and I'm grateful to God for Southern Baptists. There are twelve million Southern Baptists. It's the largest non-Catholic denomination in the United States, and it has had periods of real growth.

Southern Baptists are highly organized people. You have to be healthy to be a Southern Baptist because Southern Baptists are very active. I heard it said one time that two Baptists were shipwrecked and stranded on a desert island. They met on Sunday morning and set an attendance goal for the next Sunday of three. I believe it. That's the mentality I always connected with evangelism. Aggressive, goal-oriented, do whatever it takes to get the job done. And much results come from that approach.



Now, from my observations, whatever you believe is the right way to do something, when you get filled with the Spirit, that's usually what you try to do with the Holy Spirit's power.

Well, my idea of evangelism was that if you were really Christian you were always "dragging" people down the church aisle. I never gave any thought to what you do with them after you got them down the

aisle except shake hands with them and baptize them. I knew you did that. But I never understood discipling or maturation.

I had the idea that a good Christian is one that's a "soul-winner." I'm glad I found out that God is interested in more than just souls; but we were strong on this word "soul-winner." I remember one particular revival we were having. I had just gotten saved, and I was still "dripping" with the power of God. I had a lot of zeal. There was a dear lady who had been working on her husband to get him in church for probably twenty years and finally one night he came.

So during the last verse of the invitation, he was standing there impatiently waiting for the service to end. I thought to myself, "That man needs Jesus," so I walked over to him. Now, I had studied the twenty questions and answers. There was not a question he could raise that I didn't have the answer to. If he had said, "Too many hypocrites in the church," I had the chapter and verse. If he said, "I don't believe in hell," I was ready for him.

So I went to him and said, "Mister, are you saved?"

He looked at me and said, "That's none of your business!"

"Uh . . . ."

I didn't have that one on my list! But the poor woman could have gone through the floor because she knew he would never come back. And he didn't.

It took several of those "brick walls" to begin to soften me up to the fact that God has to lead you in the process of reproduction.

## CONSERVING THE FRUIT

When I went off to seminary, I took a course called, "Here's How to Win Souls." It was based on a book written by a man who today doesn't believe in it. It had ten questions that you asked the prospect, and if he said "yes" to the first three or four, you had him. No salesman ever had a better pitch than this one. It told you what to do if he wouldn't turn off the TV. It told you what to say while you were turning it off yourself. It told what to do with noisy kids. It was professional. It was as slick as a whistle. I memorized it and tried it, and had some results.

But what I discovered was that the results usually didn't last. The first year we lost 50%. The next year we lost 50% of those that survived the first year. After two years I came to see that "the zeal of the flesh" doesn't work "the righteousness of God." So I reacted to evangelism after awhile. I began to feel it wasn't an honest approach.

But when I backed off, I backed too far. I came to



the place where I was frustrated with the fruit not remaining, and I overreacted. When you react, you can do two things that are wrong. You can either develop a wrong attitude toward people who really are trying to do something right or you can get yourself in a position where you don't do anything yourself. The Bible says, "Don't sit in the seat of the scorner." It's not enough for us to scorn the wrong efforts.

I don't feel that I was ever a scorner, but I went through a reaction. In my charismatic experience, I went through some reactions. I know what it is to see people filled with the Spirit and then develop a kind of spectator mentality where they watch the preacher and the singers and everything that goes on, but they don't become fruitful themselves.

### THE WORD OF THE LORD

I believe the Holy Spirit is starting to speak to us about this. In the last few months I've sensed that God is really saying something. In 1963 when I got frustrated with the kinds of evangelism I described to you, I went through a period of spiritual drought. In 1964 the Lord wonderfully baptized me with the Holy Spirit, and we had a revival in our church. Then, when people found out what was behind the revival—the gifts of the Spirit and praying in tongues—we had an exodus.

People want revival, but they want it a certain way. So the association of Baptist churches began to investigate us.

One morning during that investigation the Lord woke me up about four a.m. He said, "Get up!" So I got my Bible and went in the living room. I opened my Bible to John 15, and I looked in verse 16 and this verse just stood out for me.

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; and that whatever you ask of the Father in My name, He may give to you.

*You didn't choose Me.* Did you know you didn't choose God? He said, "I chose you." Now, if God chose you, He chose you for something. You thought you were choosing Him for something. You might have been choosing Him for the forgiveness of sin and regeneration and spiritual power, but while you were getting that, He had something else in mind. He was fixing you up to be fruitful.

He said, "You didn't really choose Me. You just thought you did. Actually, I selected you. And I did those things for you because My purpose was that

you should go and bear fruit, and that your fruit should remain."

The word that stood out for me was "remain." God helped me to see that He had chosen me not just to generate a lot of activity and make converts, but to bring forth the kind of fruit that is going to be permanent.

Would you like to see all your fruit remain? Wouldn't that be good? God said, "I'm going to cause you to be fruitful with fruit that will abide. It will be there next year and the next year, and it will still be there the year after that. And with it will be the fruit that it has reproduced."

I began to see that God is eternal, and God's seed is eternal. So what He begets, abides forever. It remains because it has His nature in it. When God gives you a word, it defies circumstances. It defies everything else.

Our church was undergoing persecution. People were leaving. Also, the government was transferring many employees of a local civil service installation to other cities, and many of these were members of our church. You could drive a truck through our church and not touch anybody. We looked like Egypt after the Jews had gone out. Everybody was leaving.

But God said, "I have chosen you to bear fruit," and if God chooses you to bear fruit, you can bear fruit in the desert if He says you can. The Word of God is not dependent on the environment into which it comes. It produces its own environment. John the Baptist used a rock for his pulpit and stood in the wilderness, and he preached to more people than any priest or Levite in all Israel. They came out to hear him. In spite of his clothes, in spite of his message, in spite of where he was—he had a word! And God caused it to be fruitful.

God's word will try you. When God gives you a word, it will lead you through all kinds of tests. You may try to prove the word, but the word will prove you. When you get through with it, you'll find the word doesn't need proving. You're the one who needed proving.

Now, after God got through testing us, and after we got rid of our ambition to be fruitful to impress the world, and after we got through our shame and embarrassment and decided we were going to be faithful to the Word of God, the Lord began to add to the church daily those that should be saved. After a while, the altar was full again and the building was full again. Then came the overflow. God was adding people.

(To be continued . . .)

*Next month, in the second part of this series Charles Simpson will examine the seed that brings forth spiritual reproductivity. ▼*



## SPECIAL MOVIE REPORT

(continued from page 2)

down of the message . . . To our knowledge, there has never been a film produced in the secular market place with this kind of direct Christian witness."

A number of other aspects of *Born Again* have made it unique:

- \* Executive Producer Bob Munger made Hollywood history by beginning the *Born Again* production with a prayer meeting—attended by the entire cast and crew—before the cameras rolled on the first scene.
- \* The film was produced within its budget—and filming was completed two days ahead of schedule. Bob Munger made this comment: "There are 8,000 things that could go wrong making a movie, and none of them did. We had to shoot outdoors in the rainiest winter in California's history. Six times in a row it stopped raining when we went outdoors—so much so that the crew got kind of 'spooked' and they began to say, 'Ask Bob how the weather's going to be today.'"
- \* Former Senator Howard Hughes portrays himself in the film. A Christian Senator from Idaho, he had been one of Colson's most blistering critics, but after becoming convinced of Chuck's born again experience, became one of his closest allies and advisors. Hughes' scenes in *Born Again* are some of the most emotional in the entire film.
- \* Jay Robinson, the actor who plays Colson's law partner David Shapiro, came to Christ halfway through the film's production, kneeling in Bob Munger's office to turn his life over to the Lord.

We asked Dean Jones and Bob Munger what they felt the strongest message of the movie is and what impact that message would have on secular audiences. Dean said, "The strongest message is that any value system is bankrupt outside of God. Where Chuck was sold out to power, I was sold out to career, and in different ways, we both found out that it's useless. Money, fame, power—it's useless unless it's used for the Lord. There's no fulfillment outside of God . . . I believe the film will impress literally millions of people and cause them to think about their own relationship to the Lord."

The fact that Dean himself is a Christian gave great strength to his portrayal of Colson. We asked him if it was an easy role for him to play.

"Well, it wasn't an easy role. I studied Chuck, spent hours with him, and I developed his mannerisms. But even though I worked on them, it was the spiritual similarity between Chuck

and myself that I hoped the Holy Spirit would use and bring across in the picture . . . I know the Lord is going to use the picture for His glory. It's going to be a victorious thing."

Answering the same question about the message and impact of the film, Bob Munger said, "Well, the advertising slogan for *Born Again* is that it's a picture 'for everyone who ever wanted a chance to start over.' I think that says it pretty well.

"I think it's going to have a tremendous impact. In our audience tests, many, many people wrote down that it was the best movie they'd ever seen in their lives. In one of the sneak previews, there was a standing ovation at the end of the picture; and you know, people usually don't stand up in a movie theatre and applaud.

"Two days ago in New York, I had a quick screening of *Born Again* for a group of twenty investors, and one of the men accepted the Lord after seeing it. He told me later, 'Well, I just walked into my home and I stood there just like the guy in the movie did,' and he accepted the Lord. When you get that kind of result out of twenty people, imagine the results out of 20 million or 100 million."

Besides *Born Again's* obvious potential for touching thousands of lives, Bob pointed out another potential result of its success: "I think this picture is going to be a real blockbuster at the box office. It's a great opportunity for Christians to participate in this kind of a trend, because if this picture is as big as I expect it will be, every studio in Hollywood is going to be looking for a 'born again' picture next year." As Charles Colson states in his newsletter, "If this film succeeds, it will cause Hollywood to re-evaluate what the American entertainment market wants . . . Now we have an opportunity to change entertainment programming for perhaps a long time to come through positive action."

You can have a part in that "positive action." We encourage you to get out to see *Born Again* when it first comes to your area. As Colson says, "One important point which Christians need to understand is that a film's success is determined by what happens in the first days of its showing . . . the first few days are absolutely critical."

Bob Munger sums it up this way: "How long it plays and how much the theatres get behind it is all dependent upon what the box office is the first week. So, I don't think you should sit around and wait until the crowds thin out . . . I think the readers of *New Wine Magazine* are just as much a participant as I am with Charles Colson and Dean Jones and the Lord that we work for. It's just as much their picture . . . Really, it's the Lord's picture—and the Lord doesn't sponsor any flops." 🍷

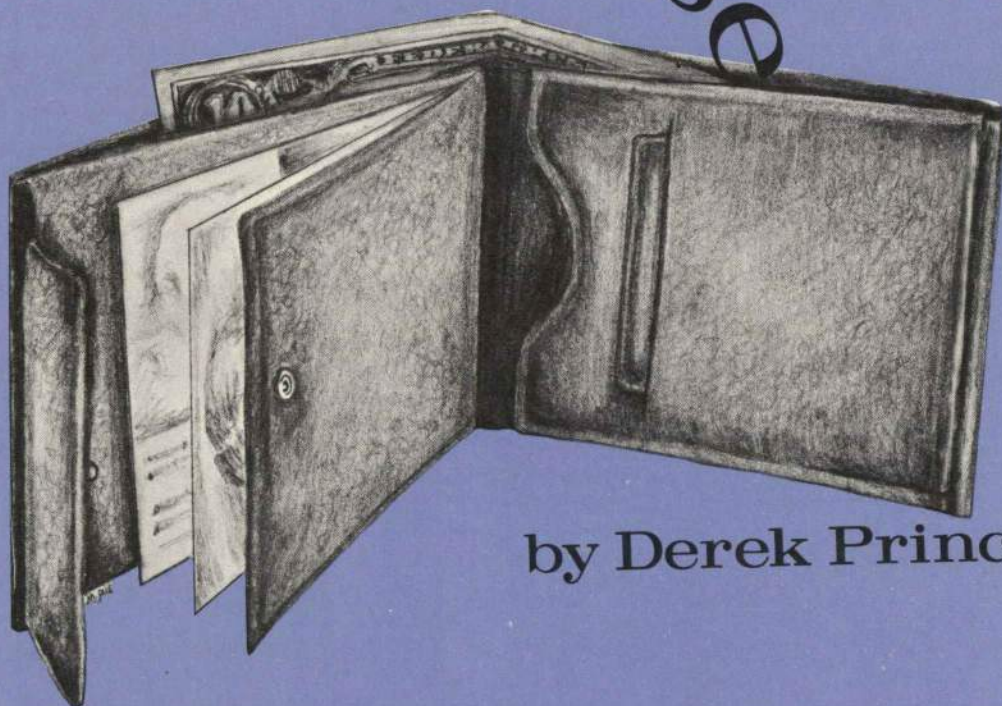




# God's Abundance

Part 2:

## Receiving the Promise



by Derek Prince



**What 3 conditions do we have to meet to receive God's promises?**

**Are riches, in themselves, essentially bad or good?**

**What one response brings prosperity and abundance to us?**

**T**HE THEME WE ARE STUDYING in this series is God's abundance, and by way of introduction I want to briefly review what we covered in the first article.

We talked about some key words and phrases that were positive and negative. The positive ones were "rich and riches"; "wealth and wealthy"; "prosper, prosperous, prosperity"; "abound, abundant, abundance." We pointed out that the last two sets of words do not necessarily indicate ownership of large amounts of money or material possessions. Rather, the key thought about abundance is that we have enough for ourselves and something left over to give to others.

The example I gave of abundance is a housewife who needs fifteen dollars worth of groceries. If she goes to the supermarket with ten dollars, she's shopping out of insufficiency. If she goes to the supermarket with fifteen dollars, she's shopping out of sufficiency. But if she goes to the supermarket with twenty dollars, she's shopping out of abundance. She has all she needs and more. And as I understand

it, abundance is the level of God's provision for His people as revealed in scripture.

The negative words we considered were "poor" and "poverty"; "want," "need," "lack" and "failure." I introduced "failure" because in many ways failure is the opposite of the scriptural concept of prosperity. Prosperity, again, does not necessarily mean the ownership of vast resources. Rather, it means that we successfully accomplish the task set before us.

them, "Don't take anything to spare. Don't take two coats. Don't take two pairs of shoes" (see Mt. 10:10). At the end of His ministry He reminded them of this and said, "When I sent you out like that, did you lack anything?" And they said, "Nothing" (see Lk. 22:35). They didn't have a great entourage or a lot of unnecessary equipment, but they had everything they needed. They were not wealthy by normal standards, but they "prospered"—they successfully accomplished the task set before them.

Now, to complete the review of the previous article, I will list the five basic principles of God's provision which we dealt with in it.

Principle 1 — God's provision is in His promises. If we fail to claim God's promises, we cannot expect to receive His provision.

Principle 2 — The promises are our inheritance. In the Old Testament it was a promised land. In the New Testament it is a land of promises.

Principle 3 — God's promises are the expression of His will. When we appropriate God's promises, we pray with confidence because we know we are praying according to God's will.

Principle 4 — All God's promises are now available to us through Christ. Every promise that fits our situation and meets our need is for us *now*.

Principle 5 — The fulfillment of God's promises does not depend upon our circumstances, but rather upon our meeting God's conditions. The outstanding example of this, I would say, is Israel's forty years in the wilderness when God totally provided for some three million people without any natural resources whatever.

Now, as a practical application of these principles to the theme we are studying, I want to consider two specific promises of God, both found in the Psalms. The first is Psalm 34:9 and 10.

O fear the Lord, ye his saints: for there is no want to them that fear him.

The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing.

Then there is a similar promise in Psalm 84:11.



For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

Notice the clear statement at the end of Psalm 34:10, “. . . they that seek the Lord shall not want *any good thing*.” And again at the end of Psalm 84:11, “. . . *no good thing* will he withhold from them that walk uprightly.” Both are clear promises that God will provide everything good that His people may ever need.

However, before we plunge into claiming the promises, let's do the logical thing and examine the conditions. That's where many people go astray. They say, “Oh, that's a beautiful promise. I want that.” But they don't pause to examine the conditions. Most of God's promises are conditional. He says, “If you do *this*, I will do *that*.”

Of course there are some unconditional promises of God. For instance, Acts 2:17, “In the last days I will pour out my Spirit upon all flesh. . . .” I understand this to be an unconditional promise of God related to a certain time. Likewise, I believe that God's promise of the restoration of Israel at the same period is unconditional. So there are some things that God says, “I will do unconditionally when it suits Me.” However, most of God's promises are conditional.

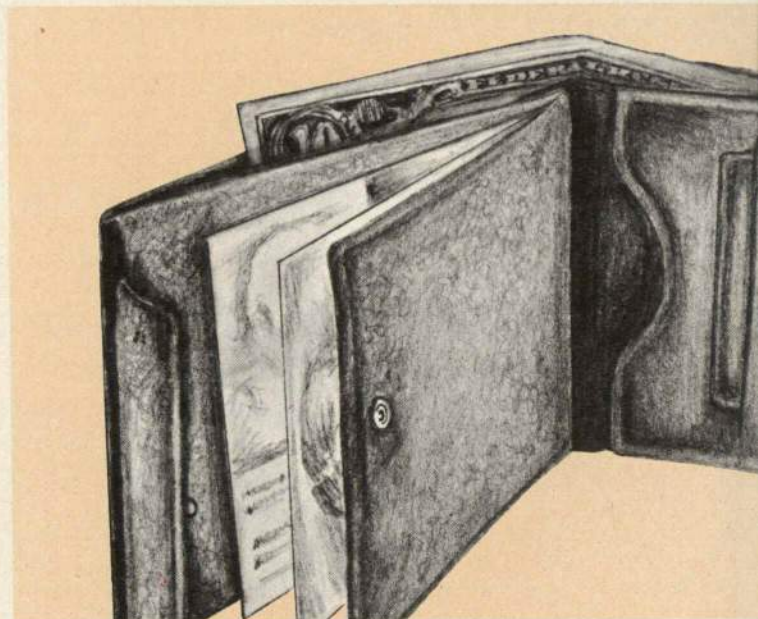
Therefore, before we claim the promises contained in the verses we have just looked at—Psalm 34: 9–10 and 84:11—we need to do some simple biblical analysis and discover the conditions which are attached to the promises, bearing in mind that the promises are only given to the people who fulfill the conditions. Combining the two passages, we find that there are altogether three simple conditions stated. Can you pick them out?

They are that we must (1) fear the Lord, (2) seek the Lord, and (3) walk uprightly. Provided we meet these three conditions, then the Scripture says God will withhold no good thing from us. Isn't that exciting?

However, we still need to do some further analysis in the realm of logic. The key word in these promises is “good.” No *good* thing will God withhold from those who meet His conditions. Before we decide that something which we are claiming from God on the basis of these promises is *good*, we need to ask ourselves two further questions.

First of all, is the thing good in itself? Or—to use philosophic terminology—is the thing *absolutely* good? This is the *invariable* in the situation. A thing that is *absolutely* good is *always* good.

Secondly, however, we need to ask: Is the thing good for us in our particular situation? To use philosophic terminology once again, is the thing *relatively* good? This is the *variable* in the situation. A thing that is good in itself may not be good for us in our particular situation. In other words, it may be *absolutely* good, but not *relatively* good.



This distinction has a very direct and practical bearing on how God deals with us. All of us discover, sooner or later, that there are times when we ask God for something that we are convinced is good, and yet God withholds it from us. In other words, God does not automatically hand out that which is *absolutely* good each time we ask for it. Rather, He first determines whether the thing is *relatively* good. Is it good for us in our particular situation? Sometimes God withholds from us that which is *absolutely* good because it is not *relatively* good—that is, it is not good for us in our particular situation at that time.

Let me illustrate this by a simple, practical example. A boy growing up has just reached the age where he can qualify for his driver's license. He asks his wealthy father for an expensive, powerful sports car. The car—in terms of our analysis—is *good* in itself; it is *absolutely* good. Furthermore, the father loves his son and would like to give him the car. But at the same time the father knows that the boy is still immature and lacking in self-control, and that if he were to be given the car at that particular point in his life, he might kill himself with it. So the father withholds the car. The car is *absolutely* good, but not *relatively* good for his son at that time.

That's a very crude example, but it serves to illustrate how God deals with us. At times we find



ourselves in situations where we ask God for something that is good, but we don't receive it. God doesn't say, "It isn't good." He says, "It's not good for you just now in the light of your character, your situation, your weaknesses, your problems, your misunderstandings." In other words, God may withhold the *absolutely* good when it is not *relatively* good.

Looking back over a walk with the Lord that has lasted thirty-seven years, I thank God for the many prayers of mine that He has answered. But I also thank God with all my heart for some of the prayers He did not answer. When I see where I could have been if God had answered some of my prayers, I say, "God, thank You that You were wise enough not to give me what I asked for." Much that is absolutely good may not be good for us in our particular situation.

When we see that, it solves many of our problems of unanswered prayer. Our prayers did not really go unanswered. God just answered in a different way from what we expected. Sometimes we forget that even "no" is an answer.

Bearing in mind the distinction which we have established between that which is *absolutely* good and that which is *relatively* good, we must now examine the group of concepts which are the theme of this article: wealth, riches, abundance, prosperity. How does Scripture evaluate them? Are they, in themselves, bad? Or are they good—*absolutely* good?

It is most important that we ask ourselves this question and that we find an answer that is both objective and scriptural. In the background of most Christians—especially in Europe—there is a religious attitude that anything nice is sure to be bad. Conversely, anything good cannot be enjoyable. The same attitude was instilled into us as children about the medicines we were required to take: the worse they taste, the more good they do you!

Since my own background is in Europe, I know something about this from personal experience. When the Lord saved me and baptized me in the Holy Spirit, I went through a tremendous personal struggle to get out of a background that said in essence, "If you're going to be a Christian, prepare to be miserable." Many years later I heard Pat Boone give a similar testimony. He said that as a young boy growing up in high school, he came to the conclusion

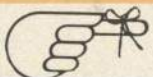
that if he were to become a committed Christian it would mean seventy years of misery and then heaven at the end, and he wasn't sure that heaven would be worth seventy years of misery.

The question I want to pose in this article is: "Is poverty good or bad? Are riches good or bad?" Rather than an answer based on emotional response or religious tradition, I want one that is logical, objective and scriptural. The answer will have a decisive effect on the way we live. If riches are bad, we should dissociate ourselves from them. We should not be in any way involved in any of the activities or processes that generate wealth. However, it is my conviction that Scripture clearly and consistently gives the opposite answer: *riches, or wealth, are essentially, absolutely good*. There are multitudes of scriptures that we could look at to support this conclusion, but I must content myself with just a few.

The first is Revelation 5:12. In this verse the angels and the living creatures and all the hosts of heaven are speaking. They are voicing the unanimous consensus of all heaven. Their evaluation is absolute and unchanging. With a loud voice, they are saying, "Worthy is the Lamb that was slain [that is Jesus Christ] to receive power, and *riches*, and wisdom, and strength, and honor, and glory, and blessing."

My conviction is that every one of those seven things is essentially good, and they all belong by eternal right to the Lord Jesus Christ. The second one mentioned there is riches. Let's look at the others: power, wisdom, strength, honor, glory, blessing. That puts riches in very good company, doesn't it? All these seven things are essentially, absolutely good. On the other hand all—or nearly all—of them can be misused and abused. Obviously, power can be misused and abused, and very often is. Strength—riches—wisdom—they too can be misused. I believe Solomon is an example of a man who had tremendous wisdom and misused it, for he ended up in idolatry. So the fact that something is absolutely good in itself does not mean that it cannot be abused or misused. But we would be very foolish to refuse the thing simply because it can be abused.

And yet, this is one of Satan's favorite tactics—to make us refuse something good because we have seen it abused. For instance, I worked in East Africa for five years with a Pentecostal missionary organization



Don't forget: Oct. 6 is a national day of prayer and fasting.



based in Canada. After about a year, I realized that they practically never exercised any gifts of the Spirit. So I asked, "Why don't we have any gifts of the Spirit in operation?" They responded, "Oh, in Canada they've been misused." But that's not logical! So what if they have been misused? Does that mean we are not to use them? If that is sufficient reason for not availing ourselves of God's provision, then there will be nothing good left to us, because the devil can always find people to misuse any good thing. Yet multitudes of Christians are influenced by this kind of reasoning to the point where they no longer appropriate what is good and what is theirs by right because somebody has misused it. For my part, I cannot accept such reasoning. No matter if the whole world misuses riches! If it's good, I want it! Likewise wisdom, or power, or strength, or honor, or glory, or blessing.

One important factor in evaluating a thing is to determine its source. In 1 Chronicles 29:12, David is praying to the Lord and he says very simply,

Both riches and honour come from thee . . .

What is the ultimate source of riches and honor? God Himself! We need to lay hold of this scriptural fact: *God is the ultimate source of riches and honor.* Anything that originates from God must be good in itself. There are many other passages in the books of Chronicles which confirm that, but we will not take time to look at them.

Rather, we will look at a parallel text in Deuteronomy 8:18:

But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers . . .

Who gives us power to get wealth? God. Many men misuse that power, but it comes from God. Why does God give it to His people? ". . . that He may establish His covenant." It is part of God's covenant commitment to His people. Let us therefore focus on the covenant-keeping faithfulness of God, rather than on the unfaithfulness of men who often misuse the power God gives them.

When I look at the people who become wealthy, it's evident to me that it does not depend primarily on education. A lot of educated men are financial failures, while a lot of men who can't even spell their name right become very wealthy.

There was a man in Britain some years ago who

was interviewed in the newspaper. He couldn't read or write, so he applied for a job as a janitor. They said, "You're very suitable. Just sign your name on this application form." He said, "I can't sign my name. I don't know how to write." So they said, "Then we can't give you the job."

Having been turned down as a janitor, he started to sell cigars. The result was he became a millionaire. The man interviewing him said, "Isn't that remarkable? You can't even sign your own name and you've become a millionaire. Why, think what you would be if you could sign your name." To that the man replied, "I'd be a janitor!"

If you think about the wealthy people you know, you'll find that wealth does not necessarily go with education. The most unlikely people get rich. Doubtless there are some overall principles that apply. Nevertheless, the ability to gain wealth is not to be explained purely in natural terms. Ultimately, its source is God.

This leads us to a basic principle that is consistently emphasized throughout Scripture: *obedience to God brings prosperity and abundance.* Consider, for example, what God says in Deuteronomy 28. This chapter is divided into two portions. The first, from verse 1 through 14, lists the blessings that follow obedience to God. The second, from verse 15 through 68, lists the curses that follow disobedience to God. In a moment we'll look at both—the blessings first, and then the curses.

But before we do that, we need to understand the first, essential requirement of obedience itself. This is stated in the opening words of the chapter: ". . . if thou shalt hearken diligently unto the voice of the Lord thy God . . ." Obedience begins with listening to God's voice. Conversely, we see in verse 15, which opens the list of curses, that disobedience begins with precisely the opposite: ". . . if thou wilt not hearken unto the voice of the Lord thy God . . ." Here, then, is the point at which the two paths divide. The path to all blessings begins when we listen to God's voice; the path to all curses begins when we do not listen to God's voice.

The same principle runs all through Scripture. In Jeremiah 7:23 the Lord tells Israel what He, as their God, requires of them: "Obey my voice, and I will be your God . . ." What marks out the people of God? Simply this, that they obey His voice. This principle is carried over, unchanged, into the New Testament. In John 10:27 Jesus says, "My sheep hear my voice . . . and they follow me." Here is the one essential mark of those who truly belong to Jesus: They hear His voice, and so follow Him. In the last



resort, everything depends upon whether we hear God's voice or not.

Now let's look at the list of blessings for obedience that commences in Deuteronomy 28:2:

. . . all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

Blessed shalt thou be in the city, and . . . in the field.

Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

Blessed shall be thy basket and thy store.

The Lord shall command the blessing upon thee in thy storehouses, and in *all that thou settest thine hand unto*; and he shall bless thee in the land . . . .

And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground . . . .

The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless *all the work of thine hand* . . . .

(vss. 2–5, 8, 11–12).

Notice how all-inclusive are the phrases used: “*all that thou settest thine hand unto*; . . . *all the work of thine hand* . . . .”

The same all-inclusive phraseology is repeated in Deuteronomy 29:9:

Keep therefore the words of this covenant, and do them, that ye may prosper in *all that ye do*.

The blessings promised are in exact proportion to the obedience required. Total obedience brings total blessing. No area of our lives is excluded. No room is left for failure, for frustration, for defeat, for anything but success.

Now let's look briefly at the opposite—the curses for disobedience. Deuteronomy 28:15 says,

But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God . . . .

We have already seen that the basic point of departure from God is not listening to His voice. If we trace the history of men or tribes or nations that have gone away from God, it always begins there. They cease to listen. Often the beginning is subtle and hard to detect. We can still maintain outward conformity to God's commands for a long while after we've really ceased to listen. But if we trace our problems to their source, they begin when we no longer listen to God.

. . . all these curses shall come upon thee and overtake thee.

Now the list of curses is very lengthy, but one that applies particularly to our subject is in verse 29:

. . . thou shalt grope at noonday as the blind gropeth in darkness, and *thou shalt not prosper*.

The Bible is consistent with itself. Just as prosperity is a blessing, so not prospering is a curse.

This aspect of the curse is described again more fully in verses 47 and 48:

Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things.

Let us pause here for a moment and take note that this verse states the *positive will of God* for His people. It is that we serve Him with joyfulness and gladness for the *abundance of all things*. However, if through unbelief and disobedience we do not enter into God's *positive will*, then the *negative alternative* is set before us in the next verse:

Therefore shalt thou serve thine enemies which the Lord shall send against thee in hunger, and in thirst, and in nakedness, and in want of all things.

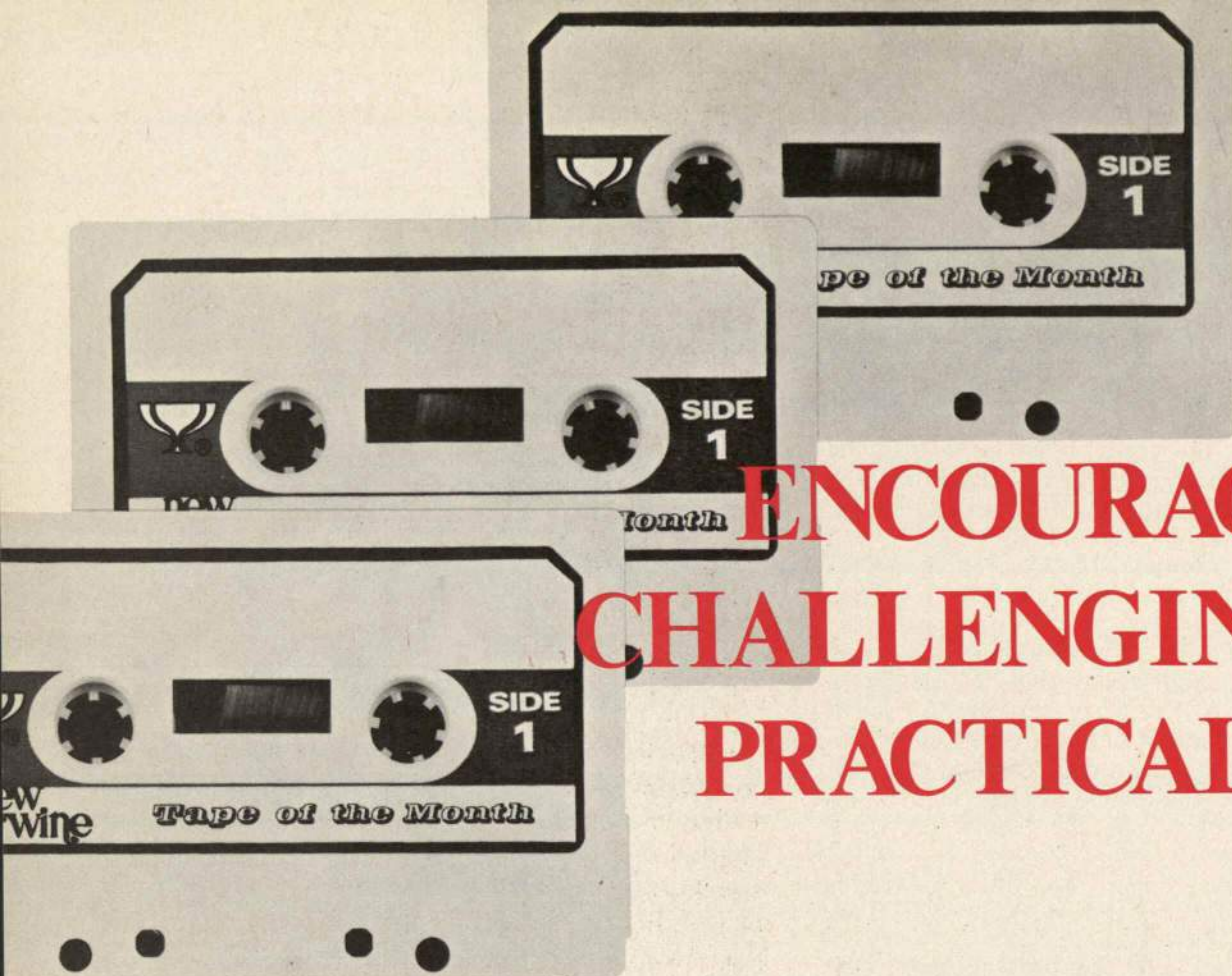
Look at that list for a moment: hunger, thirst, nakedness, want of all things. Picture it. No food, no drink, no clothes, nothing. Sum that up in one word: Poverty! In fact, I would say: *absolute poverty*. Which is it—curse or blessing? The answer is curse. Absolute poverty is a curse.

In the next part of our series, we will examine the way in which Jesus has dealt with that curse of poverty on our behalf, so that we can be totally liberated from its effects. ▼

## Just Around the Corner

Next month *New Wine* will examine the realm of motives and attitudes among Christians. We will have articles by Bob Mumford and charismatic Episcopal minister Everett (Terry) Fullam. November's issue will also carry part three of Derek Prince's series on God's abundance, and the second article in Charles Simpson's series on spiritual reproductivity.





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# **NEW WINE TAPE OF THE MONTH**

To order check box on page 31.



# New Wine Interviews

## Terry Law



*Recently we had the privilege of interviewing Terry Law, President of Living Sound. In 1969 while a senior at Oral Roberts University, he organized Living Sound as an evangelistic music group. Since that time they have ministered in dozens of countries, including behind the Iron Curtain. In this interview Terry explains how God led him to start Living Sound, how their ministry has progressed since 1969, and how they approach evangelism.*



Terry, could you begin by telling how God called you to attend Oral Roberts University and by giving a little personal background prior to that incident?



I was raised in a classical Pentecostal minister's home in Canada, and grew up with missionaries coming through our home and church constantly. At a very early age the Holy Spirit began to

impress me with the needs in people's lives.

At thirteen I had a very unusual experience at a camp meeting where a man of God prophesied over me that God was going to call me to preach before multiplied thousands of people. At that time in my life, I had no desire to even go into the ministry. I

had seen my father live in poverty as a minister, and I had lived with hand-me-down clothes all my life. So I had made up my mind to become a lawyer instead, and enter politics in Canada. But the Lord had another plan.

At seventeen years of age, while I was in university beginning training for my undergraduate courses in law, I had a direct encounter with the Lord Jesus Christ through the Holy Spirit, and my life was totally turned around. I immediately switched courses from law to training for the Christian ministry. I finished my studies and then went into the ministry.

Soon I began to travel in evangelistic work. I felt like the Lord had given me a particular gift in this area because when I preached, people responded and gave their lives to Christ. It all happened very naturally. My father told me at that time, "Terry, I've never been able to do what you do. You probably won't be able to do what I do. You're going to have to preach the gospel and call men to Christ because it's obvious that's the way the Holy Spirit is blessing your ministry."

So I went to Africa for a year in 1965. I was only 21 or 22. We ministered throughout southern Africa and saw some incredible things happen. After that, I came back home to Canada to be with my father for a while to rest and recuperate.

While I was pastoring with him, Oral Roberts came



to Edmonton, Alberta, Canada. I'd heard a lot about him but had never heard him or even seen him on television. He was just a name to me. So I went up to his crusade, and I enjoyed it. As I came out of the meeting, I walked by a table at the exit which had some literature on it about Oral Roberts University, and as I passed this table the Spirit of the Lord simply stopped me. I turned and picked up some of the literature, and as I did there was a witness of the Spirit in my spirit that the Lord wanted me to go to ORU.

That was the last thing in the world I wanted to do. I had finished my Bible college study, and I felt that I had all the accoutrements necessary to become a man of God. I didn't feel that I needed any more education or even a liberal arts background. But this impression to go to ORU became an overwhelming obsession with me.

For three months I rebelled and struggled against it because I didn't want to do it. Finally one day I gave in to the Lord and said, "OK, I'll go. But I don't have any money. I know what the tuition costs there, and there's no way I can make it."

At that time, my father pastored in a small farming community up in southern Alberta called Medicine Hat, and during the summer I always worked with one of the farmers in the congregation, hauling hay bales and branding cattle—real ranch work. One day as we were laying a new line of fence, I said to Ed, the farmer I was working for, "Ed, the Lord has called me to ORU. I'm going there at the end of the year."

He looked at me, dropped the fence post he was hauling out of the back of the pick-up, and started to cry. Tears ran down his face, and I said, "What's wrong?"

He said, "Terry, please get in the truck. I want to show you something." We drove about a mile and a half until Ed stopped the truck and said, "Do you see that spot out across the prairie?"

I said, "Yes."

He said, "Three months ago an angel of the Lord appeared to me and told me that you were going to Oral Roberts University and that I was to pay the way and to cover all the bills. I haven't told you this because I felt it would probably color your decision. I wanted the Spirit to move on you independently, and this is a confirmation of the experience I had with the Lord."

He was very broken up with it, and then it was my turn to be broken up. I could hardly believe it, but that was the confirmation that the Lord wanted me to go to ORU.



**What happened at ORU and how did Living Sound come into being?**



At the beginning of 1968, I came to Oral Roberts University. I was very frustrated after the first six weeks because I had been used to preaching. I had averaged preaching about five hundred times a year. Then, suddenly, I was just studying.

One night I prayed almost all night. I said, "Lord, I can't handle this anymore. Somehow You've got to do something."

The next day I got a call from one of Oral Robert's vice-presidents to come up to the sixth floor of the Learning Resources Center to talk. When I got there, he asked me if I would lead the song service for Oral Roberts in some meetings. So the next week I found myself in West Palm Beach, Florida, leading singing at a crusade. Then I traveled in several other crusades with Brother Roberts, watching his ministry at close hand and seeing what the Lord was doing.

Then in the summer of '68, ORU planned a tour for some of the young people of the university who were in a musical group called "The Collegians." We went to Europe, and the highlight of the trip was the three days that we went across by ship from Helsinki, Finland into Estonia, USSR. There I saw the Russian church for the first time in my life and participated in an underground church service. Just getting to that service was a cloak and dagger experience. First, our contact helped us evade a KGB agent who was trailing us and then drove us all around the city in a taxi until we could slip unnoticed up to the second floor of an apartment building into a room that was totally dark and jammed with people.

They kept the lights off for the first hour. I remember a truck stopping outside and everybody just waiting, wondering if the police had arrived. You could feel the tension in the air.

The people in that meeting were hungry to know about America and what God was doing through the gifts of the Spirit. They knew nothing of the outside world.

The young man that had brought us there went into a back room and brought out some manuscripts he was translating into the language of his people. People had told me of the suffering this young man had gone through because of his faith, how he had



been kicked out of the university and had been in jail. When I looked at him, I was so ashamed of my American/Canadian brand of Christianity and the pablum feeding with a silver spoon that I'd had all my life in the church, I said to the Lord, "Lord, if You will ever call me to bring the gospel to these people, I promise You that I'll do it." Whether that was one of those reckless commitments made in an emotional moment or not, I don't know, but God wrote it down in His book, although nothing happened for quite some time.

I went back to school and worked with the World Action Singers for awhile. I realized pretty quickly that being on stage as a singer was not my scene. I remember rehearsing to do a television special, and they had us on these big modules practicing for camera work. I fell right off the back of it. So I told the Lord He had to find something else for me to do.

I had seen the power of music combined with the message of the word, so it was a natural thing for me to form a group. In my last semester at ORU, another young fellow by the name of Larry Dalton and I formed a team of students and called ourselves Living Sound. It was just to be for six months to finish out our final semester. In March 1969 we went to a charismatic Baptist church in Kansas City for our first weekend meeting, and all heaven broke loose. It was incredible!

While I was sitting in the choir loft of that church in the Sunday morning service, the Lord spoke in my spirit and said, "I want Living Sound to go to Africa." I was totally shocked. I couldn't even conceive of taking sixteen young people overseas. The expense alone overwhelmed me, not to mention the responsibility. I was only about 25 or 26. Again I argued for a day or two, and finally I said, "OK, Lord."

So in 1969 we began a tour program that took us all through the United States. We told people about our mission, and by October 1969, everything was ready, and we had raised enough money to get to Africa. But the South African government found out we were a university group. This was at the time of Kent State when kids weren't taking math and physics in college—they were taking the administration building and the library. Because they felt we might react against their racial policies in South Africa, they would not grant us a visa.

So we had a time of fasting and prayer, and felt that we ought to go instead to Rhodesia, which is immediately north of South Africa. We could prove our good intentions that way. As Canadians and Americans we didn't need a visa to get into Rhodesia.

So on December 15, 1969, we flew into Salisbury, Rhodesia. When we got off the plane, I was met on the runway by an immigration official. He said, "Is your name Terry Law?"

I said, "Yes."

He said, "Are these the names of the people in your group?"

I said, "Where did you get the names?"

He said, "I'm not here to explain anything. But we were told that you were coming, and I have official instructions that you're not to be allowed in the country."

I said, "Hey, you can't turn us away. It's against your own immigration policy."

He said, "I'm not here to answer questions. Please get back on the plane."

So they forced us back on the plane, and that particular flight ended up in Beira, Mozambique. I'd never even heard of the place until we got there. One of the hottest places I've ever been in my life. Their seasons are the opposite of ours, and we were there in January, the hottest part of their summer, with temperatures over a hundred every day.

I had to go every day and beg the police inspector, who is head of the city, to stay one more day. He let us stay for three weeks. In the meantime, we had phoned home and had congressmen, senators, and the U.S. State Department doing everything they could to get us into three southern African countries. Nobody would let us in.

I didn't know when we arrived in Rhodesia that their Prime Minister, Ian Smith, had made an official application to the U.S. State Department to travel over here and to speak at several southern universities on Rhodesia's racial policies, and his visa had been turned down. It was an unofficial action, not carried in the papers, so we knew nothing about it. But one week before we arrived in their country, they had received this political slap in the face, and in an act of reciprocity against the U.S. Government, they decided to exclude the first group of Americans that landed in their country. Guess who that happened to be. We were political pawns in a game that we knew nothing about. In fact, we didn't find out the reasons behind the incident until a year later.

Anyway, I went through a period of spiritual agony in Beira, Mozambique, that—as I look back on it now—became sort of the crucible of testing that formed and gave foundation to our ministry. I questioned my call. I questioned everything we were doing.

We were very immature at the time and it had been a joyride for us up until then in terms of our



ministry. So to try to get out of the problem we were facing, we pulled every theological string you can think of. We did everything. We read a book on praise, and we all praised the Lord. That didn't work. Then we read another book on rebuking the devil, and we all rebuked the devil. That didn't work. Then we tried fasting and praying. We pulled every string we could and nothing happened.

Finally, we were deported back to the U.S., and I honestly thought the plane would never leave the runway. I thought it was going to have engine failure before it took off so that we could stay there. I just could not believe that we were going back to America. When the plane left the ground and headed for home over the Atlantic, one of the guys in the group walked up to me and said, "Terry, I'll never trust the Lord again as long as I live. We gave everything. We committed everything to Him. And He let us down." That was the feeling of the whole team. We just could not understand.

We arrived in New York City in January to be greeted by the coldest winter in ninety-nine years. We had come from temperatures of over a hundred degrees into below zero temperatures and snow storms. Our girls had on short-sleeved cotton dresses and no coats to wear.

I remember standing with them in the cold outside Kennedy Airport in New York, and I was so disturbed in my spirit that I kicked the ground and said, "Lord, I will never stand in the pulpit and preach again until You explain to me what's going on because I can't handle this." We had just blown \$14,000—the savings for nine months of travel in Africa—for no reason that I could understand. I went through a period of excruciating self-doubt, feeling that I had totally missed the will of God. I suppose it was the major crisis of my life.

We called some friends in Philadelphia who got us into a Teen Challenge center just to stay for a while and get our heads together.

What happened to us next was something that totally blew our minds. Ten days after we arrived there, they had a chapel service on a Saturday morning and the speaker was a minister from Minneapolis who had just received the baptism in the Holy Spirit. We learned later that God had miraculously spoken to him and told him to go to Philadelphia and in obedience, he, his wife, and daughter got on an airplane in Minneapolis and flew a thousand miles to spend one day in Philadelphia. At the airport in Philadelphia, he had asked the Lord, "Who shall I phone?" and he ended up phoning Teen Challenge. They didn't know who he was, but he said, "The

Lord has brought me here with a message, and I have to deliver it."

The next morning he was at the chapel service and all of us from Living Sound were there at the back of the building. Now, he had no idea who Living Sound was, but five minutes after he got up and began to talk, I was waiting for him to disappear. I thought he was an angel, because he began to explain to us what had happened and why. It totally blew me away. I looked around and the guys in our group were all crying. It was one of the most emotional times I've ever gone through because the Lord was rebuking me quietly and saying, "Son, I had you in My hand all the time, but I had to get you ready for something. For you to be ready, this was necessary."

"I walked up to the pastor at the end of the meeting and said, 'Who told you about Living Sound?'"

He said, "Who's Living Sound? I don't know anything about them."

Then I told him our story, and he broke down and said, "We've got to talk." So we went upstairs. After talking for a while, all of a sudden he turned to me and said, "Terry, the Lord is saying to me that you're going to be in Johannesburg in one week."

I said, "Well, after what's happened today, I'm ready to believe anything."

On Wednesday of that week, the State Department phoned me and said, "We've just received a cable from Pretoria, South Africa. Your visas have been granted. You can pick them up in New York."

One week later we were in Africa. We saw meetings where God's Spirit moved in a way I had only dreamed about. In one city in Africa we ministered in a school of a thousand students and saw six hundred and fifty decisions for Christ. It stirred the entire town.

This happened over and over again. Then I began to see why God had tested us so severely. He had to get us ready for a ministry that He was preparing. He couldn't put us into that ministry as immature people who had not learned what the crucible of suffering was all about. That may not fit with some people's theology, but that's the way God worked with me.

During that visit to Africa in 1970, we were having a service one night and while the group was singing, I was in the back room praying, getting ready to come out and preach. While I was in prayer, the Spirit of God came on me, and I began to tremble—the Spirit whispered inside that the Lord was going to send us behind the Iron Curtain. I said, "Lord, after what I've gone through getting to Africa, I can't imagine what it would be like going behind the Iron Curtain."



When I got up to preach and told the audience that the Lord was calling us to go behind the Iron Curtain, there were a few gasps from the audience. But most of the gasps came from the young people standing behind me—the members of our singing group.

However, we didn't make any effort at all to solicit invitations to go there. I told the Lord if He ever wanted us there, He was going to have to organize it. Two years later, while we were traveling in southern California, our first letter came from Poland asking us to come and sing.

This story sounds like a fairy tale, but this is exactly how it happened. In the latter part of '72, on our way to minister in Israel, we were traveling through Europe, and stopped in Poland. When we arrived there and made contact with the group that had invited us, we found out they had made a mistake. They had thought we were an American rock-and-roll group. We had thought they were students on a university campus. As it turned out they were the leaders of the youth communist party, and they had booked us into their headquarters for a fund-raising benefit to raise money for the spread of communism in southern Poland.

Well, when we found out who they were, I was afraid to tell them who we were, but they had sold out two concerts in their party headquarters, so I knew we had to go ahead with it. I said, "Lord, I hope You know what You're doing." We got in there and the kids started to sing, and after three songs about Jesus, the audience was getting a little restless, so I felt that if there was ever a time to preach, I'd better do it up front rather than at the end.

So I got up with an interpreter who was a friend of ours, and in about twelve to fifteen minutes I shared the gospel. I told them that Lenin and Marx did not have the way. There was only one way and that was Jesus Christ.

When I finished you could have cut the air with a knife. I walked off the stage and the group came on to sing. I no sooner got off stage into the wings than they grabbed me from both sides and hauled me downstairs into the basement where I met with the leadership of the youth communist party. We had quite a conversation for the next forty-five minutes.

They accused us of being with the C.I.A. and threatened to throw us in jail, but the damage had already been done. Finally, because they wanted to keep the money they had made, they said to me, "Well, you can go on with the second concert, but you can't talk." I didn't explain to them what the Lord could do through a song. I figured they could find that out by themselves.

Well, I never saw anything like it in my life. By the end of the final concert, our kids in Living Sound were under a powerful anointing of the Spirit, and most of them had their hands in the air and were weeping before the Lord. These young communists were sitting there looking at them, trying to figure what in the world was going on.

When their final song was done, the entire audience rose in one body to their feet, and clapped for ten to fifteen minutes. I've never heard applause like that. We had to do encore after encore till we could hardly sing or play anymore. We were there until 3:30 in the morning leading many people to Christ. (We learned later that the head of the communist party had been so affected by it all that he had begun reading the Bible.)

Through that experience the Lord made me realize that the Iron Curtain could be penetrated if people didn't care about their lives, and if they didn't care about the consequences. If we would trust the Holy Spirit to lead and guide, we could do anything that God wanted done.



**Where else have you ministered behind the Iron Curtain?**



We've been to Poland now on seven different occasions, ministering mainly in Roman Catholic churches and at religious festivals, and we've been to Yugoslavia and Hungary.

We've encountered some danger and some opposition, but through it all the Lord has done an incredible work.



**What about Russia?**



We had been praying about several Eastern-bloc countries for years—Rumania, Bulgaria, and particularly the USSR. I was in Brussels, Belgium in March this year at the headquarters of the Catholic charismatic center there when a call came through from our contact in Finland. He had made contact with the



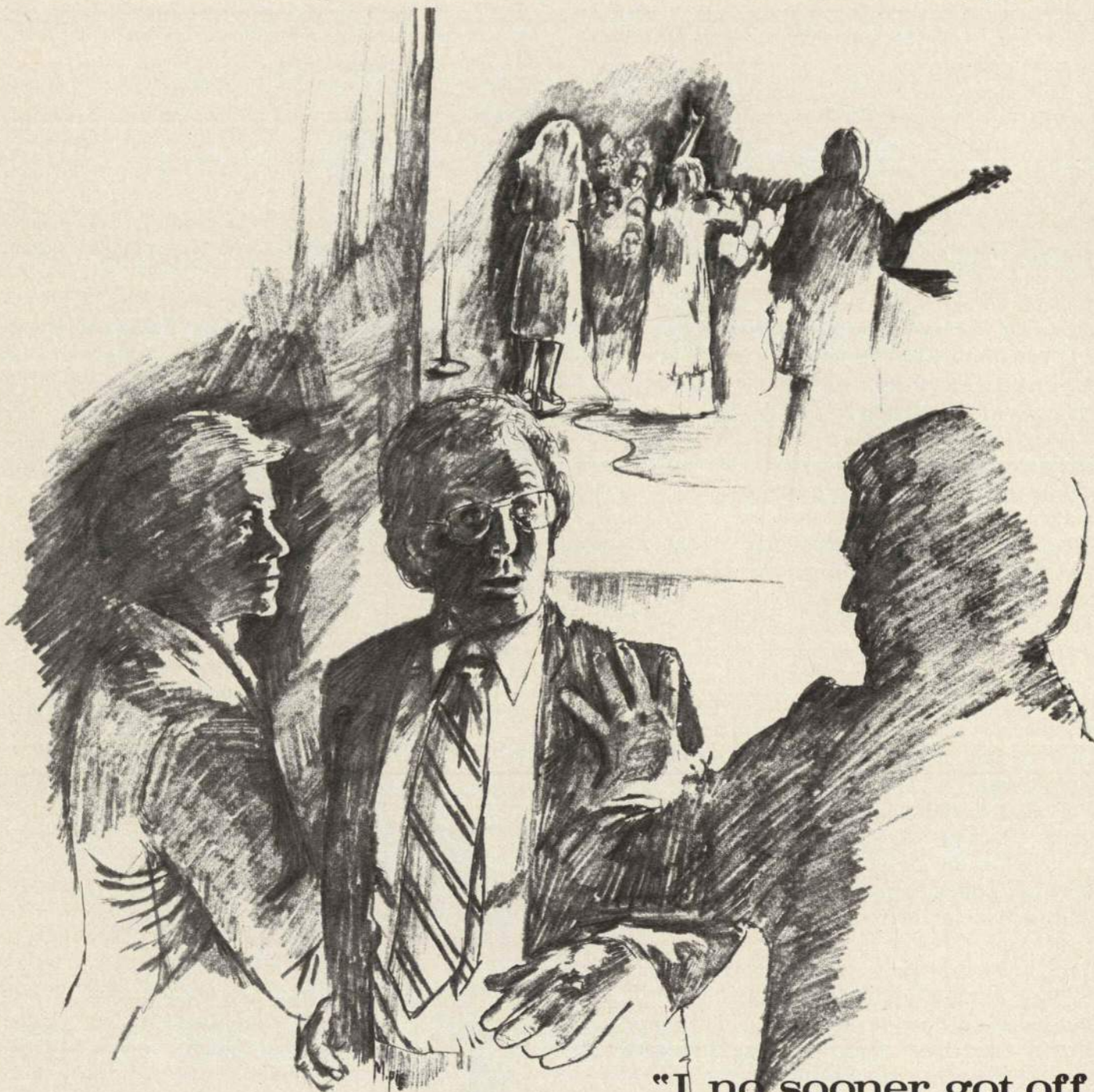
Russian Embassy, and they had agreed to allow us to go into Russia. So we sent in our visa forms, and they were accepted, and a short tour was scheduled for us in western Russia.

We went by bus on June 2 to the Russian border, where our bus was searched. I had told the team before the trip to take all religious literature off the bus because that's the one thing the communists are

looking for, and God hasn't called us to the smuggling business.

But after the search had been going for about an hour and a half, I saw a soldier come walking in the door, carrying some literature. All of a sudden I saw a red band across the top, and my heart sank because I knew it was some of our follow-up literature.

I said, "How in the world did they get that?"



"I no sooner got off stage into the wings than they grabbed me from both sides..."



because I had ordered all of that material off the bus, and I had personally made a customs declaration to the customs official that we weren't carrying any literature.

What happened was that a cardboard box full of literature had inadvertently been shoved under the back seat under the wardrobe clothes. It was just a slip-up on the part of the team members.

Well, when they found that, the police sergeant took me down a long hall into a little interrogation room. There was an interrogator across the table and a woman sitting on the side. They had a spotlight on my face and a soldier taking pictures. I must confess when I first got in there I was scared. I thought, "Man, they've got me. There's no way I'm going to get out of here. I'm going to jail." But after about five minutes in that room, I sensed a real boldness from the Spirit that enabled me to answer their questions without being afraid.

I was in there the first time for an hour. Then they sent me out. When I came out, our kids were lined up along the wall, with soldiers walking up and down in front of them, making them keep silent.

This went on for eight hours. Finally, after we had been there about seven of those eight hours, I was called in for another hour of interrogation, and this time they brought in a member of the KGB, a general with his uniform full of medals, who questioned me and finally demanded that I sign a statement declaring that we brought the confiscated literature to the border.

I said, "I'm not signing anything until you tell me if you're going to let us in." And I demanded that they let us in on the basis of religious freedom in Russia. I don't know where I got the boldness—I just demanded it. Finally the guy said, "If the other young man whose name is on the follow-up box

answers the questions the same way you do, then we'll let you in."

So they dismissed me and brought in our follow-up man for questioning. After about twenty minutes, they sent him out and he got in the bus.

I said, "Are they going to let us in?"

He said, "I don't know."

After another fifteen minutes, a soldier came out with our passports and said, "You can go now," and they let us in.



After all that, they allowed you in?



Right. I have no idea as to why in the world they would ever let us in. I will never explain it.

During most of our stay in Russia, we were under surveillance, and didn't even realize it—we were babes in the woods. On one occasion, we finally made contact with a Christian brother, and when I told him I was from Living Sound, he just about dropped dead. He couldn't believe it.

This man and some friends had heard about our ministry in Poland and other Eastern-bloc countries and word about us got into Russia. They had started a prayer meeting in a church and had been praying for three years that the Lord would send Living Sound there. When he saw that we were there, he was totally overwhelmed.

So they set up meetings at night and spread word of it discreetly by word-of-mouth to the people, and we had about 1500 people in the service. It was a



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charismatic Baptist church behind the Iron Curtain, if you can imagine. People came thirty-two hours by train from the Ukraine to get to those meetings. They had heard about us coming to Russia through a radio broadcast out of Poland. Our ministry in Russia was incredible. I could tell you many stories—what I've shared is just a portion of our experiences in Russia.



**Terry, could you just share some basic points about Living Sound's approach to evangelism—basic elements as you see them?**



Well, the basic elements of evangelism are found, in my estimation, in 1 Corinthians 15. When Paul talks about the gospel here, it's a very simple explanation: The gospel is composed of three parts—how

Christ died for our sins, according to the Scriptures, that He was buried, and that He arose again on the third day, according to the Scriptures. Our presentation is simply that by believing those things, we become Christians.

We have emphasized in all these countries the simplest gospel message we can preach in calling the people to commitment. We do have prayer for healing of the sick, but our involvement in charismatic ministry has followed our preaching of the gospel. Our priority in evangelism is to *first* declare the gospel and *then* to allow the Lord to bring signs and wonders following the preaching of the word. The approach that we have is not so much organizational as it is endeavoring to be led by the Holy Spirit.



**It seems the hardest balance to find in the area of evangelism is between two approaches: one that says, "Evangelize by your lifestyle and people will come to you," and the other, which says, "Evangelize directly and move out in faith, going to the people." How do you view the balance between those two?**



Well, let me put it this way. God may call some people to wait and other people to go. I'm one of those people that God's called to go. I've found that just by our going things happen, and that in the

Kingdom of God, things happen supernaturally simply because we are there and God provides the concurrence of events that makes them happen.

In my life, I have seen no evidence, really, to support sitting back and waiting for everything to come to a point of rightness. However, that's not to say that is not God's call on another man's life. If God calls another man to do that, then I would say God is God and He has so many different methods that for us to try to pin one method on Him and say, "I've got the method and the other man has not," would be totally foolish. So both schools may be right in their own way.



**Terry, what do you see ahead for Living Sound?**



Well, it's a never-ending story. One Living Sound team is in Africa now, and they have had the largest meetings in Rhodesia since Oral Roberts was there in the 50's. Recently, the group was having lunch in Prime

Minister Ian Smith's home, which incidentally came about as a result of Smith's son Alec coming to the Lord at a Living Sound concert. Anyhow, they were having lunch together when a terrorist broke through the guard around the house, shot a guard, and was on his way to assassinate the Prime Minister. A policeman came running into the dining area and shouted, "Hit the floor!"

They caught the guy before he got in the house, but it deeply affected the Prime Minister, and instead of spending forty-five minutes with him like they were supposed to, the team ended up spending two and a half hours with him, and they were able to minister to him and pray for him and for the peace of the country. It was an incredible experience all the way around.

Another Living Sound team just recently went into Rumania, and we're going to Poland and Yugoslavia again, and then we'll be in the Roman Catholic churches in Spain for six weeks. We've now started a fulltime operation in Europe with an office in England and one singing group in Europe non-stop. Next year there will be two teams there, including our first indigenous European team. That is our philosophy for the future: to use teams of indigenous young people with Americans as the nucleus of the team. Our trial experiment is next year's indigenous European team. After that, our goal is ultimately to raise up indigenous teams all over the world to spread the message of the gospel in every continent. ♣



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140

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Maranatha  
Ministries **On**  
**Campus**  
by Bob Weiner





**G**OD IS OPENING DOORS for evangelism in these days that have never been opened before. I believe that the need of this hour is an army of trained soldiers dedicated to serve Jesus Christ in getting the gospel to every creature—who not only believe that He is God, but also that He can fulfill every promise He has ever made, and that there is nothing too hard for Him.

God needs instruments that He can use. Just as the scripture says:

How then shall they call upon Him in whom they have not believed? And how shall they believe in Him whom they have not heard?

And how shall they preach unless they are sent? Just as it is written, "How beautiful are the feet of those who bring glad tidings of good things!" (Rom. 10:14–15, NAS).

Evangelistic efforts in the past have produced a lot of wood, hay and stubble. Statistics published in *The Evangelical Newsletter* about a recent nationwide evangelistic campaign showed that although many "decisions" were made, 97% of those did not continue on with the Lord."

In our ministry, because of a few essential keys, we are seeing a far greater percentage of converts stay true to the faith.

First of all, we stress repentance and commitment. We challenge people to count the cost of following Jesus, for He tells us it will cost us everything (Lk. 14:26–33). We have seen tremendous results from this message because God honors His word. Once the new believer has repented, we lead him into water baptism and baptism in the Holy Spirit. All this takes place within a few days, if not all in one day. The new believer is immediately given assignments in *Bible Studies for a Firm Foundation*, a fifteen-week fill-in-the-blank course which covers foundational truths of the Scriptures. An older believer is made responsible for the new convert, ministers deliverance and inner healing to him, and encourages him in the word on a daily basis. Thus, each convert is "followed-up" and placed securely into a New Testament church, where he can grow in the Lord.

## GOING OUT

The Scriptures teach that when the world sees the church come into unity, then they will know that Jesus is Lord. This is certainly true. Likewise we know that when people in our respective commu-

nities at work and at school see more and more of the fruit of the Spirit and character of Jesus in our lives, it will certainly have an effect on them. But this alone is not enough. There still has to be that "going out." Jesus Himself had the fulness of God's character, and yet He *went out* to seek and to save that which was lost (Lk. 19:10). He didn't just wait for them to see the fruit of His life. The love of God constrained Him to go.

We see the same example in the early church:

And *they went out* and preached everywhere, while the Lord worked with them, and confirmed the word by the signs that followed (Mk. 16:20, NAS).

Notice, it says, "*they went out*." As *we* go out, taking the initial step of faith, *then* God will work with us and confirm His word. Revival comes, not only through God's character being seen in His people, but also through signs and wonders being worked by their hands.

Two years ago, I was holding meetings in Wales and prayed for a young girl with a deformed foot. God performed a miracle, and the deformity immediately straightened. She was excited, the crowd was excited, faith was high, and many people got saved. At midnight, I got a call from her father. He was thrilled! He told all his friends and for the next week, dozens of people got saved as a result of that one miracle.

One of the best ways God's power is demonstrated in witnessing is by the operation of the gifts of the Holy Spirit. For example, Jesus used the word of knowledge when sharing with the woman at the well (Jn. 4:6–29), and through this gift, God can give you the key that will open up a person's life to the Lord.

Once, I was speaking with a young Jewish leader at a synagogue about the Messiah, and he told me that he didn't need my Jesus. He said that he was "right with the God of Abraham, Isaac and Jacob." God



Bob Weiner, founder and director of the Maranatha Christian Centers and Leadership Training School, was born and raised in Chicago. After attending Trinity College, he joined the Air Force, where he received the baptism in the Holy Spirit. For a time Bob served as an Assemblies of God youth

pastor, and then with his wife, Rose, established the first Maranatha Christian Center in Paducah, Kentucky. Since then the Weiners have been involved in campus evangelism and Bible teaching all across the United States.



showed me three things by the word of knowledge: first, that this young man was *not* right with the God of Abraham, Isaac and Jacob; second, that he was living in immorality; and third, that just two days before this man had found out that his girlfriend was pregnant. When, in obedience to the Lord, I shared all this with the young man, he replied, "There's no way you could have known about that. Tell me more about your Jesus."

One of the most touching experiences I have had of God's supernatural knowledge took place late one night in Chicago. We had just pulled our car into the driveway of my parent's home and my wife, Rose, was already out of the car when I noticed a girl walking down the street alone. The Lord told me, "That girl is on drugs; she's a runaway. Get back in the car and go after her." I called to Rose to get back in the car, and we sped down the street to where the girl was walking. We jumped out of the car and, seeing that the girl was startled, I said, "Don't be afraid! God sent us here to help you." At that she threw her arms around me. "You won't believe this," she cried, "but I was just praying that if there was a God, He would send someone to help me. I'm on drugs and I've run away from home." We took the girl to my parent's home, and she was wonderfully saved.

We must be willing to be a fool for Christ's sake. While in a theatre for a showing of *The Cross and the Switchblade* a few years ago, I felt God speak to me to go to the girl who was sitting five seats down from me and simply say, "God loves you, and I love you." I was obedient, not knowing the impact it had. The next day the girl came to a high school where I was speaking and said to me at the close of the meeting, "You don't remember me, but I'm the girl you spoke to last night in the theater. I was thinking about committing suicide at the time. What you said gave me hope. I want to commit my life to follow Jesus." God will break the yoke that holds people in bondage if we will only step out in faith and obey His leading.

### SPIRITUAL BOLDNESS

The question still remains, "How can we effectively reach the world?" Methods are not the answer. What has worked in the past will not necessarily work today or tomorrow. But we have God's Spirit, and He will give us creative ways to reach this generation for Christ if we will only step out. God's Word says,

For all who are being led by the Spirit of God,

these are the Sons of God (Rom. 8:14, NAS).

Each day we believe God for "divine appointments." Scripture teaches us that God will direct our paths. If we believe this, then we can expect God to set up appointments for us each day with people who need ministry. When He brings that person to you, act in faith and watch God move—after all, He set it up! Since faith is the evidence of things not seen (Heb. 11:1), we must go out each day before we see anything happen, *believing* that God will move through us. We have seen hundreds of people saved and baptized in the Holy Spirit through this simple principle.

We have invaded TM and gay pride meetings and preached the gospel. James and Jamie, a young couple with a burden for their city, took action by attending an introductory TM meeting. When the instructor opened up the meeting for questions and answers, James got up and began to share that TM was a religion, quoting the Maharishi himself. He shared that if there were any Christians there, they should have nothing to do with it, since it was against Scripture. Three people got up and walked out immediately. One woman stood up and said, "My doctor sent me here for my arthritis." James said, "That's no problem. Jesus will heal you." He prayed for her right there, and she was instantly healed. By this time the instructors were quite shaken, and closed the meeting. No one went to them afterward with questions, but people lined up to talk to James and Jamie. One young man went home with them and was saved. A TM meeting turned into a revival meeting!

We encourage our university students to get involved in student elections, so that they can be used by God in a place of prominence to make in-roads for Christ. In one quarter alone, over fifteen of our young people won student elections. One young man was elected as president of the freshman class at Western Kentucky University and really took a stand for Christ. Last fall, five believers were elected to the Student Congress at the University of Tennessee at Martin. This constituted 20% of the total congress, a powerful voting block.

Although scorned in many Christian circles, witnessing door-to-door can be quite effective when Spirit-led. Over one Fourth-of-July weekend, approximately five hundred believers from Maranatha Ministries went out on the streets of Memphis, Tennessee to preach the gospel of the Kingdom. We didn't put pressure on people to try to "get them saved" or "come to our church." Instead, we



ministered to their needs. A simple questionnaire which included a list of personal needs for which a person might want to receive prayer was used to open the way for ministry.

Seven out of every ten people surveyed allowed us to pray for them in one or more of the areas listed. One agnostic professor at Memphis State was healed of an incurable disease when two young people prayed for him. He later came to our Maranatha fellowship there in Memphis. People who had broken homes had their hurts healed through prayer, and with tears streaming down their faces would ask where these young people came from, and how they too could have this life.

A similar thrust was held on Memorial Day this year in Gainesville, Florida. God used the survey to break into some of the most unlikely situations. Two new believers went up to a group of about ten blacks sitting on the hood of a car, joking around. They apparently had no interest in the Lord, but when asked the question from the survey about what miracle he would request, one young black said he had one leg that was quite a bit shorter than the other. They prayed, and all present saw the leg grow out before their eyes! Suddenly they became *very* interested in the things of God, and they listened intently as the believers shared for over an hour about Jesus.

Music is another valuable tool for evangelism. We have been able to get our music group "Praise" into hundreds of high schools and universities to play for assemblies. Here they give their testimonies and challenge the young people to total commitment to Jesus. During lunch hours they play in cafeterias and student centers and share with hundreds of students who are hungry for God. Outdoor concerts on campuses, in city parks and other areas have been fruitful as well. The "Praise" band has ministered on

military bases, in prisons, in Israeli cultural clubs, and dozens of other places where God has opened doors.

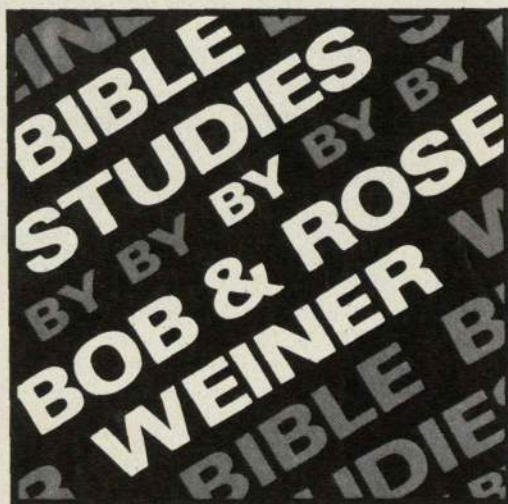
Directors of Maranatha centers have been allowed to go into university-level religion and philosophy classes to lecture on the charismatic renewal, and to subsequently share on salvation and the full gospel message. A number of our people who have interesting secular careers have been invited into university classrooms to share their life story, which ends up revolving around their experience with Jesus.

I believe strongly in apostolic evangelism. No evangelism can be truly effective outside of the New Testament church. That's why we always establish a New Testament fellowship wherever we see God bring revival. When we start a ministry on a campus or in a city, after we prepare the way in prayer, I go there with "Praise" and hold meetings. As soon as people get saved, we begin to establish a church there, with one or two men from our ministries to pastor the new converts. Then we bring in others in the five-fold ministry (Eph. 4:11) to build up the Body. First we bring prophets, for the foundation rests here:

having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone (Eph. 2:20, NAS).

After this, we have teachers from across the Body of Christ come and help establish the new believers in the word. I stay there for as long as is necessary, perhaps a month or so, to make sure the baby church is healthy and growing. When I leave it, there are responsible pastors there who will continue to minister to the needs of the new saints.

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there are now many responsible believers who are equipped to disciple others, just as Jesus intended. Because the needed care and ministry for new converts is available and there are ample places for them to receive personal ministry and pastoral care, God is saying, "Evangelize!"

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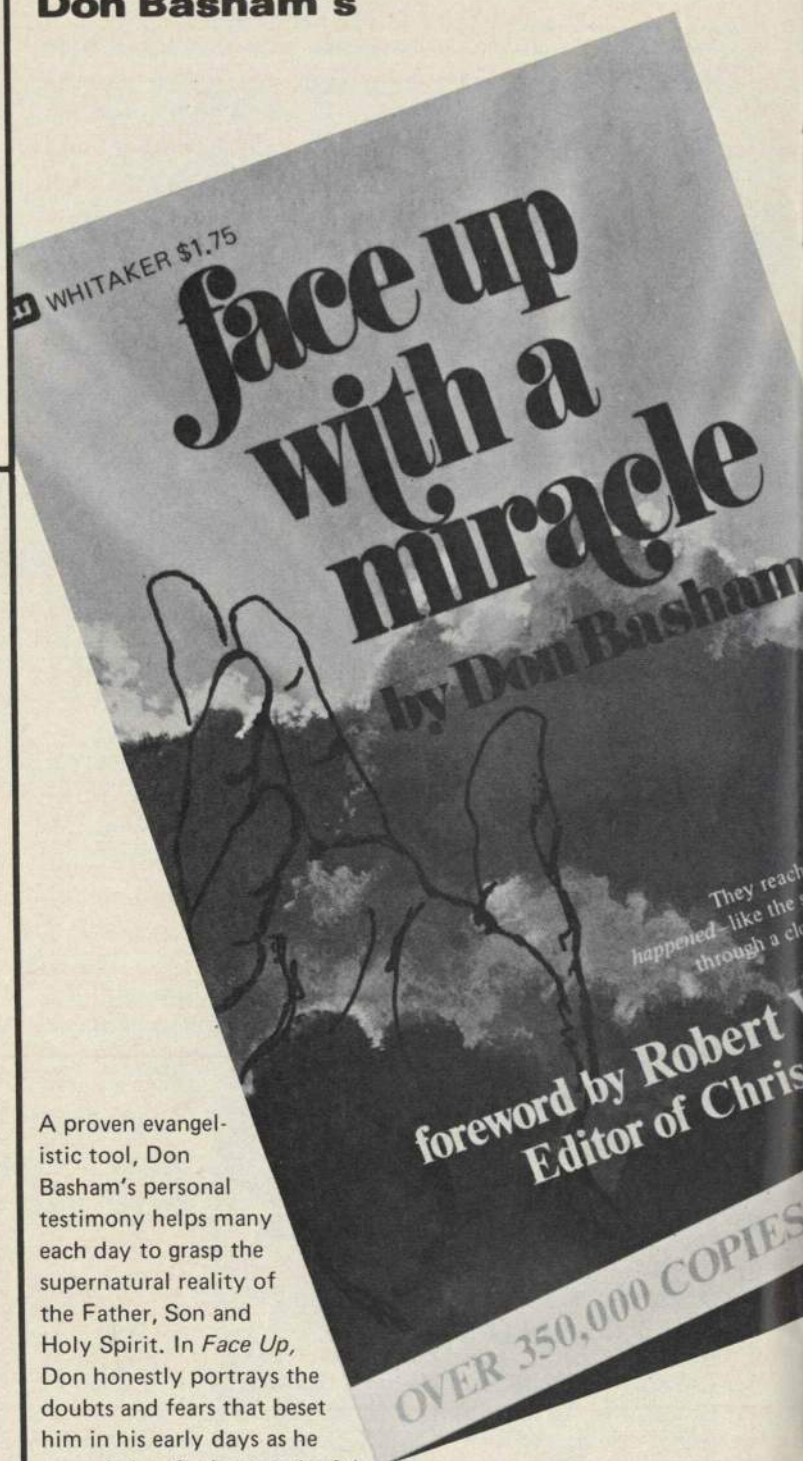
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