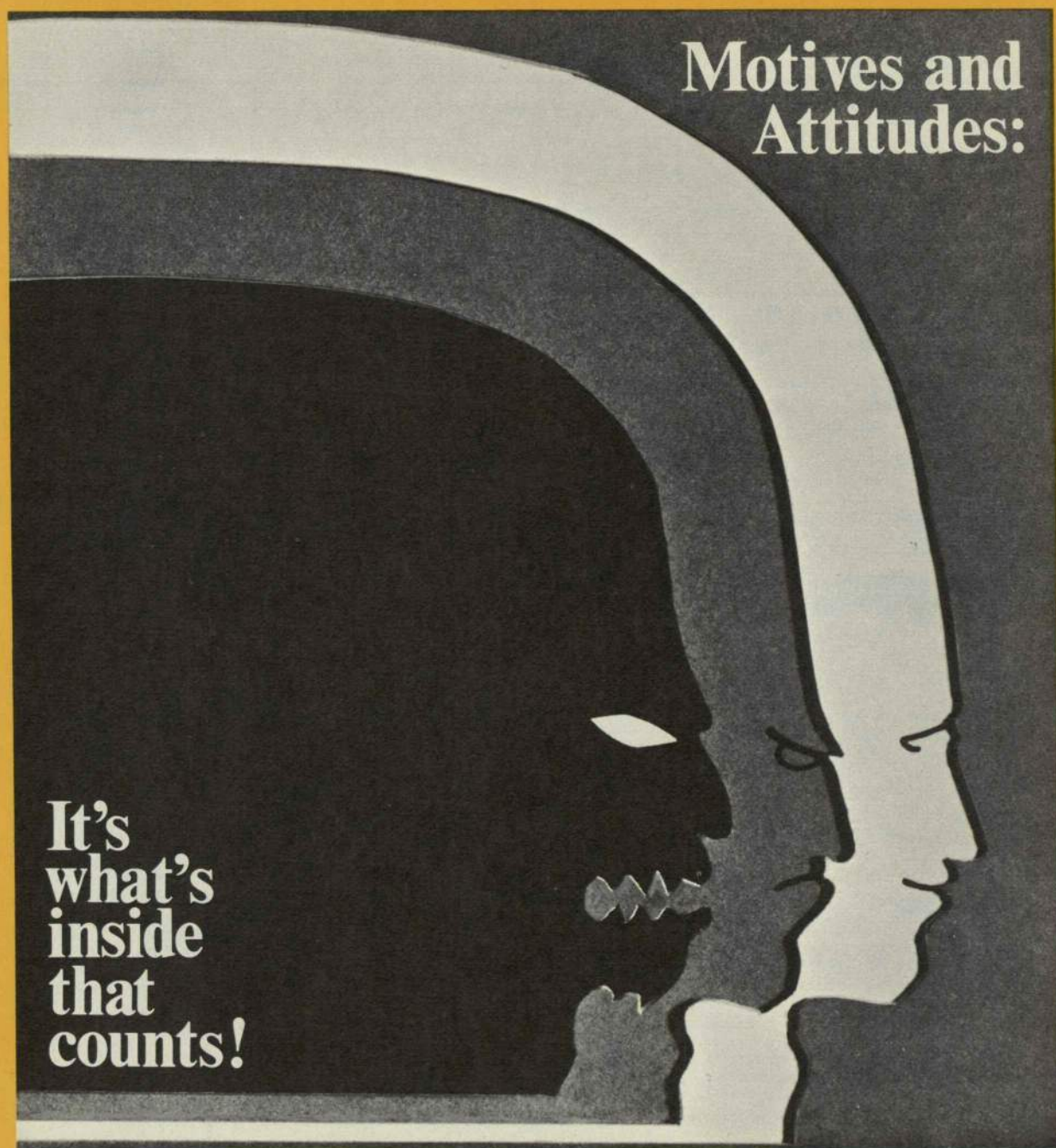


new wine

NOVEMBER 1978



**Motives and
Attitudes:**

**It's
what's
inside
that
counts!**

Editorial

by Don Basham

"It's What's Inside that Counts"

A child in a rebellious mood has a standard rebuff for his parents: "Leave me alone!" Those are the same words spoken by the demons in the tormented man in the Capernaum synagogue just before Jesus cast them out (Lk. 4:33-36). Most of us initially react to God's dealings the same way: "Leave me alone!" The carnal nature doesn't want God or anyone else interfering with its desires and plans.

Yet the very worst thing which could happen to us as Christians would be for God to leave us alone. To be left alone is tantamount to being forsaken. Thank God, He has promised not to do that. And since God's goal for us is maturity, those things which block or hinder our maturity must be exposed and dealt with. We call the process "character formation." But no matter what we call it, it is always irritating and usually painful. But God has our best interests at heart, and we need to remember when He begins probing around in those dark and selfish areas of our lives that He's not turning on the light to hinder but to help.

Letters to the Editor

Thank you so much for printing the article by Dick Key: "Steps to Financial Freedom." God has really used it to free me in my finances. It was so refreshing to read about all that God wants to do in the area of finances.

Karen Williams
Thornton, CO

I just received your September *New Wine*. The cover picture is so inspiring to me—it looks like God's light shining through the trees. I think your full-color issue is just beautiful—why shouldn't God's people go first-class?

Mrs. Robert A. English
Brighton, MI

We are trusting God now that He will teach us to be good stewards as we reach toward our goal of getting financially free. Satan tries to make it look like it is impossible, but we know that the provision is in the promises, the provision is in the promises . . .

Mark and Suzie Bock
Indianapolis, IN

Thank you for sending *New Wine* to the Kalahari Desert. The Lord is indeed good to us all. It sure is good to get some rich teaching out here where we have to "grow" in apparent isolation. The school of life is pretty real here after Europe and the activities of the enemy seem more blatant. How thankful we are to be members of such a large and wonderful family.

Theo J. Willcocks
Botswana, S. Africa

New Wine is an outstanding teaching magazine and is very much appreciated in this land where it is almost impossible to obtain subscriptions for overseas publications and where teaching in current trends of "Holy Spirit inspiration" is practically nil. Thanks for supplying copies of *New Wine* to groups throughout this land.

Iris M. Wassung
Intercessors for Rhodesia
Rhodesia, E. Africa

New Wine has really helped me learn what God is saying to the

Body of Christ. There are ministries that give the whole Body the vision of the Kingdom of God being established upon the earth in great splendor and glory. But your ministry gives every Spirit-filled believer—individual members of the Body—the vision of what God wants to do in us that the world may see Him through our everyday actions. I really feel that *New Wine* has caught a glimpse of what God intends to do in this world and for all mankind.

Michael Aragon
Hanford, CA

New Wine has been sent to us by unknown friends and through this letter we would like to thank them. We don't receive a lot of reading material through the mail, and this magazine has come into our home only three times. But it is far more anticipated and the most read of any. Each article adds new meaning and depth to our lives. Praise God for real friends.

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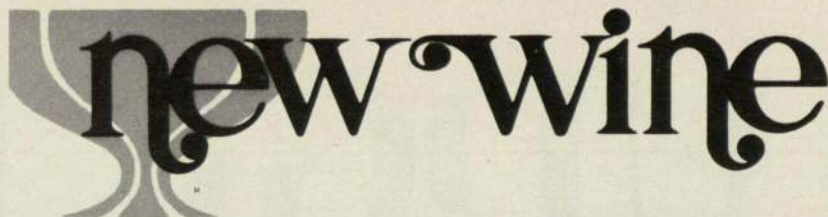
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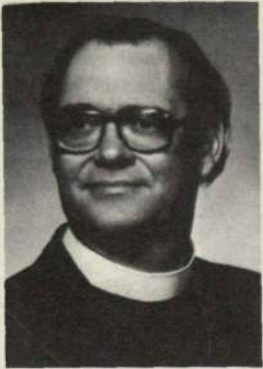
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JUDGE NOT

by

Everett (Terry) Fullam





The Rev. Everett (Terry) Fullam was ordained a priest in the Episcopal church in 1967. He has taught at several universities, including Barrington College and the University of Rhode Island. In 1972 he became Rector of St. Paul's Church in Darien, Connecticut. He has ministered extensively abroad, and is currently President of the Episcopal Charismatic Fellowship.

ONE OF THE GREAT FAILINGS of humankind is our tendency to make rapid judgments about people, often on the most scanty and superficial evidence. This is a characteristic of not a few of us. James recognized this tendency and in chapter 4 verse 12 of his epistle he asked, "But who are you that you judge your neighbor?"

Most commonly, the word "judge" means to come to a conclusion. When I say, for example, "It is a cloudy day," that is a judgment based on evidence, a statement of fact. It carries with it no sense of approval or disapproval; it is merely a statement, a judgment made on the basis of observation.

It is not out of line to make a flat statement that arises out of observation; but more often our judgments carry with them a sense of disapproval. The notion of judgment as James refers to it is the tendency to look at a person or a situation, to size it up quickly, and, more often than not, to make evaluations of a negative sort. It's interesting that few of our judgments of people come out in praise of them. More often, our judgments are negative.

ONLY ONE JUDGE

In James 4:12 we are also reminded that, "There is one lawgiver and judge, he who is able to save and to destroy." The reason there is only one judge is because there is only One who is infallibly able to know the heart of the matter. Our God looks on the heart and knows its actual intentions and thoughts. In the Episcopal tradition of Holy Communion we begin our service by reminding ourselves about the God

with whom we have to deal: "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid"

It should be obvious to us that only someone who could penetrate the heart of a person could actually give a *right* judgment every time. Yet we are so quick to make judgments. Who are we anyway that we sit in judgment upon one another? James 5:9 warns, "Do not grumble, brethren, against one another, that you may not be judged; behold, the Judge is standing at the door." There is a reason we are told not to judge one another. The reason is that our judgment is never based on all the facts. No matter how well we may think we know a situation, all the facts are never available to us.

I cannot judge you because I do not know all the factors that enter into your decisions or your actions. If I make a judgment, it is always based on partial information. The Scripture says, "Do not grumble against one another, because the one who is the judge, indeed, stands at the door." It is God who stands in judgment over both those who judge and those who are judged.

JUDGING BRINGS JUDGMENT

This means that when you and I feel disposed to criticize one another in a harsh way, God takes note not only of what we are saying, but who is doing the criticizing. In Luke 6:37 we see the teaching of the Lord in reference to this: "Judge not, and you will not be judged." It strikes me that if ever there were a motive for not judging another person, that is it! The very clear promise of the Lord is that if we do not judge others, we ourselves will escape the judgment.

If we really believe that, wouldn't much of our talking and our gossiping come to an end, realizing that every time we enter into a harsh judgment of someone, even if we are right, we will be harshly judged! The question isn't whether or not we're right, the question is, "*Who are we to judge?*"

VERTICAL AND HORIZONTAL RELATIONSHIPS

"Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven; give and it will be given to you" (Lk. 6:37-38). Notice the direct relationship here. If we don't judge one another, we will not be judged. If we don't condemn one another, we will not be

condemned. If we forgive one another, we will be forgiven, and if we give to one another, it will be given to us.

This passage is a very clear example of a principle found throughout the Bible: that our relationship to God and what He gives us is directly related to the way we relate to one another. By and large, the Church through the ages has wanted to forget that. We have wanted to believe that somehow we could cultivate our own spiritual life. "God and me, the two of us, gradually developing me into a spiritual giant!" All of this is without reference to any responsibility on the horizontal plane. This kind of individualistic, Robinson Crusoe Christianity is totally foreign to the Bible. All the way through Scripture, it is very clear that if we say we love God and don't love our neighbors, we are lying. God has made things in such a way that there is no possibility of being rightly related to Him and wrongly related on the horizontal plane.

Think of that for a moment. I'm not saying, "We should live peaceably one with the other because that would be a nice thing." What I'm saying is that your relationship with God is never stronger than your horizontal relationships—it's never stronger than your relationship with your neighbor, your husband, your wife, or your children. Try as we may to divorce the two, we cannot put asunder what God has joined.

If we do not forgive one another, we shall not be forgiven. That's what we say in the Lord's Prayer: "Forgive us our trespasses as [to the extent that] we forgive those who trespass against us" (Mt. 6:12). Our receiving forgiveness is contingent upon our giving it. Our not being judged is based upon our not judging. If we understand that our relationship with God is a reflection of our relationship with our neighbor, we will have learned something of profound importance in the Christian life.

Actually, your husband, your wife, your children, or your neighbors are more palpably present to you than the Lord is, and the Lord says, "If you are unable to gain harmony on the horizontal plane with those you see; if you are unable to love the brother whom you can see, what makes you think you can love a God whom you cannot see?" (See 1 Jn. 4:20).

MEASURE FOR MEASURE

"Give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back" (Lk. 6:38). Now, that

statement is a summary of all I've been saying. The measure that you and I use in judging one another is precisely the measure that God will use to judge us.

We're not talking here of salvation; that's another matter. We're talking of the practical relationship of everyday walking with the Lord. To the degree that we harbor resentments and bitterness and hatred in our hearts, we remove ourselves from the forgiveness that we seek from God.

JUDGING BY APPEARANCES

John 7:24 says, "Do not judge by appearances, but judge with right judgment." The reason for this, as we said before, is that you and I are never in possession of all the facts. When we judge one another, we are judging without full knowledge. Only one who knows the heart can judge righteously. Often I would not want to be judged by my external behavior because sometimes my behavior does not express my true self, and I suspect it is the same with you.

In chapter 18 of Genesis there is a very marvelous description of the Lord. Verse 25 says, "Shall not the Judge of all the earth do right?" God's judgment is a completely righteous one. He knows infallibly what is in the heart of men. He knows why people do the things they do. He knows, for example, that it is no great Christian virtue that I don't lose my temper very often. It isn't because I have such a marvelous degree of self-control. I'm just not made that way. If people want to praise me for my self-control, God knows (even though *I* might not tell them) that for me it's no great virtue because holding my temper has never been a struggle for me.

There are other people, however, who have a terrible time with a very quick temper. Even if they occasionally lose it, in God's sight they may have accomplished more in that area because of the difficulties with which they struggle (and God knows that infallibly) than *I* would in a lifetime in that area. Do you see? It's because our judgments are limited by outward appearance that they are so often erroneous.

THE SPECK AND THE LOG

Romans 2 reveals to us another problem with this matter of judgment which has often been observed by psychologists. People tend to judge things in other people which they do themselves—the whole business of noticing the mote in the other person's eye, while remaining conveniently blind to the log that is in

their own. Jesus said, "Why do you try to pick the speck out of your brother's eye when there's a log in your own?" (Mt. 7:3). The meaning of that is so obvious I won't enlarge upon it.

Romans 2:1 says, "Therefore you have no excuse, O man, whoever you are, when you judge another; for in passing judgment upon him you condemn yourself, because you, the judge, are doing the very same things." According to the Scripture, when we pass our harsh judgments out on another, we are actually judging ourselves. We find fault with other people for those very things of which we ourselves are guilty.

I've observed that in myself. There are certain things that I do not like to have my children do, but in looking at those things, I can often see they are the very things that have annoyed me about myself in times past. I don't like to see them doing the very things that I have done. There are some things in which resemblance of children to their parents is *not* a compliment! I don't mind people saying to me that my children are like me in some respects, but there are also times when that is not a compliment at all because children seem to have the ability not only to imitate us, but to pick up our worst characteristics!

JUDGING BY OUR STANDARDS

In Romans 14, we find one of the worst areas of offense in this matter of judging. Somehow we believe that our taste is the standard by which the world is to be measured. *Our* opinions represent the truth. *Our* values should be supreme for everyone. Now we don't actually *say* that very often, because it's so ludicrous, but we *act* that way.

"As for the man who is weak in faith, welcome him, but not for disputes over opinions" (vs. 1). In other words, don't be argumentative with people who have different opinions from yours. Resist the tendency to try to correct everybody.

"One believes that he may eat anything, while the weak man eats only vegetables" (vs. 2).

"Let not him who eats despise him who abstains." Why is it that when we do something, we think everybody else has to do it and any person who does the opposite is a great offense to us? Have you ever noticed this in yourself? It may not rise to the level of articulation, where you actually speak about it to the person. But you may speak about it to someone else! "Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats" (vs. 3).

JUDGING ANOTHER'S SERVANT

"... for God has welcomed him. Who are you to pass judgment on the servant of another?" (vss. 3-4). One of the reasons we aren't to judge others is because God Himself is the Judge, and they are accountable to *Him*, not to us. They are His servants, not ours. For us to judge others about things that we think are questionable is to usurp God's right to judge. "Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Master is able to make him stand" (vs. 4).

"Let every one be fully convinced in his own mind . . ." (vs. 5b). The Scripture is telling us that it's all right to be committed in our own minds that "This is the way I'm going to do it." But, once we

**"Why is it that when
we do something, we
think everyone else has
to do it?"**

arrive at a judgment about ourselves, we shouldn't seek to impose it upon everybody else. Allow others the liberty that you yourself would want to have before the Lord.

GOD'S JUDGMENT ON US

Verse 10 says, "Why do you pass judgment on your brother? Or you, why do you despise your brother? For we shall all stand before the judgment seat of God." Now this is another sobering thought. One of the reasons for not judging is that the day will come when we shall all stand before the judgment seat of the Lord. I believe this judgment is not in reference to salvation, but rather a judgment in reference to what we do with what we have: the way we live our lives and the attitudes with which we react to one another. The reminder of that judgment is a powerful motive for being charitable to one another and allowing each other to be different. To

me, the grace to allow others to be different is one of the most wonderful gifts of God. When the Spirit begins to work that quality into our lives, we begin to lose the compulsion that would seek to fashion everybody and everything after our own image. How dull this world would be if it were filled with people like me!

ACCEPTANCE OF DIFFERENCES

Then let us no more pass judgment on one another, but rather decide never to put a stumbling block or hindrance in the way of a brother.

The faith that you have, keep between yourself and God; happy is he who has no reason to judge himself for what he approves (vss. 13, 22).

If, in fact, you have a conviction relative to your life before the Lord, if you believe He's leading you to fast on Fridays or do some other spiritual devotion, keep it to yourself and the Lord. Exercise it as unto Him.

Even if you feel led to testify about it, don't do it in a way that implies that if others really want to get with the Lord, they should also fast on Fridays. Have you ever heard testimonies from people that come across that way? They testify to something God is doing in their life, but in such a way as to imply that if you were up to snuff, you would also see it the same way!

All of this has to do with our basic attitudes toward one another: accepting each other where we are; allowing for differences; refusing to enter into criticism of one another; recognizing that we stand and fall before our God and that everybody does not have to measure up to the bar of our judgment, but to the bar of the Lord's judgment; remembering that we are judged by the same measure with which we judge.

PROPER JUDGMENT

There is an area, however, in which we *are* permitted to judge. Paul wrote a letter to the Corinthians which has not survived. It was written before the "first letter to the Corinthians," which we have in the New Testament. We know something about what was in that letter because there's a reference to it in 1 Corinthians.

One of the things Paul evidently told them was not to fellowship with people who were doing evil things. However, they didn't understand his letter. Appar-

ently, in their letter of reply (which also has not survived), they expressed their misunderstanding of his teaching. So Paul wrote again to correct the misunderstanding.

I wrote to you in my letter not to associate with immoral men; not at all meaning the immoral of this world, or the greedy and robbers, or idolaters, since then you would need to go out of the world (1 Cor. 5:9-10).

He told them not to associate with immoral people, but he didn't mean that Christians were to gather together in a little holy huddle, separated from everybody else, drawn into a little enclave of absolute and total purity. To do that they would have had to separate from the world, the very people whom God loves and whom Christ came to save.

"But rather I wrote to you not to associate with any one *who bears the name of brother* if he is guilty of immorality or greed, or is an idolater, reviler, drunkard, or robber—not even to eat with such a one" (vs. 11). This means that there is a place for judgment within the Church for those who claim to be Christians. There is a standard of life that we can rightfully expect from one another, and if a professing Christian is living in open violation of that, so as to bring discredit and dishonor to the Church, we are not to have fellowship with such a person.

The Episcopal Prayer Book says exactly the same thing. There's an instruction to the priest in the service of Holy Communion that says if any "notorious evil liver" comes to the altar, he is to be turned away. You might be shocked at that, but it does not mean simply a sinner or someone genuinely struggling to overcome a problem. Rather it refers to a person who is a professing Christian, perhaps even a leader in the congregation, who is living in open violation of the commandments. The *notorious* element is important here. There comes a time when, in order to maintain the welfare of the Church, discipline within the Church is to be exercised. So there is need for that kind of judgment. Jesus said, "By their fruits, you shall know them" (Mt. 7:20).

"But who are you that you judge your neighbor?" We need to consider these things so that the Lord may make us into people of compassion, love, and understanding. We should pray that He would take from us those natural tendencies to try to evaluate everybody by our own standards, to try to judge people unfavorably who do not measure up, to try to correct the whole world—those tendencies we all have that are so destructive of what the Lord would have us be. ☞

GOD'S ABUNDANCE, Part 3: Meeting the Conditions

by Derek Prince



IN OUR FIRST STUDY we established that the level of God's provision for His people is abundance, and that this provision is made available to us through His promises.

In our second study we examined the specific promises found in Psalm 34:9–10 and 84:11. We saw that God will not withhold anything good from us, provided we meet three conditions. First, we must fear the Lord. Second, we must seek the Lord. Third, we must walk uprightly.

However, we qualified this by pointing out that there are two ways of looking at "goodness": absolute and relative. A thing is *absolutely* good if it is good in itself. This is invariable. But a thing is *relatively* good for us only if it benefits us in our particular situation. This is variable. It can be affected by many different factors—our character, our motives, our understanding, our level of maturity.

Sometimes, therefore, God in His wisdom withholds from us that which is *absolutely* good because it is not *relatively* good for us in our particular situation.

In the light of this distinction between absolute and relative good, we then asked how Scripture evaluates *riches*. Are riches *absolutely* good? The answer is: Yes. Revelation 5:12 lists seven things that are absolutely good and that belong by eternal right to Jesus Christ, and through Him, to His people. They are: power, *riches*, wisdom, strength, honor, glory, and blessing. Again, 1 Chronicles 29:12 reveals that God is the ultimate source of all riches and honor, while Deuteronomy 8:18 tells us that God is the one who gives His people power to get wealth.

This led us to a basic principle that is consistently emphasized throughout Scripture: obedience to God brings prosperity and abundance. Deuteronomy 28

lists all the blessings that follow obedience to God; and conversely, all the curses that follow disobedience. We saw that prosperity and abundance are listed under the blessings, while poverty is listed under the curses.

THE DIVINE EXCHANGE

In this third part of our series on the theme of "God's Abundance" my purpose is to unfold God's way of deliverance from the curse of poverty. This takes us to the cross. One of the great basic truths of revelation is that on the cross there was a divinely ordained exchange, one that is central to the entire gospel message. If we do not understand what took place when Jesus died on the cross, we really have no solid or stable basis for our faith.

On the cross, by the foreordained purpose of God, there was an exchange that was very simple in its essential nature: Jesus, the sinless, obedient Son of God, took upon Himself all the evil that was due mankind by divine justice because of our rebellion and disobedience; that in return, we, through faith, might receive all the good that was due to the perfect obedience of Jesus. More simply stated, Jesus took all the evil that we deserved, so that we might receive all the good that He deserved.

Scripture unfolds many different aspects of this exchange. For instance, Jesus was *wounded* that we might be *healed* (Is. 53:4-5). He was made *sin* with our sinfulness that we might be made righteous with His *righteousness* (2 Cor. 5:21). He was *rejected* by the Father that we might be *accepted* by the Father (Mt. 27:46, Eph. 1:5-6). He died our *death* that we might have His *life* (Heb. 2:9, Jn. 3:16). However, in this study we will focus only on that aspect of the exchange which relates to the curses due to our disobedience—and, in particular, to the curse of poverty.

Paul deals with this specifically in Galatians 3:13-14:

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Two words are here set in stark contrast to one another: *curse* and *blessing*. On the cross, the curse of the broken law came upon Jesus. He was actually

made a curse. The evidence was the very fact that He hung upon the cross. Paul cites Deuteronomy 21:23: "Cursed is every one that hangeth on a tree" Suspended between heaven and earth, He hung there on the tree that had become a cross—rejected by man and forsaken by God, totally alienated, cut off, alone. We could sum it up in one evil, ugly word: accursed.

Now, why did Jesus become a curse? That we might receive the alternative—the blessing. One of the themes of Galatians is that through faith we become the children of Abraham; and as the children of Abraham, we are entitled to the blessing of Abraham because Jesus bore the curse.

In this connection Paul emphasizes one particular blessing—"the promise of the Spirit." There is a practical reason for this. The promised blessing of the Holy Spirit is the key to all the other blessings. Once we put our faith in Christ's atoning death on our behalf, we become legally "heirs of God, and joint-heirs with Christ" (Rom. 8:17). We are members of God's family, entitled to all that was promised to our great forefather, Abraham (Gal. 3:7-9, 29). But the divinely appointed Administrator of our inheritance is the Holy Spirit. He alone can bring us into the full, experiential enjoyment of all that has become legally ours through faith in Christ's death. Without His help we will fare no better than "orphans," incapable of appropriating all that our Father has provided for us (see Jn. 14:16-18).

Acknowledging, then, our dependence upon the Holy Spirit, we may lay claim to our inheritance. What is "the blessing of Abraham" to which Christ has entitled us? A clear and comprehensive answer is found in Genesis 24:1: ". . . the Lord had blessed Abraham in all things." The blessing of Abraham includes *all things*—whether they be temporal or eternal, spiritual or material. Through the death of Christ on our behalf, every area of our lives can be brought out from under the dark shadow of the curse into the full sunlight of God's blessing.

THE POVERTY CURSE

In the remainder of this section I will focus on one particular aspect of the curse that Jesus bore on our behalf—the *poverty curse*. In our previous study we saw this curse presented in its most absolute form in Deuteronomy 28:48: "Therefore shalt thou serve thine enemies . . . in hunger, and in thirst, and in nakedness, and in want of all things" It is summed up in four phrases: hunger, thirst, nakedness, want of all things.

Some years ago, while I was preaching on the theme of "God's Financial Provision," I received a revelation from the Holy Spirit that went beyond anything in the sermon outline that I had before me. While I still continued to stand before the people and speak to them, I was having an inner, mental vision of Jesus on the cross. I saw Him there in all the stark reality that Scripture indicates.

One by one the Holy Spirit went over the four aspects of the poverty curse for me and showed me that Jesus totally exhausted the curse in all its aspects. He was hungry—He hadn't eaten for nearly twenty-four hours; He was thirsty—one of His last utterances was, "I thirst"; He was naked—the soldiers had stripped Him of all His clothing and shared it amongst themselves; and He was in want of all things—He had neither a robe nor a tomb to be buried in. He had nothing. Why? Because in the divine purpose of God, He exhausted on our behalf the poverty curse.

"Jesus took our poverty that we might have His wealth."

At first I did not realize the full implications of what the Holy Spirit was showing me. Looking back, however, I would have to say that revelation has changed the course of my life. It has given me basis for my faith for prosperity. I've seen the absolute finality of the exchange. Jesus took the poverty curse that we might receive the blessing of Abraham "in all things"—that we might receive our full inheritance, ministered by the Holy Spirit.

This revelation is supported by many other passages of scripture, in both the Old and the New Testament. We may look, in particular, at two verses from 2 Corinthians—chapter 8, verse 9, and chapter 9, verse 8. Together these two verses present the full deliverance Christ has obtained for us from the poverty curse.

Let's look first at 2 Corinthians 8:9:

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

I used to quote that verse "might *become* rich!" Then the Holy Spirit said, "Take another look. It says

'might *be* rich.' " There is a difference. We can become rich and then become poor again. But when we are "*being* rich," it's permanent. Jesus took the evil, which was poverty, that we might have the good, which was riches. Jesus took our poverty that we might have His wealth.

When did Jesus become poor? Some people suggest that He was poor all through His earthly ministry, but I cannot accept this as accurate. We need to keep in mind the distinction we made in our first study between "riches" and "abundance." Jesus was not "rich," in the sense of having a large bank account or great material possessions. But He certainly had abundance. Any man who can provide food for a crowd of about 12,000 persons (men, women, and children) is no pauper! Actually, Jesus had much more left over after feeding these 12,000 persons than He had when he started (see Mt. 14: 15–21). What a beautiful picture of abundance!

Furthermore, Jesus transmitted this abundance to His disciples. When He sent them out as His representatives with the gospel message, He told them to take nothing extra with them. Yet their testimony afterwards was that they had lacked nothing (see Lk. 22:35). Certainly that is not poverty!

Jesus was not wealthy, but He had abundance. He was never worried. He was never perplexed. He was never under pressure. He never panicked. He was calmly and completely in control of every situation. He never doubted that His Father's goodness would come up with everything He needed. And the Father never failed Him. That's not poverty. Poverty is "hungry, thirsty, naked, and in want"!!

When did Jesus become poor? He began to become poor the moment He was identified with our sins. From that moment onwards He went deeper and deeper into poverty until on the cross He represented absolute poverty.

Let's also face the fact that at this point His poverty was not merely "spiritual." He was physically and materially poor. Therefore, by all the laws of logic, our wealth will not be merely "spiritual" either. Jesus became absolutely poor in the physical, material sense so that we might become rich in the sense of having every physical and material need met and having something left over for other people.

ABUNDANT GRACE

Look now at 2 Corinthians 9:8:

God is able to make *all* grace *abound* toward

you; that ye *always* having *all* sufficiency in *all* things, may *abound* to every [*all*] good work.

God is not stingy. He doesn't give just enough; He gives enough and more. That's abundance. In that verse there are two "abounds" and five "alls." I don't know how language can say more than that.

What does it describe? God's grace. Interestingly enough, in both these chapters from 2 Corinthians that deal with money, the key word is *grace*. It occurs seven times in chapter 8 and twice in chapter 9. It's a grace that operates in the realm of money.

However, few professing Christians really understand the nature of God's grace. I have sometimes observed that those who speak the most about "grace" often understand it the least. Therefore we need to point out three basic principles that govern the operation of God's grace.

First of all, grace can never be earned. Conversely, anything that can be earned is not grace. "And if by grace, then is it no more of works [what we earn]: otherwise grace is no more grace" (Rom. 11:6). This excludes most religious people from the grace of God, because they think they can earn it.

Secondly, there is only one channel of grace. "The law was given by Moses, but grace and truth came by Jesus Christ" (Jn. 1:17). Any form of grace that comes to us comes solely through Jesus Christ.

Thirdly, there is only one means by which we can appropriate God's grace—and that is faith. This is summed up in three successive phrases in Ephesians 2:8–9: ". . . by grace . . . through faith . . . not of works [what we earn]"

APPROPRIATING MATERIAL ABUNDANCE

Few Christians realize that this applies in the realm of financial and material provision just as much as in any other area of our lives. Scripture warns us specifically against irresponsibility (Pr. 10:4); against laziness (Pr. 24:30–34); and against dishonesty (Eph. 4:28). As long as we are guilty of any of these sins, we have no right to expect God's grace to work in this area of our lives. Therefore, as Christians, we are obligated to be honest, hard-working and responsible.

But all this in itself does not earn us the kind of provision we are here talking about. This cannot be earned. It can be received only by grace through faith. God's grace, when we thus receive it by faith, lifts us onto a higher level than we can ever earn or deserve. This is true in every area of our lives—the financial and material no less than the spiritual.

This leads us to an important logical distinction—one, however, which is frequently overlooked. It is the distinction between *earning God's grace*, which is impossible, and *meeting God's conditions*, which is obligatory. On the one hand, we cannot *earn* God's abundance, which comes only through grace. On the other hand, we are required to *meet the conditions* which God has laid down for receiving His abundance through faith. Otherwise, if we do not meet the conditions, our faith has no scriptural foundation. In fact, it is not faith, but merely presumption.

What, then, are the conditions for receiving God's abundance? I suggest that there are five main conditions presented in Scripture.



CONDITIONS FOR GOD'S ABUNDANCE

I. *First our motives and attitudes must be right.*

We would all do well to examine our motives very carefully, because wealth is a big source of temptation for wrong motives. What are some of these wrong motives?

(1) *It is wrong to make wealth our god.* In Colossians 3:5, Paul says that covetousness is idolatry. In other words, when we become greedy and grasping for money, we are making money our god. That is idolatry. Undoubtedly the United States of America is full of that kind of idolatry.

Also in 1 Timothy 6:10 Paul says, "For the love of money is the [a] root of all evil." The King James says, ". . . the root of all evil." But that's somewhat overdone. What the Greek actually says is, "The love of money is a root of all evil." So out of that evil love of money—that covetousness—all other forms of evil can spring forth in our life.

(2) *It is wrong to seek wealth by unethical means.*

There are many scriptures on this subject, but we'll look at Proverbs 28:8:

He that by usury and unjust gain increaseth his substance [or his wealth], he shall gather it for him that will pity the poor.

A man may get a lot of money for himself by crooked means, but ultimately it will come to a man that will pity the poor. You see, there are laws that govern the behavior of money just as certainly as there are laws that govern the crops we plant in the earth.

Jeremiah 17:11 points to the same lesson:

As a partridge that hatches eggs which it has not laid, So is he who makes a fortune, but unjustly; In the midst of his days it will forsake him, And in the end he will be a fool (NAS).

Again we are dealing with a law that works as universally as the law of gravity. I can look back and think of men—dishonest, rapacious men—in whose lives I saw this law work out to its disastrous conclusion.

(3) *It is wrong to trust in wealth.* Proverbs 11:28 says, "He that trusteth in his riches shall fall." Again, I must state that in my lifetime I've seen that happen to many people who trusted in riches. Jeremiah 9:23–24 also tells us not to trust in wealth:

Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercises lovingkindness, judgment, and righteousness in the earth

We must be careful, then, not to boast or glory in wisdom, strength or riches. They are all good things, but none of them must be the thing in which we glory.

(4) *It is wrong to use wealth selfishly.* Proverbs 11:24 says:

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet [or right] but it tendeth to poverty.

There are some generous people who are always giving and always getting richer, and there are some stingy people who never give and yet get poorer. It's always wrong to use wealth selfishly. In Luke 12 Jesus tells the parable of the rich man who built bigger barns and filled them with his produce. But the

Lord said to him, "Thou fool, this night thy soul shall be required of thee" (vs. 20). Jesus then added this comment: "So is he that layeth up treasure for himself, and is *not rich toward God*" (vs. 21). The first direction in which we need to be rich is toward God.

We have just considered four wrong attitudes in relation to money. There is another attitude also to which we must pay careful heed, and that is our attitude toward the poor. The Bible consistently warns us against despising or exploiting the poor. There is a multitude of scriptures on this subject, but I'll just take a series of verses from Proverbs.

He that despiseth his neighbor sinneth: but he that hath mercy on the poor, happy is he (Pr. 14:21).

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again (Pr. 19:17).

Whoso stoppeth his ears at the cry of the poor he also shall cry himself, but shall not be heard (Pr. 21:13).

He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse (Pr. 28:27).

Congratulations!

On October 17, 1978 Derek Prince, one of the founders of *New Wine*, who served for several years as chairman of the board of directors for Christian Growth Ministries, and Ruth Baker, a missionary to Israel, were married in Ft. Lauderdale, Florida. We at *New Wine* and CGM extend our best wishes to them, along with our prayers for God's richest blessings on their life together.

Derek and Ruth plan to divide their time between their home in Ft. Lauderdale and ministry in the U.S., and their increasing ministry in Israel and other nations.

The righteous considereth the cause of the poor:
but the wicked regardeth not to know it (Pr. 29:7).

These scriptures—and many others like them—place a tremendous responsibility upon us not to be indifferent, but to have a concern for the needs of the poor. One mark of righteousness is that we “consider the cause of the poor.” Conversely, a mark of wickedness is that we “regard not to know it”—we simply avert our eyes from the plight of the poor. Furthermore, there is a reward promised to caring for the poor. When we give to the poor, Solomon tells us, we are lending to the Lord. I can testify from experience that when the Lord repays our loan, He does not forget the interest!

Psalms 112 paints a picture of “the man who fears the Lord” and of the blessings he enjoys. It is worth while to study this picture in detail. For the moment, however, let me just point out some aspects that relate to our present theme:

- vs. 3—Wealth and riches are in his house,
And his righteousness endures forever.
- vs. 5—It is well with the man who is gracious and
lends . . .
- vs. 6—For he will never be shaken;
The righteous will be remembered forever.
- vs. 9—He has given freely to the poor;
His righteousness endures forever . . .

(NAS).

(In 2 Corinthians 9:9 Paul applies this last verse specifically to us as Christians.)

In this picture of the God-fearing man we see three elements woven together: unshakable righteousness, wealth, generosity to the poor.

I am deeply impressed, too, by the counsel Daniel gave to King Nebuchadnezzar:

Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity (Dan. 4:27).

What was the specific, practical way in which Nebuchadnezzar could demonstrate that he had truly repented and turned from wickedness to righteousness? By showing mercy to the poor! Had Nebuchadnezzar done that, who knows whether he might have been spared the judgment of God?

The New Testament likewise emphasizes consideration for the poor as an essential part of Christian righteousness. In Galatians 2:1–10 Paul describes the confrontation that he and his coworkers had with Peter, James and John concerning the way in which the gospel was to be presented to the Gentiles. The tension was eventually resolved by each group acknowledging the distinctive calling of the other. But there was one point on which both groups were unanimous—to “remember the poor” (vs. 10). We see, then, that “remembering the poor” is an essential part of the gospel message, regardless of the racial group to which it is presented.

As we conclude our examination of the first condition for receiving God’s abundance—that which relates to our motives and attitudes—it will be helpful to review the principles we have gleaned. First of all, we must guard against the following wrong motives: making wealth our god; seeking wealth by unethical means; trusting in wealth; using wealth selfishly. Secondly, in our attitude to the poor we have seen that it is wrong to despise or oppress the poor or to be indifferent to their need. On the contrary, Scripture requires us to show mercy to the poor in an active and practical way. ▼

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Examine Your Motives!

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Reproductivity, Part 2:

The Seed of New Life

IN THE FIRST ARTICLE of this series, I introduced the theme “Spiritual Reproductivity—A New Evangelism” by saying that God’s desire for us, indeed His command for us, is to “. . . be fruitful and multiply”—to be spiritually reproductive. And when Jesus commanded us to “. . . go therefore and make disciples of all the nations,” He was actually saying, “Go and be fruitful. Go and *reproduce*.”

We examined the success of the early church in obeying Jesus’ command to bear much fruit and contrasted it with the failure of the Church in our generation to be spiritually reproductive, or to make a serious impact upon the world, despite its plentiful resources and sophisticated methods.

Success in bearing fruit isn’t based upon a method for making converts, but upon the promise of Jesus’ word in John 15: “. . . I chose you, and appointed you, that you should go and bear fruit and that your fruit should remain.” The word of God, which is the seed of all fruitfulness, is *eternal*—and the fruit it produces remains because it has God’s nature in it. Therefore, if God has given us the word, “I have chosen you to bear fruit,” we will be fruitful, regardless of our circumstances or environment.

I want to begin this article by pointing out several essential elements for producing fruit that is worthy of the Kingdom of God. First, there is the husbandman. Every farm has to have a farmer or husbandman, and for us that is the role the Lord fulfills. Second, there is the field or the soil. That is the person himself or the human heart in which the next element, the seed of the Kingdom of God, which is the word, is implanted. Other elements involved in fruitfulness are the season (the timing in sowing and reaping), the rain (the Holy Spirit’s work in nourishing the fruit), a place to store fruit (the church), and laborers (committed Christians to work in the harvest).

Although this article will deal mainly with the third element, the seed, there are three important aspects of the field or the soil I want to mention. These will help us understand the kind of soil we need to be in order for the seed of the Kingdom to grow and flourish in us.

Kingdom soil needs to have depth; it needs to be

pliable or flexible, and it needs to be cleared from any entanglement with other pursuits.

First of all, your heart must have spiritual depth. You have to let God touch you in places where you haven’t previously been touched. You must be willing to go through deep experiences with God and have the deep part of your spirit broken up so that the seed of God’s word can root deeply in you. That leads to the second requirement. Your heart has to be flexible—willing to change and adjust. That’s why the farmer breaks up the ground with the disk harrow or plow—to make it pliable and workable. Finally, your life must be clear of other entanglements. You can’t have forty other ambitions growing in your life and competing with God’s purposes. A Kingdom man is only raising one crop, and that’s the one from the seed God has planted.

That brings us to the seed. The fruit you bear depends on the seed you plant. If your seed is the flesh, what are you going to reap? The flesh. If your seed is methods and programs, what are you going to reap? Methods and programs.

God doesn’t reproduce through programs, but through relationships. I don’t want to be in a program; I want to be in a relationship. I don’t have a program for my wife and children—I have love. We’re not here to manipulate people; we’re here to relate to people. There’s a big difference.

THE SEED: THE WORD

In John 15, there are three key words I want to point out. They are *relate*, *hear*, and *reproduce*. When Jesus used the word “abide,” I am substituting the word “relate” because it means the same thing here. When He says, “Abide in Me,” He means, “Maintain your relationship with Me.” When He says, “If My words abide in you,” it means, “If you *hear* what I’m saying, if you’re listening to Me.”

Here’s the catch. You’re not going to *hear* if you don’t *relate*. You’re not going to get the word of God by going home and studying your Bible if you’re not relating to Jesus. What you are able to understand in your Bible depends on what you are getting from

your relationship with God. The Holy Spirit gave the Scripture, and the Holy Spirit opens the Scripture to you. You may own the Bible, but you don't own the word. You can buy a Bible, but you can't buy the ability to hear. Peter said, "No scripture is of private interpretation." That means you can't take your Bible and get an interpretation that's from God unless you are rightly relating to God and hearing from God. "Holy men of old *spoke* as they were moved by the Holy Ghost." And men and women today *understand* as they are moved by the same Spirit. The only way you're going to hear is the way they heard, and that's by being in relationship with God and His people.

If you relate and hear, the result will be the third word—you will *reproduce*. Someone says, "I'm going to be fruitful." Not apart from *abiding*, he won't. He

"God accepts no substitutes. Nobody can be reproductive for you."

may have a program and turn out spiritual robots or religionists. He may have converts, but he won't have children of God unless he abides in the Lord. When you abide, you're going to hear. When you hear, you're getting a seed that has life in it. That living word is the seed of reproduction.

Have you ever had God tell you anything? When God speaks, it quickens you. If He just whispers in your ear, you get excited about hearing from the Lord.

I went into my study one Sunday evening while the church I then pastored was in the middle of dissension about the baptism in the Spirit. I had ten minutes before I went into the pulpit. I was tired, and I really didn't want to preach. I prostrated myself on the floor and said, "Lord, I don't want to preach. I know half those people don't believe what I'm saying. I don't want to do it."

The Lord quietly spoke to me from Scripture: "If God be for you, who can be against you?"

I jumped to my feet and said, "Yeah! Where's that devil? Let me at him. Glory to God!"

It isn't only *what* He says; it's the fact that *He says it*. With the word comes the breath, and that's where the life is. The Bible calls God's word, "words of

life." When Jesus said, "Peter, would you like to go away?" Peter answered, "Where can I go? You have the words of eternal life" (see Jn. 6:68).

Peter couldn't explain all that Jesus had just said, but he knew there was life in it. Did you ever hear something that had life in it that you couldn't explain? Life is not an explanation. Life is God, and He is imparted by His word. So the living word puts a seed into us and causes us to reproduce after our kind.

Let's look at Psalm 29:

Ascribe to the Lord, O sons of the mighty,
Ascribe to the Lord glory and strength.
Ascribe to the Lord the glory due to His name;
Worship the Lord in holy array.
The voice of the Lord is upon the waters . . .
The voice of the Lord is powerful,
The voice of the Lord is majestic.
The voice of the Lord breaks the cedars . . .
(vss. 1-5, NAS)

The psalmist says, "Ascribe to the Lord . . ." and then he starts talking about the *voice* of the Lord. The Lord and His voice are the same. The voice of the Lord proceeds out of His nature. What He *says* is a representation of what He *is*. The *Lord* is majestic. "The *voice* of the Lord is majestic." The *Lord* is powerful. "The voice of the Lord is powerful." The Lord's nature is communicated by His voice. How does God implant His nature in you? Through His word. When God speaks to you, what He says becomes part of you if you receive it. If God says, "Love," what do you receive? Love. God's nature is communicated to us by His word.

HEARING PRECEDES FRUIT

Can we be reproductive if we can't hear? I don't believe we can. We have to relate and listen. The danger of learning a method is you begin to think you've got everything figured out. When you develop that attitude, you stop listening. There are people who know very little but are very effective because they hear well. If you can listen well, you don't have to know a lot. If you can't hear well, you had better know a whole lot. It's your ability to hear that causes you to receive the seed and give the seed that is going to reproduce.

Some of the things Jesus did seemed to make very little sense. But they worked for Him because He heard correctly. He said, "I can do nothing of Myself, but what I see the Father do. I can't say anything

except what I hear the Father say." He spat on the ground, made clay, and put it on the blind man's eyes. That's theologically "nutty." I imagine Jesus said, "Did I hear You right, Father?" Probably out of that began the "spit-and-mudball" denomination. I'm sure somebody picked it up and made it a method. Usually, if God says it one time, there are forty reproductions that God never asked for. It's not the method that matters. It's the hearing.

In the next article in this series I'll be giving some practical instruction, but if you don't grasp what I'm saying here, the rest of it will be just a method to you. Jesus said, "Abide in Me. Learn how to relate to Me, and you'll hear; and when My word abides in

you spiritually reproductive.

THE CREATIVE WORD

The living word of God is creative. It's the seed of reproduction. When I talk about the living word of God, I don't mean quoting Scripture. Please don't misunderstand me. I want you to know that I believe the Bible. But so does the devil. He knows the Bible is true, but that doesn't make him spiritually reproductive.

I am not talking about quoting Scripture. You can quote Scripture to a deer and it won't have a fawn. You can read the Bible to a tree and it won't break in two. It will just stand there. You can read the Bible to churches, and they go to sleep. That's no fault of the Bible but it's not the same as saying, "The voice of the Lord is powerful." I guarantee that when *God speaks* to somebody, he won't go to sleep.

The living word is creative. When God said, "Let there be light," what happened? There was light. The word is creative. "Without the word, nothing was made that was made" (see Jn. 1:3). Not only is the word creative, it's the only creative thing there is. If you want new life, you've got to have the word. Where are you going to get the word? You've got to *listen*. You've got to relate to God and to the brothers as He speaks through them.

What does the Lord want? He wants you to make spit and mudballs. Most of us tend to say, "Lord, let's do something orthodox," but do you realize that by the time a practice becomes orthodox, the Lord has stopped doing it?

God says, "I want you to do this." So you do it, and it becomes reproductive because it's creative. If God said it, He'll make something out of nothing. ". . . the things which appear were made out of things that didn't appear" (see Heb. 11:3). That's not only a solid atomic theory, it's also a solid faith fact. When God says it, it happens. What you see came about from things you couldn't have seen until God said it. Without God speaking, nothing was made that was made.

God has commanded us to be spiritually reproductive, and I believe God is going to make us reproductive. Hebrews 11:12 says, "Therefore also there was born of one man, and him as good as dead at that, *as many descendants* as the stars of heaven in number, and innumerable as the sand which is by the seashore" (NAS). From Romans 4:17-19, we know that Abraham believed that God was able to give life to the dead.

"The voice of the Lord proceeds out of His nature. What He says is a representation of what He is."

you, you'll be reproductive." The key is *abiding* or *relating* in Jesus. This is what enables us to hear and become reproductive.

The living word is always reproductive. Psalm 29:9 says, "The voice of the Lord makes the deer to calve . . ." The voice of the Lord makes animals to have babies. Doesn't that tell you something about the voice of the Lord? It causes reproduction. Isaiah 55, verse 10 talks about how the rain and snow come down, watering the earth, making it bear fruit and furnishing seed to the sower and bread to the eater. The very next verse says, "So shall My word be which goes forth from My mouth . . ." The word of God comes down like the rain and makes things fruitful.

Whenever there's a revival and God starts to speak, there is growth. The Bible says in the book of Acts, "the word of God grew and multiplied." It isn't necessarily that the word God speaks is, "Yea, My children, go and be evangelistic." It's just that whenever God is speaking there is reproduction. Life comes forth.

Isaiah 55:11 continues, "My word shall not return to Me empty, without accomplishing what I desire, and without succeeding in the matter for which I sent it" (vs. 11). The word of God will cause God's people to be fruitful. When you hear the word, it will make

When God told Abraham, "You're going to be the father of many nations," nobody could have been in worse shape or further away from that promise of God than Abraham was when he got it. Physically, his ability to reproduce was dead. His wife's ability was dead. It wasn't sick. *It was dead.* There is only one degree of dead, and that's dead-dead.

But God said, "I'm going to call you 'father of a multitude.'" That is an example of something out of nothing. Not only were there no children—there was no hope of any. God said, "You are Father Abraham. I'm going to call nations out of you." Did they come out? Every time you see a Jew, you ought to praise God because it is a testimony that God's word will not return void.

Every time you see an Israeli you ought to say, "Hallelujah! God called him out of nothing." Likewise, every time you see a Christian you can say, "There's a fulfillment of God's promise to Abraham."

God said to Moses, "I'm going to make you the leader of a nation." The children of Israel were far from being a nation at the time, but they became a nation. God said to Zachariah, whose wife was past the child-bearing age, "I'm going to give you a son. You'll name him John." He, too, was called out of nothing. John the Baptist became the forerunner of Jesus Christ. Jesus said, "Greater has never been born among women." God called him out of nothing.

The Bible says of Jesus that, "he was a root out of dry ground, born of a virgin." The angel said to Mary, "The Holy Ghost will overshadow you and that holy thing that shall be born of you will be called the Son of God." All Mary had was the word and the Spirit, but she gave birth to the Messiah, who became the central figure in all of history, standing alone between B.C. and A.D. He *came out of nothing* because she had a word. The same God and the same word is still being heard. God is simply looking for a place for the word to be made flesh in our time.

THE WORD MADE FLESH

The church is Jesus' word made flesh. A lot of us are words made flesh. We are not Messiah "words made flesh," but promises made flesh. This past summer I was in Argentina with Brother Hugo Zelaya from Costa Rica, who is director of *Vino Nuevo*, the Spanish version of *New Wine*. He acted as our interpreter and did a tremendous job.

I remember back when Hugo first came to our church. The family that had brought him tried to get him to leave because they found out about our

pentecostal practices. They said, "We're leaving and you should, too. This thing's going into fanaticism."

Hugo said, "I don't know about fanaticism, but I like what I feel here. I feel the love of God here. I don't want to leave." He wouldn't leave, and God rewarded him there. He got a new birth. God filled him with the Holy Spirit. God gave him a wife. I remember the Saturday night when he and his wife came and told how he had quit his job so he could attend the Bible study and pray with the men in the evening meetings.

I knew God's hand was on him, but there was no evidence except the word that God had spoken into his heart. That's all. It was a root out of dry ground.

Two or three years went by. Hugo had been faithful over a few things, and God was making him ruler over many. He became a deacon, then an elder, then a full-time pastor. When Hugo told me, "I believe God wants me to go back to Costa Rica," I knew it was God.

"The living word is always reproductive."

As a matter of fact, right before Hugo got baptized in the Spirit, he was in a men's prayer meeting, and an utterance came in tongues. Then came the interpretation, and Hugo began to just jump up and down. He said, "I understand it. I understand it."

I thought he meant he understood the interpretation. I said, "Well, that's wonderful. I'm glad you got the . . ."

"No! No!" he said. "I understand. Hallelujah!"

I said, "Well, that's good, Hugo. God's given you the gift of interpretation. That's wonderful."

"No, no," he said. "I understand it. In the Spirit I understand it and in Spanish I understand it, and again in the English interpretation I understand it."

The word had come in Spanish from somebody who didn't speak any Spanish. He heard it then. When the interpretation came, it came in English. He heard it again. God was speaking to him personally.

Many people don't believe in tongues, but Hugo heard it twice. He's in Costa Rica now because he heard from God and God turned his life around. Now to some people that was nothing. But to him, it was a

word. To some people tongues was a subject for theological debate. To some people it was a doctrinal division. To some people it was fanaticism. But to him, it was a word from God, and it made him fruitful.

Recently his ministry sponsored our being in Costa Rica. I saw sixteen hundred people there. Three hundred got filled with the Holy Ghost. I remembered when it was just a word in his heart. Now it's manifested in hundreds of lives. God's word is fruitful.

FAITH FOR FRUITFULNESS

Not too long ago I got a letter from a lawyer who had heard a teaching that I gave. He said, "Brother Charles, I never believed I could lead anybody to know the Lord. I was glad that I had become a Christian, but I never had any faith to believe. While you were ministering the word, God spoke to me personally and I knew that I was going to have spiritual children. I wanted to write and tell you. Thank God, I have faith for fruitfulness. God has spoken to me."

The word of God is personal. The Scripture says, "Every branch that doesn't bear fruit is cut off." John the Baptist said, "The axe is laid to the root of every tree." The word of God is personal. God accepts no substitutes.

When God promised Abraham a son even though he was old, Abraham said, "Lord, Eliezer lives in my house, and he's got a son that could be our heir."

God said, "No, that's not what I'm talking about."

Abraham lived for a few more years and Sarah came up with a "revelation" that maybe Hagar was what God had in mind. So Abraham went in to Hagar and they had Ishmael. Abraham said, "Oh, that Ishmael should stand before the Lord."

God said, "No, that's not what I'm talking about." God promised Abraham and Sarah a son, and He fulfilled that promise by giving them Isaac. God accepts no substitutes.

Rachael wanted children of Jacob. Leah, Jacob's other wife, had children. But Rachael didn't rejoice in that. Rachael didn't say, "I'm satisfied. Leah's got children." She said, "Give me children or I die." God accepts no substitutes. Nobody can be reproductive for you.

You may say, "Lord, I sure am glad I'm a part of a church where the elders are so fruitful." That isn't what God has in mind. You may say, "Lord, I tell You, my wife is a fine Christian. She's brought people to know the Lord." That isn't what God's talking

about. You may say, "My parents really love God. They've been used of the Lord." That isn't what God is after.

God's word is personal. God wants to make *you* fruitful. Nobody can have your children for you.

Look with me at the last two verses of Isaiah 60:

"Then all your people will be righteous;
They will possess the land forever,
The branch of My planting,
The work of My hands.

That I may be glorified [God is glorified in His people].

The smallest one will become a clan [in margin, "a thousand"].

And the least one a mighty nation.

I, the Lord, will hasten it in its time" (vss. 21-22).

I believe the time is now. I believe we've come to the right season when the smallest one will become a thousand. Surely we could at least rank with the smallest.

How is a small one going to become a thousand? God is not talking here about a person going out and converting a thousand people. He's talking about a man and a woman having children, and their children having children, and their children's children having children. Before long, there will be a thousand. That's how a clan or tribe develops.

Being spiritually reproductive is dependent on abiding in the Lord, having a relationship with Him that enables you to hear. When you hear, you obey. You speak what He gives you, and that word will cause people to be born into your family. They'll abide with you, and they'll hear, and they'll reproduce.

Can we be disciples and be unfruitful? No, because the aim of discipleship is fruitfulness. If Abraham had walked with God those thirty years and received every promise but one—if there had never been an Isaac—it would all have been in vain.

If you come into covenant and get every promise but one, if you never have your Isaac, you've received the promise in vain. I'm not talking about whether or not you go to heaven when you die. I'm talking about whether or not you fulfill the purposes of God for your life here on earth.

That purpose is spiritual reproductivity. You don't have to be an evangelist. But if you're a mature, normal Christian, you will have children. God said, "Abide and listen so that you'll bear a lot of fruit. The least one of you can become a thousand, and herein My Father will be glorified, and you'll prove that you really are My disciples." ▼

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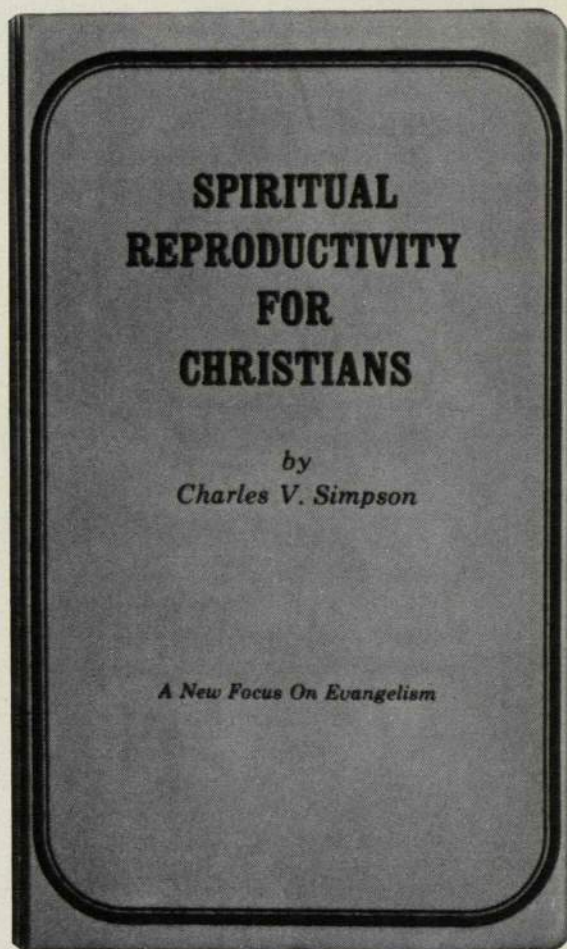
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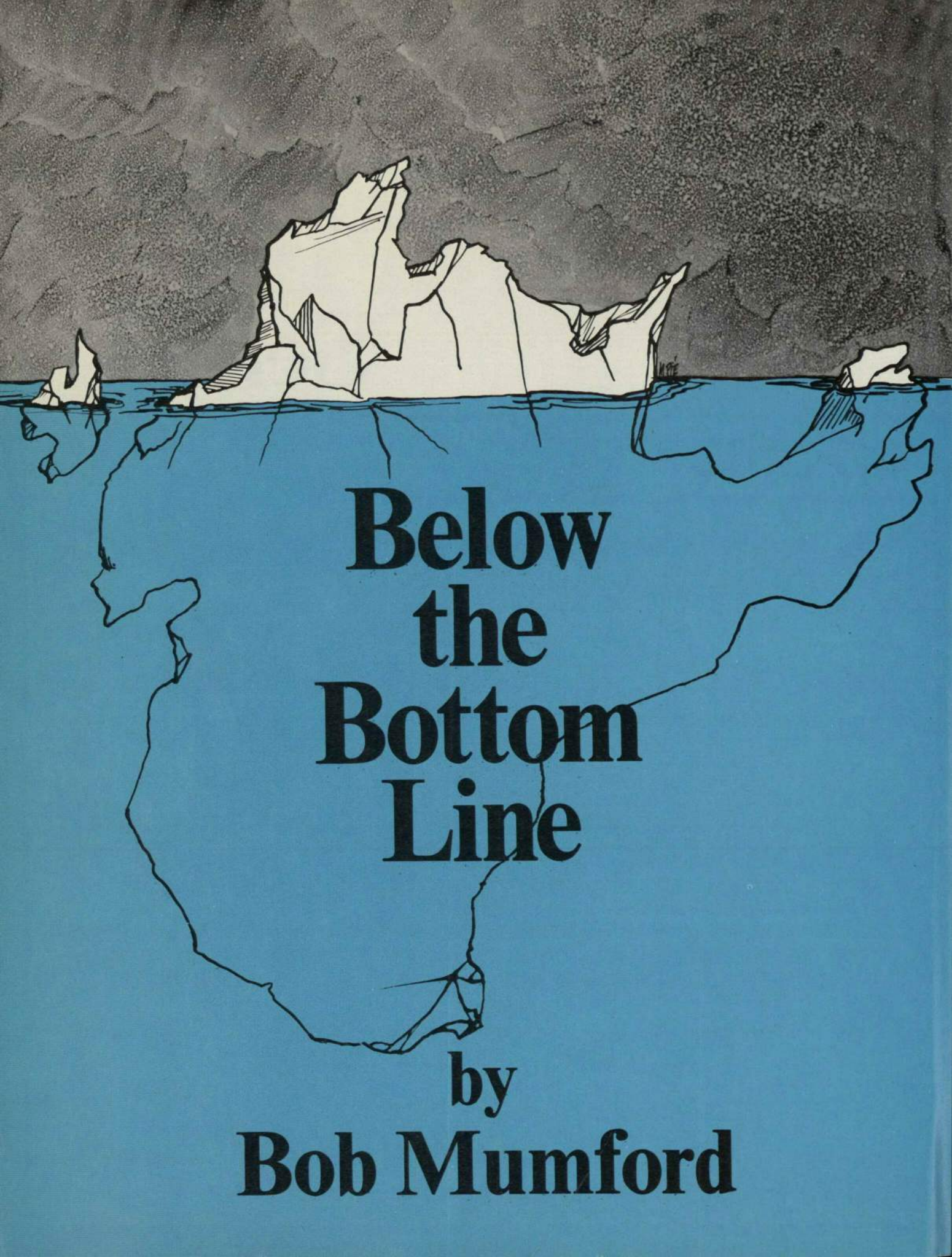
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NEW WINE



An illustration of an iceberg floating in a blue sea. The iceberg is white with black outlines and shading. A large, jagged portion of the iceberg is submerged below the water line, while a smaller, more regular portion is visible above the surface. The background is a dark, textured grey. The title 'Below the Bottom Line' is written in a large, bold, black serif font, centered over the submerged part of the iceberg. Below the title, the word 'by' is written in a smaller, black serif font, followed by the author's name 'Bob Mumford' in a large, bold, black serif font.

Below the Bottom Line

by
Bob Mumford

NO ONE EVER INTENDS to go the wrong direction. But it happens. We generally think of the backslider when we think of going the wrong direction. He is the person who, for whatever reason, has chosen to return to the world after coming to the Lord. Just as tragic as the backslider in many ways are what I call "sidetrackers." These are believers who have had valid experiences in God, are zealous for His Kingdom, but who end up neutralized and useless to the Lord, His Kingdom and His purposes. They have been sidetracked by building their own ministries, by off-beat doctrines, by seeking new experiences, by materialism or asceticism, or by becoming headstrong and unleadable.

If we could see a movie of their lives from God's perspective, we would see that most of these situations are not so much the result of a diabolic trick of Satan or circumstances that caused them to be deceived and wander from the way, but rather they are the fruit of seeds that were already in their hearts.

Bill Gothard teaches that the seeds of destruction are already present at the birth of every organization. I believe the same is true of individuals. The seeds of our spiritual demise are already present within us.

To understand this, we must see that we live our lives on what could be described as three levels. First is what might be called the *overt* level. This is the level of visible behavior. It is what we *do*. Sin in this area consists of activities like adultery, theft, murder and excessive living. Good deeds on this level include tithing, serving, praising and working. For the most part, this is where the world lives and places its emphasis. Some Christians unfortunately never get any deeper than this—they feel that if they *stop* smoking, drinking, cussing and running around and *start* praying, witnessing, going to church and reading the Bible, they will be living a Christian life.

The second level is that of *covert* activity. This is the level of the thoughts and emotions which, for the most part, is known only to ourselves. Sin here includes lust, greed, hatred, covetousness—thoughts and emotions that are behind overt sin. Good deeds at this level are things like faithfulness, humility, love, and things which cannot be seen except for the actions which they cause.

This area is where most serious Bible believers end up. They understand that obedience to the Lord involves their very thoughts and feelings—not just their outward actions.

This level is considered by most to be the "bottom line" of Christian living. If every thought and emotion can be brought into obedience to Christ,

then you have entered the "deeper life" or the "crucified life." Perhaps because our thoughts and feelings are so difficult to control and so stubborn to change, we feel that any mastery of these areas demonstrates the maximum in Christian discipline and maturity.

There is, however, a third area of our lives which is "below the bottom line." It is the concealed two percent of your life. This is the *real* you—the very basement of your soul. I say it is concealed because the majority of the Christians I meet are not even aware that it exists, yet it is probably the strongest factor in determining the direction of a person's life.

SPRINGS OF LIFE

Proverbs 4:23 says of the heart: ". . . from it flow the springs of life." "Springs," when referring to a body of water, are the source or origin of that body of water. The "springs of life," then, are the origin or source of our soul life—the source of the real me. This is the area of our *motives and attitudes*.

As with literal springs, they are generally hidden, even from our own eyes. We rarely see the springs at the source of a river or lake, but you can see everything that flows out of them. It is the same with motives and attitudes. We rarely see or define them, but what flows out of them governs everything that is in the rest of our lives.

Tragically, most Christians never touch this area of their lives. Yet, in a very real way the "sidetracking" of most Christians is a direct result of problems in the area of motives and attitudes that are never recognized and dealt with. There are seeds lying unseen in this area that can sprout and grow into major areas of deception and destruction if they are never removed.

Jesus defined these three areas in the Sermon on the Mount. In addressing Himself to Jewish disciples, He was talking to people who had been raised primarily with an emphasis on overt living—*doing* religious things. As long as they kept the Law of Moses and conformed to the accepted standard of what was right, they considered themselves to be in good standing with God. In this discourse Jesus lays out the governing principles of the Kingdom of God to show them that His government reaches more than just the area of what we *do*; it reaches into our thoughts, emotions, and then, into motives and attitudes.

First, he touches their religious life on the overt level: "You have heard that the ancients were told,

'You shall not commit *murder*. ' " Not to kill is an overt act. "But I say to you that everyone who is angry" Here He takes them one step further to make them understand that behind the overt sin is a covert sin, and that the inner man is as important as the outer man. "It was said, 'You shall not commit adultery.' " Overt act. "But I say to you, that everyone who looks on a woman to lust" Covert act. Little by little Jesus is making them aware of the real demands of the Kingdom of God.

In Matthew six, Jesus takes His disciples past the realm of thoughts and emotions, below the bottom line—into the realm of motives and attitudes. He says, "Beware of practicing your righteousness before men *to be noticed* by them." He is touching the *motive* behind much of the religious activity of His day—to be noticed by men. On the outside the religious leaders acted holy and righteous and kept the law, but at their source their *motives were impure*.

Three times in the section, when referring to praying, giving, and fasting, He touches the impure motives of the religious man, pinpointing his motive as the desire "to be seen by men." Any activity, no matter how good, is condemned as hypocrisy if it is done from a wrong motive.

MOTIVES AND ATTITUDES

Motives and attitudes, which are very similar one to another, could be defined as follows: Motives are why I *act* the way I do. Attitudes are why I *react* the way I do.

Motives are those things which motivate me to action (or non-action). "Motive" is derived from the same word as "motor," and like motors, motives make us go. Motives are usually expressed as a verb: "to make money," "to do the will of God," "to be seen of men."

Whatever the motivation, certain overt and covert behaviors usually result from it. For example: If I have a deep-seated motivation to be popular, I would avoid unpopular stands, change my opinions to agree with those I want to impress, seek out relationships with popular individuals, desire ministry and revelation that will make me the center of attention; yet, all the while I may be totally unaware of what I am doing.

The motive to live a peaceful life is very prevalent today. This motive is manifested by the avoidance of confrontation, the unwillingness to get deeply involved in the lives of people who are in trouble, "band-aiding" situations rather than dealing with

them radically, doing just enough to get by, and resistance to change in one's daily routine.

The motivations of a person's life have certain behavioral patterns that go along with them, and such behavior is nearly impossible to change unless the motive is changed.

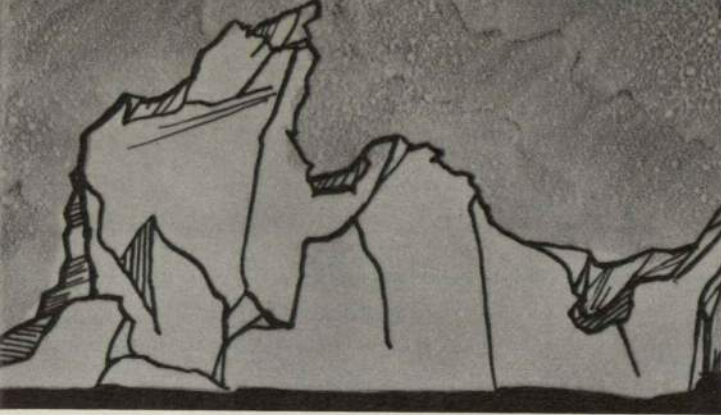
An attitude is the reason I *react* the way I do. An attitude is a person's feeling, posture, or understanding of a given issue or situation. It is expressed as a statement of fact—"People cannot be trusted"; "money is bad"; or "my time is my own." All are attitudes which will cause us to react certain ways in a situation. Attitudes are my perspective on life, the measuring stick I use to size up and interpret every situation. They can be understood as the "glasses" through which I see life. The color my glasses happen to be will dictate the color I see in every experience and situation. For instance, if I feel that money is bad, then all my earning, giving, spending, and other financial dealings are going to be colored by that one attitude.

A friend tells the story of an old lady who ran out her back door one sunny afternoon and began to frantically take her fresh-washed clothes off the clotheslines. "It's going to rain," she yelled. Later, she sheepishly emerged from her home to hang the clothes out again after she discovered she had been wearing her sunglasses without knowing it at the time. "Everything looked so dark," she confessed. "I was sure it was about to storm!" Like the old lady with the sunglasses, many people react in strange ways to situations because of attitudes they don't even know they have.

Here are some common attitudes that cause problems: "You can't trust people." People who carry this attitude are usually fearful of deep or committed relationships—they open up, but never enough to make themselves truly vulnerable to others. Because they find it hard to trust their brothers in the Lord, it's also difficult for them to genuinely trust the Lord.

"I am the way I am because of circumstances, parents, upbringing, education or bad experiences." Such people rarely take responsibility for their own actions, blaming all their shortcomings on someone else. "If only so-and-so would . . ." seems to be their catch phrase. They always have an excuse for why they are the way they are. Because they see themselves as "victims," they are given to self-pity.

"I deserve more than what I am getting." Such people are envious of other's blessings, unthankful for what they have, and usually resentful toward God or others for their treatment.



THE ROOT OF THE PROBLEM

Can you see that most of people's emotional and behavioral hang-ups emanate from a root problem in the motives or attitudes? Trying to deal with behavioral problems without touching the motives or attitudes can be extremely frustrating. I know a man who tried desperately for years to act lovingly and patiently toward his wife. Yet no matter how hard he tried, every time an argument arose, his temper would flare up and the situation would end in hurt and despair for them both. One day the Lord began to reveal to him that because of earlier experiences he was carrying a basic attitude of hatred and mistrust for all women. He recognized his attitude as a sin, and asked the Lord and his wife to forgive him. As a result his whole marriage has changed. Though he still struggles with old habit patterns, for the most part he is able to be the loving and patient husband he wanted to be. The change in his attitude resulted in changed behavior, almost automatically.

Without touching motives and attitudes, behavior rarely becomes truly holy. It is usually just suppressed or modified to some other form. If we picture motives and attitudes as the "springs of life," as we shared earlier from Proverbs 4:23, then we can easily see that if the springs of a body of water are clouded, the water will *never* be clear. No matter how much we pray, fast, and discipline ourselves, if our motives and attitudes are improper, behavior will never be meaningfully changed. You can try as much as you want to clean up a muddy stream, but if the springs at its sources are muddy, your task is hopeless.

The basic issue in motives and attitudes, if we will be really honest, almost always involves one question—Who's going to run the show, me or God? Jesus said in the middle of His discourse on motives, "No man can serve two masters . . ." (Mt. 6:21). The ultimate conflict is always, "My will or the Lord's?"

The basic motivation for Kingdom living is stated in Matthew 6:33, "Seek first the Kingdom and His righteousness . . ." In every situation in which I

find myself, my basic motivation should be to see that the reign of God's government comes in my life. The basic attitude of Kingdom people is expressed in Philippians 2:5–8: to be an obedient servant in all things. Our humanistic, "my-rights"-centered society has rejected the idea of servitude or slavery. It feels that there are certain rights and privileges that are owed to it. Nothing could be further from the picture of an obedient servant, willing to die to his own rights and privileges in order to see the will of the one whom he is serving come to pass.

REVEALING MOTIVES AND ATTITUDES

Our own motives and attitudes are not easy to see. Like the old lady with the sunglasses, we can be wearing them and never know it. Since they tend to lie hidden below the bottom line, God has a little mechanism He uses to let us know what is going on down there. It is known as a lie detector.

When Jesus was speaking about serving two masters in Matthew 6, He gave us a lie detector to let us know when we are "sidetracking." After saying, "You cannot serve God and mammon," He said, "For *this reason* I say to you, *do not be anxious . . .*" If a person is struggling with anxiety in any form, it is a pretty sure indication that some place in his life there is a problem with motives and attitudes; some place the Kingdom of God is not in control. Anxiety is the lie detector that lets us know when something in our motives or attitudes is out of line.

Let's look at an example of how this works: a brother prays, "Lord, I want my finances to be Yours. I give them to You. Just tell me what You want me to do!" That sounds very holy! Do you know what the Lord is going to do now? Hook up the lie detector and see if the motives of this man's heart are pure.

The next day the man opens his Bible and feels impressed of the Spirit to read Malachi chapter three.

Just Around the Corner

In the December issue of *New Wine* you will be able to read a personal account of the healing revival of the late 1940's and early 1950's in an interview with Ern Baxter. The issue will also carry an article on fruitfulness by Gerrit Gustafson, as well as part three of Charles Simpson's series on spiritual productivity and part four of Derek Prince's series on God's abundance.

When he gets down to verse eight he reads that he has robbed God by withholding the tithe from Him. The verse jumps out at him and he knows the Lord is requiring him to tithe. Depending on the motive of his heart and his attitude about finances, he will respond in one of two ways: *joy* or *anxiety*. If his motives are pure he will exclaim, "Thank you, Lord Jesus, for showing me where I was wrong!" If he has a real problem in the area of finances, his reaction may be one of rationalization. "That's the Old Testament. We aren't under Law any more!" He will develop a vague uneasiness in his spirit and will find it difficult to come to true peace until the matter is settled. Why? In reality he was serving two masters. Money and God. Once the matter is settled and he yields to the will of the Father, his joy will return.

The Lord uses means other than the written word of God to act upon us and test our motives. He may act directly upon our conscience by His Spirit. I know of hundreds of people the Lord has spoken to directly about making restitution for stolen property, healing a relationship, or confessing a lie. Their response to that command, issued directly to their conscience, caused them either joy or anxiety, depending on the motives and attitudes that were below the bottom line of their hearts.

Often the Lord will use a member of the Body to deliver the word and set a lie detector test in motion. What do you do when a brother whom you love and respect for his maturity comes to you and says, "Bob, I have been meaning to share with you some things I have felt about your handling of your children. I think they are unruly and evidently you need some help with them." Joy or anxiety? If your response is, "Who? Me? My kids are fine!" you just failed your lie detector test!

Joy, however, does not necessarily mean hand-clapping hilarity. You may have a sense of sadness, remorse, guilt, or fear when you hear the word of the Lord. But at the same time, something inside you will say, "Yes, that's right." That's the kind of joy we are talking about. It's the joy of the Holy Spirit saying, "amen" to the word of God.

DEALING WITH MOTIVES AND ATTITUDES

What do you do when your lie detector—or what might better be called your *life* detector—is tripped and you find yourself struggling with truth as it confronts you? There are four principles in dealing with motives and attitudes that are important to understand and heed.

1. *Recognition*. Whether or not we are willing to recognize wrong motives and attitudes when they are detected is a matter of our will. Our tendency is to justify ourselves: "I can't help it; it's my temperament"; or to rationalize: "God wouldn't say that to me. It must be the enemy!" If we decide early in the game that we are going to embrace truth whenever we meet it, no matter what the cost, we will find it much easier to deal with each test as it comes along. Buying truth on the installment plan is always more expensive.

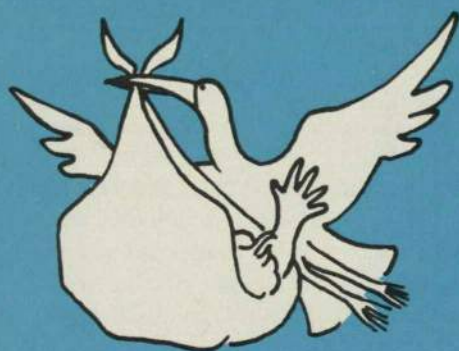
2. *Violence*. Jesus said, "If your right eye makes you stumble, tear it out!" (Mt. 6:29). Kingdom violence is the willingness for spiritual surgery to be performed no matter how painful or humiliating. When Saul sinned against the Lord and Samuel rebuked him, his response was, "I have sinned; but please honor me now before the elders of my people and before Israel." He was more concerned about his pride than about his spiritual condition, an attitude which led him to backslide and lose God's highest.

"Buying truth on the installment plan is always more expensive."

3. *The fruit of wrong motives and attitudes*. If we will not be faithful to deal with motives and attitudes as the Lord reveals them, He will allow them to grow and affect areas of our covert and overt behavior. An attitude of superiority that is not dealt with can blossom into pride and arrogance, eventually becoming independence and rebellion, which will ultimately lead to deception and ruin. If that sounds radical, read the story of King Saul's life. If we refuse the lie detectors, then the Lord will allow sin to manifest itself so that we will, hopefully, be forced to deal with it.

4. *The clear eye*. This is your best defense against wrong motives and attitudes. In Matthew 6:22, Jesus says, "If your eye is clear, your whole body will be full of light." The King James version says, "If your eye is single" Jesus is referring to singleness of motive and purpose.

If we make our one purpose to seek first the government of God in our lives, then we will find that our motives and purposes for all of life begin to fall into line. Our continual prayer must be, "Search me, O God, and know my heart; Try me and know my anxious thoughts; And see if there be any hurtful way in me" (Ps. 139:23-24). ▼



Intercessors Report:

by John Beckett

The issue we examine in this report is one of the most disturbing we have ever encountered. A family of drugs known as prostaglandins are being used to induce abortions, and are resulting in a significant number of live births in the second trimester of pregnancy. It is believed that most infants born alive are being left to die. Further, there is grave concern that in the near future, the prostaglandin drug will be available in a "do-it-yourself" abortion kit for home use.

Gary Bergel, an IFA board member, lives in Kalamazoo, Michigan, headquarters of the Upjohn Company, principal developer and distributor of the drug. Gary has spent several months investigating this issue, drawing from clinical reports of prostaglandin researchers, interviews with medical personnel, and discussions with Upjohn employees. The following report is the result of his research. We are trusting God that it will prompt believers to Spirit-directed prayer and action. Hundreds of letters have already been sent to Upjohn. This has been a real "eye-opener" for a company which prides itself in being a pro-family organization. The impact can be even greater if more people will take up this burden and take action.

We suggest you consider the following as the Lord directs:

1. Pray and bind spiritual powers promoting abortion.
2. Pray specifically for Upjohn personnel, the medical profession, and the American people—that God re-awaken our conscience to uphold the sanctity of human life.
3. Write and/or visit your congressman to urge that FDA reverse its approval of prostaglandin for abortion purposes, and that Congress would pass legislation requiring full accountability and proper recordkeeping on abortions.
4. Write Upjohn personnel, specifically, Mr. William N. Hubbard, M.D., President, Upjohn Company, Kalamazoo, MI 49001. PLEASE DO NOT WRITE HATE MAIL! Pray about the content of your letter and bear a

The ugly prospect of self-abortion kits

good Christian witness. Your letter might well state your concern about abortion generally, and urge that Upjohn cease its production and distribution of all abortion-inducing drugs. A copy should also be sent to your congressman.

5. Support and work with various pro-life organizations seeking a Human Life Amendment to the U.S. Constitution.

PROSTAGLANDIN ABORTION AND THE HAZARD OF LIVE BIRTHS

In Kampala, Uganda, in 1969, a doctor broke with the traditional life-saving practices of medicine and used a newly discovered chemical compound to induce the premature birth of a developing baby. For the first time, a prostaglandin-induced abortion had been performed. Previously this doctor had used the same drug to assist labor and bring forth live births.

With the fateful U.S. Supreme Court decision in January 1973, which legalized abortion in the United States, the number of infants being killed by abortive procedures has climbed to more than one million per year. Research indicates that when prostaglandins have been employed, as many as 10% and possibly 30% of these infants were born alive and were capable of survival, but in blind inhumanity for life were left to die. God alone knows how many of these aborted infants, born with hearts still beating, were callously discarded since very few records are kept by doctors, researchers, drug manufacturers, hospitals or clinics on the condition or disposal of the infant in prostaglandin abortions.

The legalized abortion of millions of infants in the U.S. since 1973 is ghastly and murderous enough to consider, but the brutal discarding of infants who survived prostaglandin procedures and would have possibly developed into healthy, mature, productive human beings is a clear indictment upon

both the drug producers and the prostaglandin abortionists. One drug producer in particular, the Upjohn Company in Kalamazoo, Michigan, which has pioneered prostaglandin research and now produces and distributes the drug, must bear heavy responsibility for these incredible developments.

A BRIEF HISTORY OF PROSTAGLANDINS

Until 1970 the only available methods of abortion were: hysterotomy; Caesarean section, when the womb is entered by surgery through the wall of the abdomen; D & C, dilation and curettage, where the womb is emptied by a vacuum pump inserted through the natural gateway, the cervix; "salting out," where a 20% salt solution is injected into the amniotic fluid surrounding the baby carried in the uterus, the baby dies and the body eventually expels the poisoned infant. Early in the 1970's, a number of clinical researchers around the world began testing certain new prostaglandin compounds for use as abortifacients, drugs which cause abortion. These substances are found in virtually all mammalian cells and in all life systems of the human body. Some prostaglandin compounds may have beneficial applications to treat nervous, digestive, respiratory, excretory, reproductive and cardiovascular diseases, including heart conditions and arthritis. In 1967, only one prostaglandin patent was granted. In 1976, 200 prostaglandin patents were issued. A substantial number of these involve pharmaceutical uses. Prostaglandin research continues to be a rapidly expanding arena of activity.

The discovery of prostaglandins (soluble, fatty, nitrogen-free acids) is credited to the Swedish scientist, Ulf S. van Euler, who in 1934, observed that human semen and extracts of sheep vesicular glands lowered blood pressure and caused smooth muscle contraction when injected into various animals. In the midforties, Dr. K. Sune D. Bergstrom of Sweden's Karolinska Institute in Stockholm also extracted tiny amounts of these fatty substances from sheep glands and observed the same effects. He and his colleagues later isolated tiny, pure amounts of prostaglandin E1 and prostaglandin E1 alpha. In 1959 PGE1 was injected into human volunteers for the first time. It accelerated their hearts while causing blood pressure to drop. Dr. Bergstrom's research laid the foundation for subsequent research; he is now regarded as the founding father of prostaglandin studies. Now 61, Dr. Bergstrom recently resigned as rector of Karolinska Institute to continue his clinical studies on the use of prostaglandins in very early pregnancy interruption. *A vaginal suppository capable of terminating pregnancy in the first three weeks after the first missed menstrual period is one of his major research goals.* He is chairman of the World Health Organization (WHO) Medical Advisory Council and head of the WHO Task Force on the use of prostaglandins in fertility control.

UPJOHN INVOLVEMENT WITH PROSTAGLANDINS

In 1957, Dr. David I. Weisblat, Vice President for Pharm-

aceutical Research at the Upjohn Company, Kalamazoo, Michigan, wrote to Dr. Sune Bergstrom about research concerns and in Dr. Bergstrom's reply he casually mentioned the recent isolation of prostaglandin E1 and E1 alpha and the lack of adequate supplies of raw material. Shortly thereafter, the Upjohn Company agreed to help Dr. Bergstrom.

Upjohn's first organic chemist, Dr. Lednicer, was assigned to a total biosynthesis program in 1961. Gram quantities of prostaglandin were available in 1964 and the synthesis of a fully oxygenated prostaglandin was published by Upjohn in 1966. The first abortion by infused prostaglandin was carried out in 1969 by Dr. Sultan M.M. Karim and colleagues in Kampala, Uganda. By 1971 some 6,000 samples were sent to 4,000 investigators around the world. By 1972 Upjohn had produced 500 prostaglandin entities. Synthetic analogs of the natural prostaglandins were prepared and these, coupled with the extraction of prostaglandins from sea whip coral, yielded prostaglandins in kilogram quantities.

Vaginal Suppository

Prostin E2®
(dinoprostone)

Upjohn

WARNINGS

Prostin E2 (dinoprostone), as with other potent oxytocic agents, should be used only with strict adherence to recommended dosages. In the termination of pregnancy after the 12th week as calculated from the first day of the last regular menstrual period (L.M.P.) Prostin E2 should be used by medically trained personnel in hospital surroundings which provide immediately available intensive care and acute surgical facilities.

Unlike the use of 20% hypertonic saline which usually has a lethal effect on the fetus, the administration of Prostin E2 vaginal suppositories does not appear to directly affect the integrity of the feto-placental unit and therefore, there exists a possibility that a live-born fetus may occur, particularly as gestational age approaches the end of the second trimester.

Evidence from some animal studies has suggested that certain prostaglandins may have some teratogenic potential. Therefore, any failed pregnancy termination with Prostin E2 should be completed by some other means.

PRECAUTIONS

1. As in spontaneous abortion, where the process is sometimes incomplete, Prostin E2 (dinoprostone)-induced abortion may sometimes be incomplete. In such cases, other measures should be taken to assure complete abortion.

This label appears on containers of prostaglandins produced by Upjohn. It warns of the possibility that a live-born fetus may occur from the abortion, and that any failed pregnancy termination should be completed by some other means.

Upjohn's November 1, 1972 Interim Report to their shareholders included the report that prostaglandin E2 and F2 alpha were introduced commercially into the United Kingdom for use by selected hospitals and clinics to induce labor and terminate pregnancy. On November 26, 1973, the U.S. Food and Drug Administration approved prostaglandin F2 alpha for second trimester abortion in the U.S., and in August of 1977 the FDA approved Prostin E2 vaginal suppositories for use in inducing labor to expel babies which have died in the womb (intrauterine fetal death), to expel abnormally growing placental tissue (hydatidiform mole) or to legally abort babies in general. New Drug Applications for Prostin F2 alpha, a labor inducer, Prostin/15M, an injectable abortifacient and

Prostin E2 oral, for labor induction at term were on file with the FDA by the beginning of 1978. The Upjohn Company continues to be a pioneer and leader in the field of prostaglandin research and application. By their policies of supplying samples to qualified researchers and doctors, the cumulative research has advanced five to ten years. The fact that clinical studies are carried on across the U.S. and around the world demonstrates the tremendous impact Upjohn has had on the development of prostaglandins as abortifacients.

PROSTAGLANDINS AND SYSTEMS OF ABORTION

Since one of the first prostaglandin effects observed was the stimulation of smooth muscle contraction, clinical researchers immediately saw the potential of using prostaglandins to induce labor and control human reproduction and fertility. As noted earlier, *the search is on to find a self-administered drug that will safely and effectively terminate pregnancy during the first six weeks after a missed menstrual period.* Some see this as the beginning of a worldwide, total fertility-control program and are working with groups of strategists to advance pharmacological pregnancy termination. Some repeat abortion patients report that they find prostaglandin abortion preferable to suction evacuation, saline injection, or other methods. Many feminist abortion advocates have gone on record as favoring a non-clinical do-it-yourself procedure and feel the most probable route for home use will be the vaginal suppository. The search is on and with the super-market marketing of the e.p.t. "In-home Early Pregnancy Test" kit by Warner/Chilcott in late 1977, a self-administered prostaglandin abortion kit no longer seems a remote dream but a fast-approaching reality.

PROSTAGLANDINS AND THE REALITY OF LIVE BIRTHS

From the time in 1969 when Dr. Sultan Karim first used prostaglandins to induce labor in Ugandan women, these drugs were known to be able to deliver babies alive. As already noted, a New Drug Application for Prostin E2 oral drug to induce labor at term is on file with the FDA by Upjohn. Clinical studies also demonstrated that since prostaglandins stimulate near-natural labor, placental function was not modified, nor were there any major adverse effects upon the newborn infant. Follow-up examinations showed normal development among children induced to birth by prostaglandins.

The potential of viable, live births occurring from the use of prostaglandin abortifacients continues to be a troubling fact for many doctors. The hazard of live birth is especially great during second trimester abortions. Dr. Wing K. Lee, director of

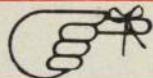
fetal medicine at Connecticut's Mount Sinai Hospital, reported to Planned Parenthood in 1977 that 45 of 607 mid-trimester abortions performed between April 1974 and October 1976 resulted in live births. All 607 abortions were induced with injections of Prostin F2 alpha manufactured by the Upjohn Company. Dr. Lee and his associate, Dr. Michael S. Boggish, also stated that physicians have been understandably reluctant to reveal the number of second-trimester live births. Upon examining scores of clinical reports it must be noted that there were no records indicated which would truthfully show how many live births occurred during certain studies. From conversations with doctors it also must be noted that hospitals apparently do not keep records which would indicate the true extent of this ongoing problem. Dr. Matthew J. Bulfin, President of the American Association of Pro-Life Obstetricians and gynecologists, reported to their annual meeting in 1976 that as he reviewed 34 articles published in the American Journal of Obstetrics and Gynecology and the Green Journal during 1974, 1975 and 1976 only one report mentioned the possibility and recorded that three aborted infants showed some "muscular activity at delivery." The report cited added that "true incidence is probably higher, reflecting a tendency not to record such findings on the chart."

The Board of the Tallahassee Memorial Hospital, Florida, unanimously agreed at the close of 1977 to ban all prostaglandin abortions when the mother is more than 12 weeks pregnant because of the live births occurring at their hospital.

The Upjohn Company, which makes the commonly used Prostin F2 alpha and Prostin E2, is definitely aware of the live birth potential. Their package inserts and brochures for both of these drugs advise that any "failed pregnancy termination should be completed by some other means."

Some might argue that "failed pregnancy termination" refers only to the removal of uterine contents, but the truth remains that at this present time "abortion" and "successful pregnancy termination" also means the production of a dead fetus, if simply by neglecting the one born alive.

The birth of viable infants and their disposal has resulted in a quagmire for the U.S. Supreme Court. The Court has agreed to review several major cases which deal with this live birth reality. "In Boston in 1974, Dr. Kenneth Elelin was charged with suffocating a 20-24-week-old fetus that had survived an abortion. In South Carolina in 1974, Dr. Jessie Floyd was charged with murder after he aborted a 25-week-old-fetus which died after surviving for 20 days. More recently in Santa Ana, California, Dr. William Waddill was charged with strangling an aborted 24-31-week-old fetus that survived an abortion. All of these cases involve a common question—what are the rights of a viable fetus that survives an abortion? Put another way, does a woman's legal right to be freed from an unwanted pregnancy include the right to demand a dead fetus?"



Don't forget: Nov. 3 is a national day of prayer and fasting.

Whether or not late-term infants which survive an abortion ultimately are protected will not put an end to an even more troubling albatross hanging around the necks of abortionists and pharmaceutical manufacturers who supply them, namely the ethical and moral disintegration and resultant breakdown of life-saving medicinal practice and life-supportive pharmacology.

PROSTAGLANDINS AND THE END OF FAMILY-CENTERED SCIENCE

Though the pharmaceutical professions have no defined code of ethics regulating the dispensing of drugs to take human life, the scientific system of medicine has had such a code, although it comes into question with the advent of systemic abortion and the call for total fertility control. Hippocrates, the Greek "father of scientific medicine," chartered a code of conduct which is still accepted and used as a basis for ethics and morality in the scientific practice of medicine. This code of conduct, while not a formal vow or oath, is recited in various forms by graduates at many of our universities and schools of medicine. Though some schools have re-written the content since the U.S. Supreme Court's 1973 "abortion on demand" ruling, the traditional code of conduct read in part: "The regimen I adopt shall be for the benefit of my patients according to my ability and judgment, and not for their hurt or for any wrong. I will give no deadly drug to any, though it be asked of me, nor will I counsel such, and especially I will not aid a woman to procure abortion."

Dr. William N. Hubbard, Jr., President of the Upjohn Company, addressed the March 3, 1978 World Day of Prayer service in Kalamazoo, Michigan with these remarks:

"There are many communities. They extend from the ultimate community that is the universe of God's creation, to that smallest community—the family: which is the unique source of continuation of the human race and through which man has not only the fact of being but the hope of becoming. It is the family from which both the material and transcendental community evolves and from which it has its continuance. Woman is the bridge over which the generations of mankind pass. She has the first contact with the next generation and a special relation to the infant—not only biologic, but in the transcendental sense. The woman, the child, and the father can form the family . . . our prayers to the Almighty God authorize and sustain . . . the values of the transcendental family . . . outside influences may overwhelm a given person at some point in time and separate them from the family.

But the central role of the family remains. It is the microcosm of the community . . . just as stability is given to the biologic species through the genetic code, so stability is given to the community by the influence of the family. Simple biologic reproduction and household formation do not satisfy the yearning for the fruits of love that bind a transcendental family. The terrifying alternative of the unwanting family

which is not bound by this yearning for love is all around us: child abuse . . . the killing of parents by children . . . the abuse of wives by husbands, and of husbands by wives . . . the destruction through abuse of the dignity of old people by children and grandchildren . . . desertion by mothers from the home . . . desertion by fathers . . . alcoholism and suicide . . . symptoms of the absence of the loving sense of wanting well-being by each for every family member."

To repeat a statement by Dr. Hubbard, President, the Upjohn Company: 'THE TERRIFYING ALTERNATIVE OF THE UNWANTING FAMILY WHICH IS NOT BOUND BY THIS YEARNING FOR LOVE IS ALL AROUND US.' As Dr. Hubbard then lists the "symptoms of the absence of the loving sense of wanting well-being by each for every family member," it must be pointed out that **abortion** is not listed as one of the symptoms of this "unwanting family." Yet, what but abortion most clearly indicates the cold, unloving, impersonal atmosphere of selfishness, self-centeredness and self-love which clearly is mounting all around us? The time has come to state that it cannot logically be argued that systematic prostaglandin abortion promotes loving, "wanting" family life. It is absurd for the President of Upjohn to maintain that he is for "family" when he and his company produce and promote drugs used for the systematic snuffing out of human life. It is ridiculous for Upjohn to maintain that as a corporation they have taken no moral stand on the issue of abortion when in reality the stuff which produces abortions daily bears the Upjohn Company name and insignia. Moral stands and moral decisions are evidenced by participation. Unless Upjohn, all other producers of prostaglandin abortifacients, the entire medical profession, and all near-normal global citizens truly examine the morality and rationale for their abortive endeavors, the continual adoption of systematic prostaglandin abortion will continue the ending of global, loving family life and will bring the disintegration and collapse of all true family-centered science and medicine.

In 1972 the Upjohn Company sponsored a Brook Lodge Symposium of prostaglandin researchers in Augusta, Michigan. In the welcoming address Dr. William Hubbard, President, the Upjohn Company, stated: "Finally, there is the problem of abortion. It would be quaint if we had no concerns about discussing here the limitation of life when the profession of medicine and the pharmaceutical industry have historically devoted themselves to the preservation of life. We have to examine the rationale for this endeavor." In the race to perfect prostaglandin abortive drugs and global fertility control, this has never been done. The rationale of killing the unborn under the guise of "human rights" or under the argument that we must do so to ensure food, services and supplies for those living really is absurd in light of the mounting mound of more than 5,000,000 human corpses in the U.S. and the incredible worldwide projected minimum of 385,000,000 human beings aborted since 1971 which cry out for vindication and justice. What will you who have participated to take their lives now answer? What will we still surviving by the grace of God now do? ☹

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