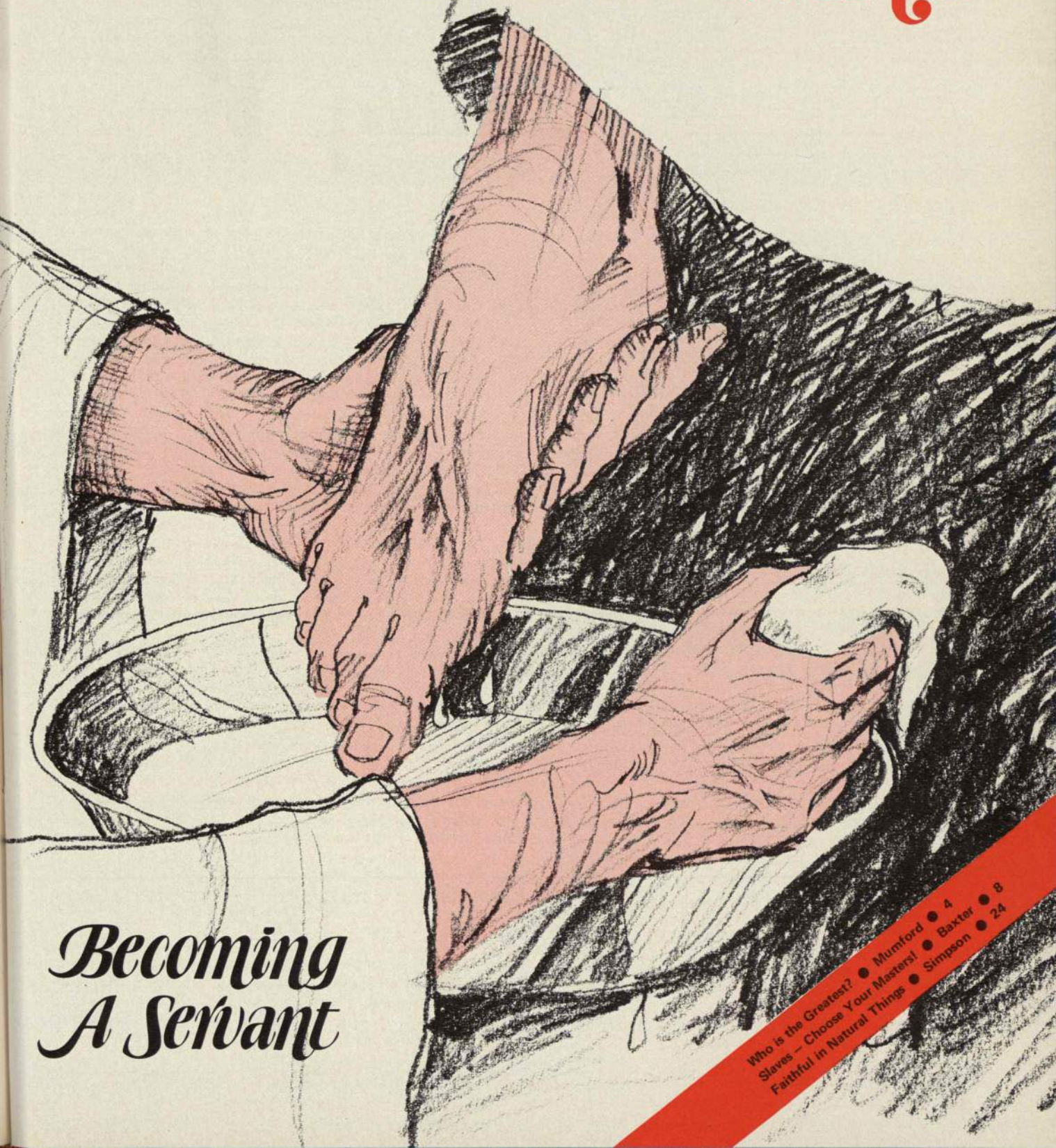




new wine

SEPTEMBER 1975

THE INTERNATIONAL MAGAZINE
DEDICATED TO CHRISTIAN GROWTH



Becoming A Servant

Who is the Greatest? • Mumford • 4
Slaves - Choose Your Masters! • Baxter • 8
Faithful in Natural Things • Simpson • 24

Praise the Lord for the June issue of *New Wine*. The entire issue dealt basically and scripturally with a topic which, as Brother Basham indicated is much overrated in our over-stimulated, sensually-oriented American culture; nevertheless, a topic which few contemporary Christian denominations or leaders care to address in terms which will give us practical instruction as to how the Living Word applies to our daily walk.

Rev. Jim Hilderbrand
Abbeville, Al.

I found the June issue of *New Wine* most offensive! It really rivaled some of the pornographic filth that comes in our mail box! Especially the article by Mary Stewart.

Mrs. James Dunbar
Pittsburgh, Pa.

Thank you for excellent articles in May and June on the Christian woman, marriage responsibilities for man and woman, and your excellent words on sex. For 25 years I needed some explicit help but was afraid to ask anyone and afraid many books were not Christ-honoring. Yours is excellent!

Mrs. H. H.
Texas

I commend you in printing this issue. Too long have we stuck our heads in the sand and flapped our heavenly wings.

Helen Newman
Sarasota, Fl.

The June issue was not worthy of reading — and far below the usual high caliber of *New Wine*. Hope that future issues will be less "Mod" and more "God" centered.

Edward Simonds
Ocala, Fl.

BIRTH CONTROL

I find the statement by Don Basham in the Questions & Answers column [June], "Yes, I believe it is naive to simply 'trust the Lord' concerning birth control. For a couple to say, 'We'll just trust the Lord — if He wants us to have a child we will, if not, nothing will happen' is to invite an unwanted pregnancy," to be an expression of doubt I seldom find in your magazine.

I would ask, Is it ever naive to trust the Lord? Jesus said, "According to your faith be it unto you" (Matt. 9:29). I believe making statements that put limitations on God's abilities, and that tend to tear down the faith of others should be avoided.

Mrs. Robert Showalter
Martinsville, Va.

Letters to Editor

SEXUAL FREEDOM

I just saw your latest issue of *New Wine*, and must let you know how deeply I appreciated the article by V. Mary Stewart. I identified with many of her sexual experiences. I, too ran the gamut before being delivered. My life was sex. I don't remember how many men I went to bed with. There was perversion, oral sex, and eventually other women. All this time I went to church and taught a Sunday School class. Part of the time I was having an affair with the current pastor and superintending the Sunday School.

One day I realized I was Satan's prisoner. I knew I had gone too far down to ever come back. I wanted to commit suicide, and the only thing that held me from it was that I feared my children would be lost eternally because of the exposure of my sin. They didn't know. My husband didn't know. After weeks of torment such as you cannot imagine I threw myself on God's mercy. I told God I was too vile, too wicked for forgiveness for myself, but I pleaded with Him for forgiveness for those who had trusted me.

He restored me. He came into my life and filled me with His presence. He cleaned my heart and my life. He took away the desire for sin. He filled that void in my life that I had tried to fill with sex. Normal, satisfying sex in my marriage has been restored and I praise the Lord from the depths of my heart for all He has done.

Thank you again for the true picture given in the article by V. Mary Stewart. God bless her for opening her life and exposing her heart. This will bless scores of people who have no one to talk with, and no one to receive direction from.

Name withheld

As I read the article entitled "Sexual Freedom" by V. Mary Stewart, I began to wonder concerning the explicit language used in the article, and how lightly it appeared that the author considered the sins of her life to be. But as I finished the article many things began to come to me.

I began to see the enormous grace, mercy, patience and gentleness the Lord has showered upon this one; how He judges by the light one has, no matter how dim it may start out to be; and also, how easy it would be to condemn her for the obvious sins in her life, while the more sophisticated sins in my own life are so much more dangerous.

Mrs. M. F. Kelecyc
Charleston Heights, S.C.

NEW VIEW OF "HUSBANDS"

In the article "Husbands, Love Your Wives" by Larry Christenson, the Holy Spirit comforted me with great peace and understanding. I have always heard messages on wives submitting to husbands and I think that true submission to others is glorious when done as unto the Lord, but I had lost respect for myself and for womanhood because it seemed that women were problems, nuisances, foolish, and anything but helps. I was convinced that life would be happier as a celibate.

However, in the last two years I have become aware that the Lord was in fact preparing me for marriage and what a work He has done! He has melted my walls of defense and exposed and cast out fear. The greatest step forward was in seeing in the above mentioned article that a mate's love must be so tender. I was delivered from the fear of being hurt again, and having given that to the Lord, I feel so encouraged to rejoice in the idea of marriage and look forward with eagerness to the Lord's timing of it.

Joan L. Mann
Aliquippa, Pa.

THANKSGIVING FOR VINO NUEVO

I cannot express the joy of my wife, myself, and other brethren here when today we received our first copy of *Vino Nuevo*, the translation of *New Wine* into Spanish. We've been in great thanksgiving all day, with the joy of knowing the great teaching aid that has so ministered to us in English over the past few years is at last being made available to those who have come to be our beloved country — the people of God in Latin America!

We are all very impressed with the quality of the publication in Spanish, of the translation, the choosing of articles, and of the printing.

Gary Wilhelm
Chihuahua, Chih., Mexico

Editorial

We seem to be living in an age in which no institution or individual can escape criticism for what they have or have not done. The President is criticized for vetoing legislation. Congress is criticized for not doing anything. The Supreme Court is criticized for being too liberal, and our authoritative institutions in general seem to be the brunt of an angry, frustrated populace. We are tempted to become indignant when we see the blatant rebellion in our society and glibly declare that all criticism is evil.

There is, however, a kind of criticism that is healthy, and often, it represents God's voice speaking to our lives, earnestly trying to adjust us through the voices of our own critics. The defensiveness many of us display when we are challenged is only an indication of our insecurity in what we believe, and such defensiveness is a sure sign that we need to be challenged. Jesus was the only man who had no need of the criticism that surrounded His ministry, because He was able to say, "I know whereof I speak." Not many of us are there yet.

A husband who is able to openly and humbly receive his wife's criticism will be enabled to come to manhood — the man who rejects it will find himself never able to come to maturity. There would never be progress, if there was no criticism.

Criticism is healthy. It fulfills an important function. Just when we think we see the whole picture, our lives are challenged by new perspective, and we discover that we need further modifications.

Some of our readers have questioned printing critical letters in the "Letters to the Editor" column. We have printed these letters, even though they may disagree with what we are saying, in the belief that we need to remain open and free in receiving adjustment and criticism. We have appreciated the comments and suggestions of our readers that have come to us in this regard.

Beyond the adjustment that comes in beliefs and methods as a result of criticism, the willingness to hear our critics produces in us a healthy attitude of teachableness and humility that will in turn keep us receptive to the leading of the Spirit in our lives. Without this attitude of openness, we would eventually find ourselves hardened and left behind in the move of God.



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New Wine is published monthly, except combined July/August issue, by Christian Growth Ministries, 264 S.W. 31st St., Ft. Lauderdale, Florida 33315. Second class postage paid at Ft. Lauderdale, Florida, and at additional mailing offices.

SUBSCRIPTION RATES: *New Wine* is a non-subscription magazine supported by the contributions of its readers. Single copies and back issues (except December issues): 50 cents each. Bulk prices for regular issues (Minimum order of 6) 6–24, 40 cents each; 25–49, 35 cents each; 50–99, 30 cents each; 100 or more, 25 cents each. Foreign contributions, except Canada, should be made by International Money Order.

Material submitted for publication should be accompanied by a stamped addressed envelope if return of manuscript is desired. All material becomes the property of *New Wine* when published.

The views expressed in *New Wine* are those of the writers and not necessarily those of the Editors or Directors.

SEPTEMBER SHEPHERDS CONFERENCE

See page 7 concerning a special prayer request for the National Men's Shepherds Conference. (All reservations for this conference must be sent in as soon as possible.)

Who is the Greatest?



by
Bob
Mumford

A question that challenges our standard of success.

Are you the new janitor here?" asked the young secretary of a man whom she had never before seen emptying wastebaskets in her office.

"Not really," he replied, "I'm only here temporarily." Actually, he was the *owner* of that million dollar office building where the scene took place. The regular janitor had reported in ill, and the owner decided he would take over some of the responsibilities of the day. He liked to serve. In fact, he rather found enjoyment in his role of mistaken identity.

This extremely wealthy man was, in himself, *secure*. He knew he was the owner of the building and, therefore, could afford the mistaken identification of the secretary. Also, he did not feel it necessary to give her a standing lecture on his ownership, financial career, social status and/or educational qualifications.

Security is an inherent principle in the art of serving. Scripture presents many accounts of Jesus in the role of a servant. One, in which we find several

powerful lessons in serving, is the story of Jesus washing the feet of His disciples. John 13:1-17 gives us this picture (NAS).

(1) Now before the feast of the Passover, Jesus knowing that His hour had come that He should depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.

(2) And during supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him.

(3) Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God, and was going back to God,

(4) rose from supper, and laid aside His garments; and taking a towel, girded Himself about.

(5) Then He poured water into the basin, and began to wash the disciples' feet, and to wipe them with the towel with which He was girded.

(6) And so He came to Simon Peter. He said to Him, "Lord, do You wash my feet?"

(7) Jesus answered and said to him, "What I do you do not realize now; but you shall understand hereafter."

(8) Peter said to Him, "Never shall You wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me."

(9) Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head."

(10) Jesus said to him, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you."

(11) For He knew the one who was betraying Him; for this reason He said, "Not all of you are clean."

(12) And so when He had washed their feet, and taken His garments, and reclined at table again, He said to them, "Do you know what I have done to you?"

(13) "You call me Teacher, and Lord; and you are right; for so I am."

(14) "If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet."

(15) "For I gave you an example that you also should do as I did to you."

(16) "Truly, truly, I say to you, a slave is not greater than his

master; neither one who is sent greater than the one who sent him.

(17) "If you know these things, you are blessed if you do them."

SERVING OR SERVICE?

The theological term used for the act of foot washing is *pedilavium*. In reality, that term is probably about as much a part of our everyday interchange as is the true meaning and intent of the act of serving. Serving is not a widely accepted role in our day and society.

In a recent article from *U. S. News and World Report*, the writer commented on the large percentage of Americans engaged in employment that did not create anything, but which was totally service oriented. Repairmen, doormen, taxi drivers, hairdressers and the like. It seems to me there was something like 70% involved in these types of work in our country. But, let me ask you — is there a difference between service and serving?

Very clearly, the spirit of serving as presented by Jesus is *the greater serving the lesser without personal gain*. Comparing service and serving (as defined in the Christian context), we are forced to admit that the art of serving is nearly lost to our generation. One reason is probably due to the fact that serving is directly related to discipline. In the present environment of individualism and spiritual anarchy, who wants to learn how to serve? Serving is a learned art and involves considerably more than attending a trade school or earning a degree from a university.

Two other factors are evident in this comparison. (1) The quality of love Jesus had for His disciples is glaringly absent in our everyday relationships. Verse one of our scripture tells us of this love. (2) There is rampant personal insecurity all around us. *These contribute to a generation which wants to be served.*

JESUS, AS SERVANT

We rejoice Jesus and the disciples at

the pre-Passover feast and watch the Teacher as He steps into the role of a servant. Quite often actions speak more effectively than words.

Learning to serve, in my understanding, is based on security — that is, knowing who we are and where we are going. The word "knowing" is prominent in verses one and three. "Jesus . . . *knowing* that His hour had come . . . *knowing* and loving His own disciples . . . *knowing* the Father had given all things into His hands . . . and *knowing* that He had come forth from God and was going back to God." This is personal and positional security.

Jesus felt no need to impress, or to create and maintain status symbols. He was unafraid to take off the robe of His dignity, gird Himself with the towel of service, and serve — because He knew who He was. This personal security freed Him to serve His disciples. It is a picture (verse 16) of *the slave being served by the master — of the less being served by the greater*. Jesus stressed its importance by prefacing the remark, "Truly, truly, I say unto you . . ." This principle is one of the great paradoxes of Christianity. Failure to understand the lesson causes us to miss its implications in relation to spiritual maturity.

One of the Greek words translated *serve* means "one who waits on another; one who runs an errand." Surely we cannot miss that implication.

There is no need to look for deep and hidden spiritual meanings in the towel and basin which Jesus used to present this lesson. It was not meant to be complicated, but rather to be simply and clearly understood — serving!

LEARNING FROM JESUS' EXAMPLE

Behind the scenes of this supper gathering we find several situations being brought out into the light through Jesus' example of serving.

The custom of the day was that the host of a supper party usually

provided one of his menial household slaves to wash the road dust from the feet of the guest prior to the meal. Travel conditions made this not only a courtesy, but almost a necessity. Not one of the twelve disciples would have considered performing that task. It was beneath them!

Also, Luke tells us in his record of this same supper occasion, that the twelve men had been busy discussing among themselves which one of them should be the greatest in the new Kingdom, and who, indeed, would be the closest to their Master (Luke 22:24).

Little wonder that Jesus used these personal failures of the disciples as stepping stones for a much needed lesson on serving. Never a tyrant or a dictator, the Master Teacher resorted to example. The result was a lesson burned into the consciousness of these men — one never to be forgotten. Jesus knew the strain and difficulty which lay ahead for His followers. He could not let this opportunity pass. What kind of love is it that does not teach others how to serve? It was His love for them which actually brought about strength and discipline through the act of serving.

To be certain that we do not miss the enormity of this lesson, place yourself in this setting. Here are several of us gathered for supper, all with dirtied feet, quite unconcerned for the well-being of each other . . . talking loudly and officiously, striving for position and status. Suddenly, our Master — Lord of the universe — arises from the table without a word, leaves us momentarily and then reappears with a towel and basin. He begins washing our feet. Can you imagine our chagrin and embarrassment? It would be an event we would not easily forget.

Would our reactions have been similar to Peter's? To Him, Jesus' serving was unacceptable. "Never shall you wash my feet!" The implications of that act proved too much for him. However, time and experience proved that Peter needed to learn to be served, as well as to learn how to serve. This is one of the ways designed by our Lord to turn His teachings into

flesh in Christian experience.

Having someone serve us is humiliating. Especially is this so if we are the one who should be doing the serving. Once in a meeting of some three thousand people, I was required (by love and circumstance) to have my feet washed by a brother in the Lord who was intellectually and spiritually my superior. It was then that I discovered how humiliation is worked in us by being served. How much easier it would have been for me to have done the serving, instead of being the one accepting it.

When we are served in the manner which Jesus exemplified, we learn lessons which enable us to properly serve others. First, it breaks any desire which we might be harboring within us to seek position. Secondly, being served, if received in the right spirit, leads us to the same personal security which Jesus possessed. These two, position seeking and the absence of personal security, are stumblingblocks which would keep us from serving others.

We cannot serve acceptably unless we have overcome these two barriers. We must come to a sense of personal security in ourselves, as well as our position in the Lord Jesus Christ, if we are ever to understand and emulate His example. Any need for personal recognition and position seeking cannot co-exist with the true spirit of Christian serving.

Jesus' example at that supper meeting leaves an imprint which is both indelible and inescapable. If His standard is followed, the yoke of bondage revealed in the fear of men and public opinion is broken. If Jesus could afford to serve the lesser, we can afford it, too. And He did it — dirty feet, towel, basin and all! He is still the Master. His act of serving did not affect His position or status. Rather, it endowed His leadership with a quality which we, as Christians and leaders, desperately need.

Go ahead — take off the professional status — the “reverend” . . . the plaques of attainment on the walls . . . the white coat of *your* profession, whatever that may be.

Take off the robe of religious superiority and created impressions. Tie on the towel of service to your family, your employees, those who work alongside you. Whether it is in the ecclesiastical or the secular, go ahead and serve them.

MAKING CERTAIN WE UNDERSTAND

After the dramatic object lesson on serving, the Teacher begins questioning His hearers. How important it was to the Master that the main points be driven home. “*Do you know what I have done to you?*” They didn’t, really. I am sure they were sitting there stunned at their Lord performing the job of the least of the slaves — especially since it so graphically brought out their own failures. Jesus’ question is rhetorical in that He does not wait for an answer. Instead, He uses His question to set the stage for a further lesson.

The Teacher is now seeking to cure what one commentator has referred to as “conduct lag.” This means simply that there is a time span between the lesson presented and our ability to put the lesson into action. Notice how carefully He chooses His words.

Verse 13: “You call me Teacher, and Lord, and you are right; for so I am.” *Teacher* stresses the one whose lessons we are required to learn. *Lord* underscores the obedience necessary to the application of the lesson.

Verse 14: “If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another’s feet.” Here Jesus reverses the roles. (*Lord* — action. *Teacher* — lesson.) The implication here is that one who refuses to serve another in love, does not “have a part” with Him . . . If we do not put the act into practice, we haven’t learned the lesson.

Verse 15: “For I give you an example [lesson] that you should do [action] as I did to you.” This statement is specific in its intent. We have rationalized, spiritualized and excused its intent. Jesus knew that His serving was to be a rare and difficult example for us to imitate.

Returning to “conduct lag,” the time span which is evidenced between learning lessons and putting them into practice proves a trusty barometer.

A *short conduct lag* is evidence of true spirituality and obedience to commands from our Teacher and Lord.

Longer periods of conduct lag cause stunted spiritual growth and unnecessary disciplines in the Holy Spirit. See for reference Hebrews 12:5–11.

Prolonged conduct lag — that is excessive periods of time between the lesson given (teacher) and our corresponding action (Lord), lead to a form of self-deception which is most difficult to correct. It takes the form of intellectual Christianity — which says, in essence, “Because I know biblical truth about serving and can quote John 13 from memory, therefore, I am in possession of the truth of service.” *This is not so.* Jesus knew the import of the principle involved and that was why He sought immediate response to the lesson taught. Prolonged conduct lag between “Teacher and Lord” results in a Pharisaism which, in many cases, proves irreparable.

MAKING CERTAIN THAT WE “DO”

Serving does not come naturally. It is a learned accomplishment. Nothing automatic about it. Neither is it less painful or humiliating because we do it in Jesus’ name. The challenge is to come to obedience and personal security, shortening our conduct lag by learning to serve. It requires that we be alert for opportunities to serve while others are discussing theological details. If you prove sufficiently alert to “wait” on them, or “run the errand” that needs immediate attention, then the Kingdom of God is indeed drawing near.

There are inherent snares in serving which must be recognized and avoided at all cost. That is, serving others which has as a basis deception, manipulation, or even *self-serving*. If this sounds contradictory to you, read again Jesus’ words and ask the Teacher to reveal these possibilities to you. *

Also, Paul speaks of serving which

falls under the category of "eye-service." That is service to be seen . . . to impress others with how much *you* are like Jesus. Paul also speaks of serving which is motivated by a desire to be a "man-pleaser." It pays to be certain of our motives.

The cure which Paul advocates to overcome these snares is, "doing the will of God from the heart" (Eph. 6:6); and "not with external service, as those who merely please men, but with sincerity of heart, fearing the Lord" (Col. 3:22).

The true spirit of serving is indeed a rare virtue. One reason for this, of course, is that its source is so totally voluntary. Serving is born in the will of the person who seeks to serve simply because of his insatiable desire to embrace the terms and teachings of Jesus. What the Teacher said of Himself as He went out to serve mankind through the sacrifice of His life is

applicable to us, as well. "No man taketh it from me, but I lay it down of myself" (John 10:18).

One evening recently my older son (aged 12) came to me and said, "Daddy, I must get this electrical experiment ready for science class tomorrow. Could you please come and help me?" In his hand was a board, a six inch nail and a list of instructions. In my mind was the time I had scheduled for study and preparation for tomorrow's important meeting. (Aren't they all important?) As I started to explain this to him, the Lord spoke to me. "Take off your positional robe, gird yourself, and serve that boy." Together we came out of my study and got busy with hammer and saw. When we had it all put together, He exclaimed, "Oh, Daddy, thank you very much. I know I'll get an 'A' on this one." This caused me to wonder what my Teacher would

give me — maybe a "C" minus?

So I am learning to serve. I am learning also that I cannot serve everyone everywhere. This is why it is so important to experience God's "joining" in committed relationship. Then we will have those in particular whom He would have us serve. We need not feel any less spiritual girded with a towel than we do in the pulpit, on the speaker's platform, or passing out tracts. Actually, we will probably learn more about the Kingdom of God and His concepts of serving through washing pots and pans or painting a garage than we can by approaching people's problems like clinical specimens, all the while quoting favorite Bible texts. It is time for us to take off the professional — the outwardly religious and the status symbols intended to impress — and put on the towel, take the basin, and learn to serve. ♥

SPECIAL REQUEST FOR PRAYER SEPTEMBER 23-26

A number of the speakers and coordinators for the National Men's Shepherds Conference have requested that diligent, concentrated prayer be offered by all the Body of Christ for this important conference. Please make a point to pray regularly and specifically for God's purpose to be accomplished among all those gathering in Kansas City from September 23 — 26.

The conference speakers and their topics are as follows: *Bob Mumford* — "God's Purpose with His People Today"; *Charles Simpson* — "The Need for Shepherds"; *Steve Clark* — "How to Exercise Authority"; *Kevin Ranaghan* — "Covenant Love"; *John Poole* — "How Shepherds Relate in a Local Body"; *Don Basham* — "How Ministries Relate Beyond the Local Body"; *Derek Prince* — "Vision of the Completed Body"; *Ralph Martin* — "The Church: A Counter Culture"; *Larry Christenson* — "That the World May Know"; *Ern Baxter* — "Thy Kingdom Come."

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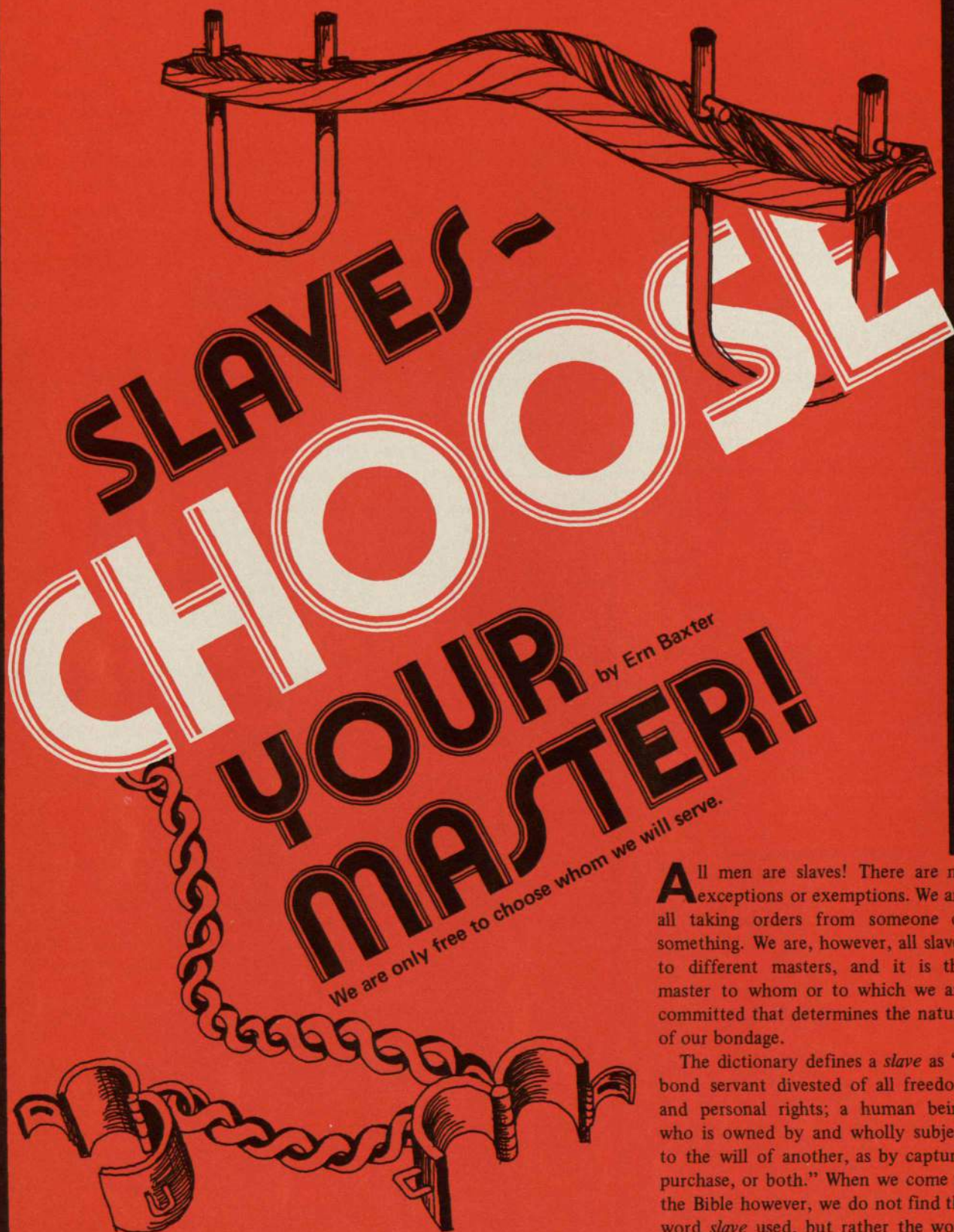
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All reservations must be in as soon as possible.

First in a series of two articles on "Serving."



All men are slaves! There are no exceptions or exemptions. We are all taking orders from someone or something. We are, however, all slaves to different masters, and it is the master to whom or to which we are committed that determines the nature of our bondage.

The dictionary defines a *slave* as "a bond servant divested of all freedom and personal rights; a human being who is owned by and wholly subject to the will of another, as by capture, purchase, or both." When we come to the Bible however, we do not find the word *slave* used, but rather the word *servant*. In our modern thinking there is a considerable difference between

the two. Again looking at the dictionary, we find it defining servant as "a person employed to perform services, especially household duties, for another or others." It gives as a secondary meaning *a slave*. In most of our minds we do not associate the word *servant* with *slave*. Therefore, when reading the authorized version of the Bible, and reading the word *servant*, we are going to think of it in terms of its modern usage. Some of the newer translations, such as the *New American Standard Bible*, have restored the original meaning of the Hebrew and Greek words, by translating them *slave*.

When God spoke to Israel through Moses concerning their deliverance out of Egypt, He said, "I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery" (Exodus 20:2, NAS). It is interesting that in the next chapter, among the very first things that He deals with in establishing legislation for the redeemed nation, is the matter of slaves. Everything in the divine ordinance concerning slavery is designed to guard against cruelty and abuse by those who are in the position of master. However, there is no question that one who is a slave, for whatever reason, is completely subject to his master's word. It is because of this complete authority, that God has to warn against its misuse on the part of the master, who could be cruel and unfair to his slave. It is not our purpose here to discuss the nature and propriety of slavery as such, but rather to see it as a fact, and be aware of the true nature of slavery as practiced historically among all nations, including Israel with its divinely given laws dealing with the matter.

Many stories have come to us out of the past, telling of extreme cruelty by masters to their slaves, and other stories that tell us of a real affection developing between the slave and his master. The fact which we want to underline and which remains unchanged in either case, is that a slave was one who belonged completely to his master, and was bound at all times to do his master's bidding.

THE SLAVE ANALOGY

It is only as we understand the true meaning of slavery, that we can understand what the Word of God would teach us when the word *slave* is used. The Bible uses the slave analogy to describe the human condition. It teaches very simply, that men are either slaves to righteousness or slaves to unrighteousness. Jesus said that "Everyone who commits sin is the slave of sin" (John 8:34, NAS).

In an extended section where Paul uses the slave analogy, he starts out by telling us of the entrance of sin into the world through Adam. So all men are born slaves to sin. Thank God this is not the whole story, but that part of the story which we will pursue at this point. He speaks of men as those who present their "members as slaves to impurity and to lawlessness, resulting in further lawlessness" (Romans 6:19, NAS). Speaking of the pre-conversion life of Christians, which is the nature of the life style of all those who are yet slaves to sin, he says, "For we also once were foolish ourselves, disobedient, deceived, *enslaved* to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another" (Titus 3:3, NAS).

In speaking of the entrance of sin into the world, Paul tells us that it was "through the one man's disobedience the many were made sinners" (Romans 5:19, NAS). This of course takes us back to the book of Genesis and the account of the first man's disobedience to God as he capitulated to the subtle and seductive allurements of the serpent. This establishes as the basis of sin, man's disobedience. The children of Adam are spoken of as "the sons of disobedience" (Ephesians 2:2, NAS).

Since Satan played a part in the first act of disobedience, it follows that he would try to maintain an involvement in the on-going disobedience of the

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human family. That this is so, is the record of Scripture. Therefore, Paul, speaking of the Galatian Christians in the days prior to their coming to Christ said, "However at that time, when you did not know God, you were *slaves* to those which by nature are no gods" (Galatians 4:8, NAS). Speaking to the Ephesians of their condition before coming to Christ, Paul writes, "And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of *the spirit that is now working* in the sons of disobedience" (Ephesians 2:1,2, NAS). Here it is clearly taught that men are not only slaves to sin in all its aspects, resulting from disobedience to the law of God, but because of separation from God, they are vulnerable to, and indeed, slaves of satanic powers. The New Testament has much to say about the power of Satan, and as we read of the ministry of our Lord, we find Him daily confronting these diabolical powers and dealing with them. While Paul says that these satanic powers are "by nature no gods," he is simply stating that they do not have the authority and nature of the one true God. He is not denying that they can exercise a dire and destructive influence on men who choose to be enslaved by sin, and thereby subject to demonic influence. It is significant that in the great event of conversion, the apostle refers to it as a turning "from the dominion of Satan to God" (Acts 26:18, NAS).

This is not a pleasant picture. History corroborates the Bible record, and only the blind would deny that man has been enslaved by destructive forces. The Bible makes it clear that man is a slave to sin, to Satan, and indeed to the tendency in his own nature to self-gratifying behavior. This has birthed a horrible harvest of heartache, treachery, murder, and all the associated miseries that belong to lives lived apart from a right relationship with God and one another. What a tragedy if this were the whole story. To many it seems to be, as we see the literature market glutted with books

and articles, spelling out in sordid detail the tragic story of lives lived in slavery to sin, and in mental and moral squalor, as they move toward the inevitable final chapter of their self-chosen tragedy.

REDEMPTION FROM SLAVERY

It is against the background of the analogy of slavery, that the whole act of God's redeeming mercy and love is given one of its several definitions. "Redemption" is a word that has to do with slavery, among other things. We have already made reference to the fact that Israel had been a nation of slaves. God had spoken to them through Moses saying, "I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their *bondage*. I will also redeem you . . ." (Exodus 6:6, NAS). After having brought them out of Egypt, He declares again to them, "I am the Lord your God, who brought you out of the land of Egypt, out of the house of *slavery*" (Exodus 20:2, NAS). While the deliverance of Israel out of "the house of slavery," involved a manifestation of God's power in working the miraculous through Moses and Aaron, and then in the passing through the Red Sea, with all the subsequent miraculous provision; it is important to remember, that the first act in bringing the people out of Egypt involved the shedding of the blood of the Passover lamb. Redemption always has within it the aspect of purchase and payment. The Psalmist bears witness to this when he prays "Remember *Thy* congregation, which Thou hast *purchased* of old, which Thou hast *redeemed* to be the tribe of Thine inheritance" (Psalm 74:2, NAS). In other places where the word redemption is used, it can refer to redeeming things by the payment of money or material. However, when the matter of sin against God is in question, the price of purchasing the "sinner/slave" is always blood. The redemption of Israel from Egypt, which serves as a type of the higher redemption of God's people from the guilt of sin, required the shedding of

blood. Therefore, Israel came out of Egypt because blood had been shed, giving God a legal basis upon which to bring His people into a whole new relationship to Himself.

When God spoke to Israel about the matter of slaves, they had no problem, in the light of their national deliverance from Egypt, in understanding that a slave could be redeemed by the payment of a price. Since the question of sin is not involved here, the slave could be purchased with money. There are several scriptures touching on this, but one will suffice. In Leviticus we are told concerning the slave, that "one of his brothers may redeem him, or his uncle, or his uncle's son may redeem him, or one of his blood relatives from his family may redeem him; or if he prospers, he may redeem himself" (Leviticus 25:48, 49, NAS). It is interesting to note that the slave was to be redeemed by one who was his relative. This has significance as we consider redemption as it has to do with our Lord Jesus Christ and mankind. Our Lord became as one of us in the Incarnation, that being one of our human kinsmen, He would qualify to redeem us. One other thing to be noted here is that, if the slave prospers, "he may redeem himself." It was possible that a slave by frugal living could save enough from his meager earnings and gifts of money to buy his own freedom. The contrast is obvious to the Bible student. We as sinners could never amass enough of the kind of currency which could buy our redemption, and are totally dependent upon the purchasing power of our kinsmen-Redeemer, who has paid the price of our ransom from slavery, such price being His "precious blood."

One of the meanings of the word *redemption*, is to "buy in the market." The slaves in ancient times were bought in the open market, and one would buy a slave from another. Such purchase did not always augur well for the slave who was being bought. He may have been sold by a relatively good master, to a wicked and cruel master. The nature and condition of his slavery would depend largely on the kind of master who purchased

him. When this idea of redemption is brought into the New Testament, it is used to inform us of what transpires when we are brought out of slavery to become subject to a new Master. We have cause for rejoicing, that the one who purchased us is none other than the God who is love, who bought us that He might deliver us from all of the evil of our old bondage, and release us into all the blessedness of submission to a Master who desires and wills for us His best and our highest good. It is quite likely that Paul has the redemption of the slave in mind, when he writes, "For you have been bought with a price: therefore glorify God in your body" (1 Corinthians 6:20, NAS). This redemption from slavery is the theme of the song of grateful adoration ascribed to the Lamb in the book of Revelation, when the symbolic representatives sing, "Worthy art Thou to take the book, and to break its seals; for Thou wast slain, and didst *purchase for God with Thy blood* men from every tribe and tongue and people and nation" (Revelation 5:9, NAS).

A NEW KIND OF SLAVERY

We now come to consider more specifically what we have been referring to. It is the blessed paradox that we have exchanged one bondage for another. We have come out of the old slavery into the new slavery. This happy paradox is perhaps best seen in Paul's dealing with the Christian's new life in Christ in relation to his human vocations and relationships. Speaking of one who was a slave under a Roman or a Greek master, Paul says, "For he who was called in the Lord while a *slave*, is the Lord's freed man; likewise he who was called while free is Christ's *slave*. You were *bought with a price*; do not become slaves of men" (1 Corinthians 7:22, 23, NAS).

Both masters and slaves were coming to Christ. Paul is stating here, as he states in other epistles, that "in Christ there is neither slave or free man" (Galatians 3:28, NAS). The slave and his "free man [master]," are equal before God redemptively, but con-

tinue to be functionally different. In the human situation the slave continues to be a slave, and the "free man [master]" continues to be the master. However, when they both come to Christ, while the slave continues to be a human slave he enters into the freedom of his new relationship with Christ, and while the master continues to be a master he becomes a slave to the new bondage of love, in the Kingdom of God. Both slave and master are "bought with a price," and are, "in Christ," equal before God. This new relationship with God through Christ, however, will alter the human-social relationship between the slave and the master, as is so beautifully portrayed in Paul's letter to Philemon. Does this not strongly indicate, that only the love and grace of God can adjust and correct human prejudices and inequities?

Because the whole concept of slavery was so vividly a part of the life pattern of society in Bible days, and indeed continues to be on a more sophisticated scale in our own day, God uses slavery as a metaphor or analogy of our relationship to Him. We have moved from one type of slavery to another. This analogy is followed in Romans 5 and 6. All men who are born into the Adamic society or "body" are "sons of disobedience" (Romans 5:19; Ephesians 2:2, NAS). As such they are slaves to the "disobedience order" which is characterized by "sin," and are referred to as "slaves to sin" (Romans 6:6, NAS). Paul picks up the slave analogy with which to describe all men who are born of Adam's seed. In this same section he introduces the other Adam, Jesus Christ, who is marked by "obedience" as against "disobedience," which was the character of the "first Adam." Men are in Adam or in Christ. Paul says, "As in Adam all die, so also in Christ all shall be made alive" (1 Corinthians 15:22, NAS). Here we have a body of people who are referred to as "in Adam all," and another body of people referred to as "in Christ all."

In Romans; chapter 6, the apostle speaks of men moving out of the

Adamic society into the Christ society. In the New Testament this transfer or "translation" is declared in baptism. So Paul speaks of the change from the one order to the other, saying, "Do you not know that all of us who have been baptized into Jesus Christ have been baptized into His death?" (Romans 6:3, NAS). By this act we make declaration that we have been cut off from the Adamic order. Paul continues, "Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life" (Romans 6:4, NAS). Here we have an immersion into death, speaking of the cutting off from the old Adamic order, and in verse 4 we have an emersion, where we come out of the waters of baptism, which is a declaration of our being brought into the new life of the new order in Christ.

The apostle then states that we must "know" something, and that is, "that our old man was crucified with Christ, that the sinful body [of the old man] might be destroyed, that we might no longer be the *slaves* of sin" (Romans 6:6, Conybeare). The old Adamic order spoken of as "the old man," consisting of all of those who are of the "body" of Adam, has been legally put to death in the cross of our Lord, and we, through faith in Christ as declared in baptism, have come out of that old order, and it has no longer any legal grip upon us. We have come into a new order where we are under the reign of a new Master, Jesus Christ. The "body" of Adam; the corporate Adamic society; the old order marked by disobedience has no longer any legal right to force us into its thought and behavior patterns. It has been legally dealt with by Christ in His cross, so that we "should no longer be slaves to sin." We are no longer under any legal bondage or indebtedness to the old Adamic order with its way of life. Christ dealt with it in His cross, and through our faith and obedience, we are set free from its authority, and need no longer be enslaved to its patterns of behavior.

As a result of this teaching, some

were misunderstanding Paul, and saying "If this is so, and I am no longer under the slavery of the old Adamic order, then I am free to do my own thing." Paul's reply to this is, "No, you do not understand what I am saying. Freedom from the old Adamic order does not constitute freedom to do our own thing. Rather it constitutes freedom to function in relation to God, and to bring all of our redeemed faculties under His sway, that they may be restored to the function of the divine intention."

To make this clear to the Roman Christians, and all Christians of all time, Paul continues to use the slave analogy, giving his reason for doing so by saying, "I am speaking in human terms because of the weakness of your flesh" (Romans 6:19, NAS). He realizes that since they understand the slave analogy so well, he will continue to use it to teach them what is meant by coming out of the Adamic order, and into the Christ order. He says, "Sin shall not be master over you" (Romans 6:14, NAS). "Do you not know that when you present yourselves to someone as *slaves* for obedience, you are *slaves* of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? But thanks be to God that though you were *slaves* of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, you became *slaves* of righteousness" (Romans 6:16-18 NAS). He presses the analogy yet more vigorously, saying, "For just as you presented your members as *slaves* to impurity and lawlessness, resulting in further lawlessness, so now present your members as *slaves* to righteousness, resulting in sanctification. For when you were *slaves* of sin, you were free in regard to righteousness. Therefore what benefit were you then deriving from the things for which you are now ashamed? For the outcome of those things is death. But now having been freed from sin and *enslaved* to God, you derive your benefit, resulting in sanctification, and the outcome eternal life" (Romans 6:19-22, NAS).

THE MASTER/SLAVE RELATIONSHIP

It is the nature of the master that influences the response of the slave. This may be a generalization, but we believe it to be fairly applicable. Under the old order the master was sin, backed up by satanic deception, delusion, and destructiveness. This would produce in the slaves what was to be found in the masters. Therefore, the slaves, like their masters, were sinful and deceptive and destructive. However, in coming into the Christ order, the new Master is one characterized by righteousness, love, and truth, and His slaves are being molded in the likeness of their Master.

This is beautifully portrayed for us in the Old Testament law concerning slaves. Undoubtedly there were, even in the covenant Hebrew nation, masters who could be demanding, unkind, and often cruel; even though the law forbade this, and masters were subject to punishment if they inflicted undue cruelty on their slaves. However, over against the kind of master who would make the life of his slave miserable, were other masters who were men of righteousness and compassion. Such masters undoubtedly were humbly aware that the roles might well have been reversed, and so treated their slaves with genuine affection.

In Exodus 21:1-6, we have the moving account of a slave who came to the end of six years of service, when according to the law he had a right to go free. However, during the six years of his servitude to his master, there developed a love relationship between slave and master. At the end of the six years the law made provision for the slave to enter into a life long submission to his master. The ordinance declared that "if you buy a Hebrew slave, he shall serve for six years; but on the seventh he shall go out as a free man without payment. But if the slave plainly says, 'I love my master, my wife and my children; I will not go out as a free man,' then his master shall bring him to God, then he shall bring him to the door or the doorpost. And his master shall pierce his ear with an

awl; and he shall serve him permanently." (Exodus 21:2, 5, 6, NAS).

When a slave who loved his master, "plainly" declared it at the time when he was free according to law to go from his master's house, he submitted to a very meaningful ceremony. The master, having received the declaration of love, and being in agreement with it, would then take him before the judges of the community, who were God's representatives in jurisdictional matters, and there the servant would submit to the piercing of his ear, as it was pressed against the doorpost of the house. This suggested several things. First of all, that what was being done, was being done sincerely as before God. There was no superficiality or hypocrisy about this act.

Furthermore, he was associating himself with the house of his master, if that is the doorpost which is referred to. Some say that it was the doorpost of the sanctuary, which would make it all the more meaningful, for the servant would be saying, "I am relating permanently in love to my master, in terms of God's covenant house." In any case, he was associating with the master and his household. Also, the piercing of the ear spoke of the complete dedication of his hearing and obedience to his master for the rest of his life.

Many years ago I suffered a painful inner ear infection. During a period of enforced retirement from activity, I had time to meditate and think. Naturally, one of the things I thought a great deal about was my ear. I then considered how important my ear was, and began to question myself as to how faithfully I had "taken care how I heard." As a result of these times of meditation during my illness, I wrote a little verse. It may not be the highest form of poetry, but at least it expresses what seemed to be the Spirit's impression upon me at that time.

My ears shall hear no other voice
Than His, for I'm His slave.
To own His command, my gladsome
choice,
Who died my life to save.
All other voices are but din

That clamor for the soul;
And none need hope my love to win,
For He has full control.

We cannot consider this meaningful ceremony of love commitment on the part of a Hebrew slave to his master, without thinking of a number of scriptures which point out the supreme importance of having an ear that is singly and totally devoted to the voice of our Master. We think of such expressions as "He that hath an ear to hear, let him hear." This phrase alone gives meaning to all other references to the pierced and anointed ear of the Christian love slave. It obviously is not speaking only of our physical ears, but of the deep inner moral hearing and response, that is the duty and privilege of the one who has entered into a love relationship of life-long obedience to Jesus Christ, the best of masters.

When we speak of Jesus Christ the best of masters, we are again reminded of another blessed paradox. He who is the best of masters, was in the days of His flesh the slave supreme. Did He have the Hebrew love slave with the pierced ear in mind when, in the prophetic word, He said upon coming into the world, "Sacrifice and meal offering Thou has not desired; my ears Thou hast opened [dug, or possibly pierced — margin]" (Psalm 40:6, NAS). His whole relationship as the perfect slave of His heavenly Father is contained in the statement, "The things which I heard from Him, these I speak to the world . . . I always do the things that are pleasing to Him" (John 8:26, 29, NAS).

Not only did He have an ear attuned to His Father's voice as the ideal slave, but He also ideally fulfilled the role of a slave in His conduct. His absolute obedience to the Father's will was a constant example of the slavery of the love relationship between the Son and the Father. He by example showed His disciples what it meant to be a true servant. ♡

In the second article of this series, we will look more specifically at Jesus' teaching on being a servant, and examine the distinctive characteristics of a love slave.

Pray For The Lordship Of Christ

by Larry Christenson

Renewal comes when we yield to Christ's Lordship.

If you know that what you are praying for is according to God's will, then you can pray in absolute confidence that your prayer will be answered."

Driving home on the freeway after the meeting, this one sentence clung in my mind. It was not a new teaching. I knew the scripture, 1 John 5:14-15, "This is the confidence which we have in him, that if we ask anything according to his will he hears us. And if we know that he hears us in whatever we ask, we know that we have obtained the requests made of him." I had said or taught much the same thing myself on occasion. Yet, in this particular meeting, this word had come to me with a special note of certainty.

My thoughts wandered a bit, surveying some of the things that were happening in the congregation. And then, suddenly, I prayed this prayer out loud: "Lord, what can I pray for in the congregation, with absolute confidence that it is your will, so that I know the prayer will be answered?"

God often speaks to me through Scripture, through the unfolding of circumstances, through an inner sense of meaning or significance in a particular situation, or through the counsel of other people. Only rarely does He speak to me in a word-for-word command or declaration. This time He did. The word came spontaneously, and with crisp authority: "PRAY FOR THE LORDSHIP OF CHRIST."

Again, it was no new word. It was so fundamental, so basic, that one might well ask, "For that, you need a revelation?" It was the case of a general truth becoming specific; a universal principle becoming personal. Until the Holy Spirit does that, a

general truth has little spiritual or practical value.

And yet, there was something unique about this word. The focus of expectation was upon God, not man. The word was not, "Honor Christ as Lord . . . let Christ be Lord," nor even the bold declaration, "Christ is Lord." Rather, "PRAY - beseech God for this blessing - the Lordship of Christ in the congregation!"

The Lordship of Christ in the congregation is not something we can simply decide to have. It is something which God, in grace and mercy, will establish among us - if we pray for it and are willing to receive it. I believe it is a prayer well worth praying, for it holds the secret of renewal in the Church.

We hear much about "renewal" these days. We have experienced it in various ways, mostly at the individual level: renewal of faith, renewal of prayer, renewal of Christian commitment, renewal of personal religious experience, often connected with the manifestation of spiritual gifts. If we trace it out, we find that renewal, which has any measure of endurance and therefore may be considered genuine, turns on the issue of the Lordship of Christ. When an individual yields his life to Christ's Lordship, he experiences renewal. At the point where he resists the claims of Christ's Lordship, spiritual atrophy sets in.

What is true of renewal at the personal level is also true at the corporate level. Renewal of congregational life is directly tied to the issue of Christ's Lordship in the congregation. And this means more than Christ attaining a measure of Lordship over the individual lives of the members. *It means His Lordship being established over the congregation as a*

Body, so that the members submit their individual lives to that which His Lordship requires for the Body.

This is a dimension of Christ's Lordship into which the Spirit wants to lead us in these days. It has high priority on His agenda. We need to inquire as to its meaning and implication. We need to seek after it, as for a treasure; confess the woeful lack of His Lordship over our life together; pray for it with persistence and expectation; earnestly desire it as the one sure source of renewal in the congregation.

Let me suggest three areas on which we can focus our prayers for the Lordship of Christ: (1) Worship, (2) Training in Discipleship, and (3) Recognition of Authority.

I. WORSHIP

When we pray for God to establish Christ's Lordship, we should expect that Lordship to find expression in the life of worship. No one thing gauges the Lord's presence in a congregation more accurately than the vitality and genuineness of its worship. No one thing insures the further spread of Christ's Lordship in a congregation more than Spirit-filled worship, which includes Spirit-filled proclamation and instruction in His Word. One of the most convincing signs of the Holy Spirit's working in the charismatic renewal has been the prominence given to worship. Let's look at two ways in which the Lordship of Christ can be and is being established in our life of worship.

First, we need to consider the whole place given to *spiritual gifts*. The exercise of spiritual gifts offers a unique avenue for Christ to extend His Lordship into the congregation.

The presence of the gifts of the

Spirit in a congregation puts us on notice that Christ is no absentee landlord. He is alive and present in the midst of the congregation, and He may personally deliver specific words and actions during our worship, in the exercise of His Lordship.

During a charismatic awakening in 19th-century England, a famous Presbyterian minister, Edward Irving, made this observation regarding the gift of tongues: "The unknown utterance is for us a convenient sign that the words about to be addressed to our understanding are a message from God, a prophecy in the power of the Spirit, an utterance impelled by the Holy Ghost, and not an utterance of an enlightened and pious human intellect."

Why are people being drawn to the charismatic movement in increasing numbers? A great part of it is simply this: a new expectation has been born. Instead of going to hear about a God who acted in times past, and who, it is said, may again act in some indeterminate future, they are coming with the expectation that God is going to act today, in this particular gathering. Certainly nothing but this kind of expectation can explain the turn-away crowds at a Kathryn Kuhlman meeting; the 24,000 people who converged on Notre Dame Stadium last June for the Catholic Charismatic Conference; or the 15,000 who showed up at the Lutheran Conference on the Holy Spirit in Minneapolis last August.

The Holy Spirit is using His gifts today to reawaken in the Church that sense of the immediate presence, activity, and guidance of the Lord which characterized the early Church. A word of prophecy, a healing, a miracle . . . alerting us to the fact that "Jesus Is Lord," is not only a declaration of faith, it is a description of experience.

The spiritual gifts are channels through which Jesus seeks to exercise His Lordship in the congregation, in direct and practical ways. To "earnestly desire them," as the scripture encourages us to do, is to desire a

fuller actualization of His Headship over the Body.

Spiritual gifts go together with spontaneity, improvisation, the need of the moment. Counterpoised to this, in the life of worship, is form and liturgy. This is not opposed to the Lordship of Christ, but is another expression of it.

Christ exercises His Lordship not only by meeting the timely need, but also by anchoring His people in timeless truth. Complete spontaneity in worship is not possible. Churches which do not have a set liturgy quickly settle into one of their own. It may be the "free service," with its predictable components: opening hymn, prayer, testimony, vocal solo, sermon, offering, and benediction — or it may be the three-hour liturgy of St. John Chrysostom in the Orthodox Church. This question is not whether a congregation should have liturgy, but what kind of liturgy it is going to adopt. What function does the liturgy serve? How can it become a vehicle for the expression of Christ's Lordship in the congregation?

Charismatics sometimes have to outgrow a certain naivete in regard to worship — the notion that improvised, spontaneous worship is the only kind of worship that is truly "spiritual," and pleasing to God. That is a little like saying that the only kind of music worth listening to is that which is played by ear, improvised. Certainly improvisation can be delightful. But so can *Rhapsody in Blue*, or *The Warsaw Concerto*, or a Bach fugue! A competent musician can pour fully as much of mature musicianship, and of his own soul, into a great piece of music written by another, as into his own spontaneous improvisations. Good

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liturgical worship calls for the highest degree of spiritual concentration and sensitivity. It is an avenue through which the Spirit can flow in *well-ordered power*, like stored-up waters flow through the sluice-gates of a mighty reservoir.

Through the exercise of spiritual gifts, Christ manifests His Lordship in regard to immediate, practical objectives. Through the liturgy, the Lordship of Christ finds an expression which is somewhat more subtle, but by the same token, more profound.

I once asked a leader in the charismatic renewal in Germany, who had done some serious study of liturgy, why some people are so set against liturgical worship. "If you trace it to its root," he said, "you will find a rebellion against authority. They do not want to submit themselves to a form which is given them."

In the liturgy, Christ uniquely exercises His Lordship over *the Church*. I must be as sensitive to what Jesus wills for the Church, as to what He wills for me, as an individual. For the end result of His Lordship is a *Body*, not a collection of spiritual virtuosos.

Pray for the Lordship of Christ! Pray for it in an abundant manifestation of spiritual gifts. Pray for it in a liturgy filled with the presence and power of the Spirit.

II. TRAINING IN DISCIPLESHIP

One of the great potentials in the charismatic renewal is the fresh enthusiasm which people have for things relating to the spiritual life. A Baptist leader in the South who was asked for his opinion of the charismatic movement, replied, "Well, I'd rather own a bucking bronco than bury a dead mule!"

Will this new life and enthusiasm come under the Lordship of Christ? That is the crucial issue which more and more the charismatic movement must face up to. It calls for a radical reassessment of our goals and priorities in the congregation.

The nature of this reassessment was pointed out vividly in a novel bit of

exegesis by Ken Pagard, pastor of a charismatic Baptist community in Chula Vista, California:

Jesus is speaking; it's the end of one of His sermons: "In closing, I know there are many who have questions. When we dismiss, there are twelve qualified disciples here who would love to sit down and share with you how you can know and experience My Father Who Art in Heaven. Just meet us out under the sycamore tree. This could be the most important five minutes of your life. Good night, and God bless you."

The crowd applauds, and Jesus begins to exit stage right, where He is approached by Richard Ruler, who has been listening from the rear of the crowd.

"Excuse me, sir."

"Yes?" Jesus responds.

"My name is Richard Ruler. I'm a mayor in Judea."

"Funny, you don't look old enough to be a mayor."

"Well, I am young. I really enjoyed your talk. I did have a question though. You mentioned eternal life."

"Yes. . ."

"I wondered what one had to do to get it. . . eternal life, that is."

"Well, it's quite simple. You see, just as there are physical principles which govern the universe, so there are spiritual principles which govern our relationship with my Father."

"And get us eternal life?"

"Sure. First, you must understand that my Father loves you, and has a wonderful plan for your life."

Jesus stops to draw a diagram in the dirt with His finger. "You see, sin creates this gap, here, between man and my Father. All have sinned —"

Richard interrupts: "Well, I've kept all the commandments; since I was a kid, even."

"But unfortunately that's not enough."

"It's not?"

"No, the answer is Principle Three. That's me —"

"You?"

"That's right. I am the Way, the Truth, and the Life."

"Eternal life?"

"Exactly. But it's not enough to know about me. You must receive me into your life. That's Principle Four."

"What do I have to do?"

"You simply pray this little prayer I'll give you here."

"That's all I have to do?"

"You have to really mean it, of course."

"And I'll have eternal life?"

"It's the gospel truth."

"But there must be more."

Doesn't it cost me anything?"

"It's free."

"You mean I can keep on being a rich young ruler?"

"Absolutely. In fact, your testimony will be a real help to other rich young rulers."

"What a relief! I had heard this was really going to cost me a bundle."

"No, it's the free gift of God. Just pray this little prayer. . ."

"Far out!"

As the curtain closes, Richard Ruler silently prays his prayer, exits stage left and lives happily ever after, for he had great possessions.

"We've made a great mistake in the church," Ken Pagard concludes, "trying to get people to accept Jesus as Savior. That is unscriptural. Never once in the Bible does it talk about getting people to accept Jesus as Savior. When we acknowledge Him as our LORD, at that point He becomes our Savior. Today the Lord is trying to impress upon us again the radical nature of being a Christian. And what it means in essence is putting our lives under the Lordship of Jesus."

The Great Commission was not a commission merely to solicit decisions for Christ. It was a commission to disciple people unto Christ. "Go and *make disciples* of all nations. . ." (Matt. 28:19).

What kind of a track record does the charismatic renewal have in making disciples? To begin with, we can point to some encouraging signs. Interest in prayer, Bible study, personal witnessing is up. The tithing of one's income seems to be a fairly common practice. The sheer amount of time which charismatics spend in spiritual activity is worth noting. It is an undeniable fact that hundreds and thousands of people have significantly altered their life-style because of their involvement in the charismatic renewal — altered it in the direction of greater commitment to the Christian faith.

All of this we might call Step One. A soldier must go through a certain amount of basic training and physical conditioning before he is ready for combat with a particular outfit. The first years of the charismatic renewal were a kind of spiritual boot camp for many people. They may have been on the rolls of a church, but they were pretty sluggish and out of shape. The charismatic renewal toned up their spiritual muscles.

But now comes Step Two. What happens when the Commander begins to assign duties and disciplines aimed not merely at developing the individual, but at building the outfit? This involves us in a whole new level of discipleship. Step Two inaugurates a fundamental transition in the life of a congregation, and of the individuals making it up. Morton Kelsey once described how this was taking place in his congregation in Monrovia, California: "After twenty years as a *receiving* congregation, we are beginning to become a *giving* congregation, and it's causing some shake-ups!"

How many times have you heard this from charismatics: "We couldn't stay there any longer — we just weren't being fed"? Or, "I just don't get *anything* out of the fellowship any more. The love seems to be gone?"

Now, being fed and receiving love and blessing is important — vitally important, but there comes a time when God begins to shift the emphasis. You have received for a while, you have had some basic experience and orientation, and now it is time to give, to serve. And that service has a very precise location; it is *in the congregation*. It is in the congregation *to which the Supreme Commander has assigned you*.

It is a critical point in one's spiritual life when God begins to move in this direction. We have all seen people who began to experience renewal. They rejoiced for a time in the things of God. They were in the prayer meetings. They prophesied and spoke in tongues. They were in the front row when any new speaker came to town, taking copious notes. But the point came where the Lord wanted to begin

putting some of the theory into practice.

He put His finger on a family relationship, a business arrangement, a situation in the church which spelled sacrifice, inconvenience, or humiliation. And things began to change. Not that they rejected the faith out of hand, nothing as dramatic as that. No, it was just a slow drifting away. They still wanted the Lord, but they were unwilling to yield to His Lordship at a specific point. So, with them renewal dwindled away to a memory.

"Things just aren't the way they used to be," they say nostalgically. But God never intended that they should be. If we are not following the Lord into new things, we may well ask ourselves whether we are still following the Lord.

The Lordship of Christ moves on from personal renewal to congregational renewal. The call comes to serve, to sacrifice, to be inconvenienced, to let Jesus rearrange the whole pattern of your life *in order to build up the congregation*.

Make no mistake about it, when Jesus begins to put the good of the congregation above my personal blessing and contentment, things can get uncomfortable. Some people take that as a signal to begin looking around for another tree to nest in. "I don't feel comfortable here any more." Hang on! That may be the sign that you are exactly where you belong!

The Lordship of Christ is not intended to make us comfortable, but fit for the Master's use. "He has made Him head over all things for the Church" (Eph. 1:22). This phrase "for the Church" is a beautiful grammatical structure in the Greek; it's what they call a "dative of personal advantage." In other words, God has given Jesus to be head over all things *for the sake of, for the personal advantage of*. . . **THE CHURCH.** When God raised Christ Jesus from the dead, and exalted Him to the position of honor and authority at His right hand, His primary goal was the upbuilding of the Church. It is toward this end that Christ directs His Lordship.

And so our program of discipleship

must train people to look beyond themselves to the Church, not in some mystical or ideal sense, but the Church in the down-to-earth New Testament sense of the local congregation of believers to which the Lord has assigned me.

In establishing the religious order which bears his name, St. Benedict added to the traditional vows of poverty, chastity, and obedience a fourth vow — that of *stability*. Monks were not allowed to move readily from monastery to monastery, for then, too easily, one could avoid facing up to some of the hard lessons of discipleship. Building a collection of believers into a living fellowship takes time and patience. For some people, the Lordship of Christ will mean very simply "staying put," while the Lord patiently works out His plan.

In Psalm 86:11, David prays, "Unite my heart to fear thy name." Let every part of my inner being — mind, will, imagination, emotions — be united toward one objective. That must be the focus of our training in discipleship: unite the members of this body of believers to hearken to the Lordship of Christ!

Pray for the Lordship of Christ. Pray for Him to unite each individual member toward the upbuilding of the congregation "until we all attain to the unity of the faith, to the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ!" (Eph. 4:13).

III. RECOGNITION OF AUTHORITY

How does the Lordship of Christ come home to me? In practical terms, how does Jesus actually exercise His Lordship over me? Through the Scripture? Yes. Through prayer and meditation? Yes. Through spiritual gifts? Yes. In such ways as these Jesus speaks to me, indicating His direction for my life.

But He also exercises His Lordship through those whom He vests with authority in the Body of Christ. This is especially true in regard to the life and direction of the congregation.

Jesus set down the principle in one

magnificent phrase: "He who receives you receives me, and he who receives me receives him who sent me" (Matt. 10:40). Our relationship with Christ, our relationship with the Father, and therefore our experience of the Holy Spirit depends directly upon recognizing and receiving those whom the Lord sets in positions of authority. It is only vain human imagination which supposes that I can say, "Yes" to the Lordship of Christ, yet remain arbitrary or indifferent to the human authority which God has set over me. For the principle which Jesus set down works in reverse, too: "He who rejects you rejects me, and he who rejects me rejects the Father who sent me" (See Luke 20:9-18).

In Ephesians 4:11-16, the Apostle Paul shows us that maturing of the Church as a body of believers, and her effectiveness in ministry, is directly tied to the Lordship which Christ administers through those whom He has set in particular ministries. As human beings, we often look upon authority as something that has to be put up with. But Jesus looks upon it as a precious gift which He has given to the Church: "When he ascended on high he led a host of captives, and he gave gifts to men . . . And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints for the work of ministry, for building up the body of Christ" (Eph. 4:8,11,12).

If we are to understand and experience the Lordship of Christ at this point, we have to see something very clearly in regard to spiritual authority, for it differs from human authority in a fundamental way. A policeman has authority over me in certain prescribed areas. If I run a red light or rob a store or assault another person, his authority goes into action, whether I like it or not. If I break a law, the policeman doesn't come up to me and say, "What you did there is against the law. Now, with your permission, I'm going to put you under arrest." He exercises his authority on the basis of the law, regardless of how I feel about it.

Spiritual authority operates differ-

ently. It only functions where it is *received*. The greatest spiritual authority which God might raise up can be turned off by the tiniest "No." Spiritual authority does not operate by compulsion. It operates only where it is recognized and received. It is a *gift*, and God does not force His gifts on anyone. He offers them, to be freely received in faith, or to be rejected in unbelief.

When you recognize and receive the authority which Christ has established, then that authority will become to you a special avenue of blessing.

We usually think of a "blessing" as something which is pleasant. Many times, of course, this is true. A healing, a meaningful insight, a helping hand when it is really needed, a happy miracle of finances, will put a real glow in your Christian testimony. What comes to us through the ministry of authority can be of this variety, but at other times it will not have that immediate glow. It may be corrective; it may be disciplinary; it may make us mightily uncomfortable, yet it is no less a blessing for all that. If it will ultimately make us more like Jesus, it is a blessing no matter how difficult it may be to swallow at the time.

When the charismatic movement first broke upon the scene in the Lutheran Church, in the early 1960's, our congregation was one of the first to become involved. Not everybody was favorable toward it. Controversy developed both in our own congregation, and in the synod as a whole. This brought us, and especially me as the pastor, into some pretty uncomfortable confrontations with some of the officials of our church, including our bishop.

Now, I believed then, as I still do today, that this was a real movement of the Holy Spirit. When some of our church officials came in to try to help resolve the controversy, it was clear that they did not altogether share the same view; indeed, some were outspokenly opposed to the whole thing. And there rose up in me a quiet but very determined resistance to this ecclesiastical authority which I felt settling down around me. I felt they

were trying to stamp out something that had become very important to me and to others. I studied the Bible, comparing our recent experience with Scripture and with Lutheran doctrine. I wrote and discussed and argued, and much of what I said and wrote made good sense, and still does today.

But God had his eye on something besides ideas and doctrines and arguments. He knew, as one man put it, that Lutherans have a special talent for being "dead right." He focused in on this little hard core of rebellion in my heart. He bided His time, until the immediate controversy had blown over. Then He began to deal with me. It went on for some time, and I don't exactly know how He brought it about, because, of course, other normal activities of life were going on at the same time also. But it came to a focus over a particular issue: my relationship to my bishop.

The Lord came against me with this rebuke: "You have resisted the authority of him whom I set over you."

"But, Lord —"

"Look on your *heart*," He insisted. He was not interested in questions of doctrine or interpretation at this point. He was concerned with an attitude . . . an attitude of rebellion.

There was no escaping it. It came against me like the irresistible pressure of a giant glacier inching its way down a mountainside. The day came when my wife and I made an appointment with our bishop, confessed this sin to him, asked his forgiveness, and knelt to receive his absolution and blessing.

All of this was not a particularly comfortable encounter with authority for a young pastor fresh out of seminary. But *blessed* it most certainly was. For under my bishop's authority I have found a protection and a freedom I had not known before. He has encouraged me, he has stepped in to defend me in regard to my involvement in the charismatic movement — and this despite the fact that we still have areas of disagreement in regard to charismatic renewal.

To recognize and receive God-ordained authority does not mean that the one in authority, and the one

under authority, agree with one another in every regard. What it means is that they both recognize this as a God-appointed structure and relationship, a channel through which Christ exercises His Lordship.

Dr. Vinson Synan, author of the excellent history of the Holiness and Pentecostal Movements, told a workshop at Notre Dame last summer that his historical studies had led him to conclude that church officials do indeed determine the fate of renewal movements. "Too many times in American church history," he said, "renewal has broken out in a denomination and then a crusading church official will swoop down, kill the renewal, and 'save' the church. But then the church withers." There are pastors and congregations today which have suffered greatly from the pressure and the actions of ecclesiastical authority. Fruitful ministries have been suppressed or cut off. The person in authority bears an awesome responsibility for which he must one day render account. He must ever ask himself, "What would Jesus say or do in this situation? How would His Lordship operate?"

For the person under authority, on the other hand, it means a willingness to accept human mistakes and frailty in the person set over him, without turning away in rebellion. For with patience, mistakes can often be corrected, and God's plan move on from there. But when the very structure and relationship through which Christ means to work is severed, then the individual, and the Body of Christ, suffer loss.

Pray for the Lordship of Christ! Pray for it to flow through those channels of authority which He has established in the Church. Pray that those whom He raises up will be recognized and received, that the Church may be built up and perfected by the fund of blessing entrusted to them.

This is not a prayer that will be fully answered week after next. But it is a prayer that will keep renewal alive; it is a prayer that will transform the life of our congregations — **PRAY FOR THE LORDSHIP OF CHRIST!** ♥

Self-Seeker or by Mrs. Vernon Ellsworth Servant?

Our motive for serving makes all the difference.



The following essay on "Serving" was chosen as one of two winners in our September Essay of the Month feature.

Real serving is in no way part of our natural disposition or human tendencies. We can only produce a low quality facsimile of the kind of service that the Bible talks about.

I was the typical adolescent, wanting to change the world and eliminate poverty, but unwilling to be inconvenienced in the process. At sixteen I found Jesus and was baptized in the Holy Spirit. Although I experienced many changes in my life, my concepts of service were still the same. I would just be a missionary instead of joining the Peace Corps. For four years I was involved in numerous activities, all of which were fine in themselves, but which I tackled with my human zeal. To all outward appearances I served unselfishly, teaching Sunday School, serving as youth leader and summer missionary, always smiling and victorious. At times I had a nagging doubt that all my service was an ego trip and was more for my own benefit than for those I attempted to serve. Whenever I was confronted with a new situation, my first thought was always, "How will this affect me? Will I like it and enjoy myself or will it be unpleasant for me?" I vaguely realized that, although I sang, "Jesus, use me," and wanted the Holy Spirit to lead me in serving, I never quite surrendered to God. Somehow I always left an out and never let God place me in a position where I couldn't leave when the going got rough.

Our Heavenly Father can match wits with any of us and beat us at our own game. He knew I had one soft spot where I had no defenses, and when Vernon asked me to marry him I happily consented. Vernon Ellsworth was pastor of a small Full Gospel church. The first time I saw him I immediately got the impression that he was very serious about God, and then I noticed that he was also big, handsome, and had a great sense of humor. He was all that I had imagined in even my most idealistic moments. I wasn't quite so sure that I loved his ministry, but I was sure all my experience in serving would come in handy.

The first three weeks that we were married, I went to the church every day and wept tears of self-pity. How did I get myself into this mess? I had no idea it would be like this. The worst part was that I was stuck. There was no way I could get out of this situation and still accept myself as a right-on Christian. The Word of God was too definite and I knew too much.

Vernon amazed me. No one ever called too early or too late. We could be dressed and ready to walk out the door, and he would spend forty-five minutes counseling with someone on the phone. The maddening part was

that he didn't even seem to notice that we were being inconvenienced. Vernon acted like he enjoyed praying with people at all hours of the day and night. Four young men lived in the apartment next to ours behind the church. They were new Christians and wanted to submit themselves to my husband's ministry. Like Paul to Timothy, Vernon taught and instructed these young men. The five of them spent hours together, while I chafed and fumed. I, the great lover of souls and yielded vessel, got no joy whatsoever out of these four young lives that had turned from drugs to Jesus. Vernon was kind and patient during that time and tried to be pleasant in the face of my tantrums and complaints. He gently tried to show me that this was our ministry and that we lived to serve and not to please ourselves.

One day during my tirade of tears that I called prayer, I realized that my husband was a man of God. He was real and I was not. He was right, and I was wrong. Vernon wasn't an inconsiderate husband. I was a selfish wife. He served as unto the Lord, and I pretended to serve for my own benefit. That day was a turning point because I finally, for the first time in my Christian experience, saw the difference between human zeal and energies and spirit-directed service to the brethren. I humbly asked Jesus to give me a legitimate burden and desire to see the flock of God prosper and grow, and to contribute to, rather than detract from, my husband's ministry. That day I received the desire, and then a year later, again in tears, I asked for

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the ability. Although a Spirit-given desire for service is necessary, we need the nature of Jesus manifested in our lives to have the ability to carry out that service.

There is a great difference between good works and serving. The service rendered may look the same, but one is motivated by selfish human nature and the other is motivated by the Holy Spirit. I don't want to give the impression that we need to hear a voice from heaven before we offer to babysit someone's children. Service should be a natural and daily fruit of the believer's life because of the nature of Jesus within him. But, it is important to know that service should be Spirit-led and ministered with a pure heart.

One of the basic hindrances to serving, as was my case, is our love of self. Jesus said in Matthew 10:39, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." In John 12:24 He said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit." It is impossible to effectively serve until we die to our own desires, plans and emotions.

Jesus was the greatest servant there ever was. Philippians 2:7 says "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." I love to read the Gospels for the details of Jesus' life. Jesus was moved with compassion when He saw the multitudes. The disciples wanted to disperse the crowd, but Jesus was concerned because they hadn't eaten all day and he didn't want them to faint along the way. Jesus lived His life and gave His life for mankind. The beautiful thing is that Jesus could also say, "The Father hath not left me alone; for I do always those things that please Him" (John 8:29). We know that all the serving Jesus did was with pure motives and according to the will of God.

What is service? We are all aware that well-known teachers and evangelists give constantly of themselves. I know that my pastor/husband spends hours counseling with troubled people.

But, the Holy Spirit wants serving to be a personal, individual thing and a part of every believer's life. If we are willing to die to ourselves and sincerely desire opportunities to serve, God will supply tailor-made situations for us. My husband and I now have a large house with nine single men and two married men with their families. That makes a grand total of eighteen people. We three ladies have the privilege of cooking and cleaning the house for our big family. Now, making menus and mending blue jeans may not be your concept of serving, but that is what I am called to do. I'm not saying that this is my permanent ministry, and that I'll never move on to something else, but I know that for right now I'm moving in obedience to the will of God for me. There are days when I may weary of washing dishes and the enemy places resentful thoughts in my mind, but that only means that I must serve a little longer! As long as we're not doing our service wholly unto God with a willing spirit, it is unacceptable. So, don't expect all your serving to be teaching, preaching or praying. Many times it may involve cleaning the church or taking a turn in the nursery. My husband took his turn to clean the men's bathroom at our house last week.

Serving is one of those seeming paradoxes that are so much a part of the Kingdom of God. "He that is greatest among you shall be your servant" (Matt. 23:11). Luke 14:11 says, "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." We can save ourselves a lot of trouble if we humble ourselves and serve rather than making God break us and force us to give of our time and service. Serving may often seem unpleasant and inconvenient to the rational mind, but it can be such a joy when we yield to the Spirit of God and obey. Any chore can become a source of joy.

Finally, serving is an expression of love. In 1 John 3:17 it says, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Now I know that we can't feed the whole world and pay everyone's bills, but we can be obedient to the Spirit to do what we are able. Paul wrote to Philemon and said, "For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother" (v. 7). Serving is one of the ways the world will know that we are disciples of Jesus. ♡

Essay of the Month

We again invite our readers to submit articles on the theme of the month. One essay per theme will be selected by our editorial staff for publication.

Listed below are the themes for the next two issues and the deadline by which they must be received in our *New Wine* office.

November — "Covenant" DUE: August 22

December — No essay to be published: "Best of *New Wine*" issue

January — "Grace" DUE: October 10

Essays should be written from the writer's own experience and observation (preferably in the form of a testimony) and should be 1500 to 2000 words (or 4 — 6 typewritten, double-spaced pages). Please include a photograph and short biography of yourself.

Send all manuscripts to *New Wine* Essays, P.O. Box 22888, Fort Lauderdale, Florida 33315. If you wish to have your manuscript returned, enclose a self-addressed and stamped envelope.

All published material becomes the property of *New Wine*.

BIBLE STUDY

SERVING

In the eyes of the world, the position of servant is the bottom rung of the social ladder, the absence of occupational success — a state in life devoid of all prestige. Characteristically, God holds exactly the opposite viewpoint. The life and teachings of Jesus communicate to us that God esteems above all others the one who truly serves. This realization, so foreign to our way of thinking, inspires us to seek, not lofty positions or wide renown, but a life humbly poured out in serving God and others.

(Bible Study answers are found on page 23.)

1. Our first obligation in serving, according to the following scriptures, is to whom? (*Acts 20:19; Josh. 22:5*) _____
2. Hebrews 6:10 tells us a primary way in which we can serve God and labor in love for the sake of His Name: _____
3. Jesus says in Matthew 25:40 that we have given Him love and service when we have lovingly ministered " . . . unto _____."
4. What direct command is given in the last part of Galatians 5:13? _____
5. What did Jesus say of His own purpose in the matter of serving? (*Luke 22:27b*) _____
6. In addition, what did He say of Himself in Mark 10:45? _____
7. What was the key principle about greatness and serving that Jesus stressed to his disciples when they disputed over positions of importance? (*Mark 10:44*) _____
8. Name the one action in Jesus' life that most graphically demonstrated this truth (*John 13:3-5*). _____
9. Philippians 2:7,8 cites five other actions illustrating Jesus' willingness to be a servant. List them below:
 - a. _____
 - b. _____

- c. _____
- d. _____
- e. _____

10. As we follow Jesus' example of personal sacrifice, what one statement most aptly expresses the essence of becoming a servant? (*Matt. 16:25b*) _____
11. Many of the great spiritual leaders in the Bible were prepared for leadership by first being faithful servants. Read the following scriptures and name the men identified as servants in them:
 - a. Hebrews 3:5: _____
 - b. Numbers 11:28: _____
 - c. 1 Samuel 17:34,36; 24:6,8,10: _____
 - d. 2 Peter 1:1: _____
12. How does Paul refer to himself in 2 Corinthians 4:5? _____
13. Serving in the secular realm in whatever job we hold teaches us to serve God more effectively. In learning to obey our "masters according to the flesh," with what attitude can we best serve them? (*Eph. 6:5*)
 - a. _____
 - b. _____
 - c. _____
14. With what motivation should we *not* serve them? (*Eph. 6:6*) _____
15. Colossians 3:23 gives the basis for the proper attitude in all serving: "And whatsoever ye do, do it heartily, as _____."
16. In light of Luke 17:10, should we expect to receive recognition and praise for doing what is required of us as servants? _____
17. On the other hand, what promise does Jesus make in John 12:26 to anyone who serves Him? _____
18. What will God say to the servant who has faithfully managed the responsibilities given to him? (*Matt. 25:23*) _____



Where Serving Begins

by Mrs.
Brian Banashak

A wife's discovery of the joy and privilege of serving her family.

The following testimony was chosen as a co-winner in our September Essay of the Month feature on the theme of "Serving."

In the early days of our church fellowship, one of our favorite songs was: "They'll Know We Are Christians By Our Love." When we sang the part: "We will work with each other side by side" we were proclaiming one of our most important goals. We would do those things and it would be a beautiful testimony of the Lord's providing through His Body. And yet, more often than not, we fell far short of our intended goal. Needs were not consistently met because our serving was still an individual thing that was not under oversight.

I always felt vaguely aware that my understanding of serving was very incomplete. I was very busy doing things for people: dropping meals off, praying for some, even taking in people to live with us. I did all that in the name of serving the Lord but I was still "doing my own thing" and in the process I was ignoring some of my family's needs.

As our family life began to get under God's order and my husband took his place as true head, my attitudes toward serving began to change. I slowly began to see that serving the Lord really meant serving the one God had put over me and so I began to desire to serve him in a new way. When he came into authority in the church and under real authority with his shepherd, that desire in me grew stronger. I began searching for new

ways to please him. He was helping me grow and I responded by desiring to please him. Submitting to my husband brought forth as one of its first fruits the desire to truly serve him "heartily as unto the Lord."

The Lord had been teaching the principles of serving to me and yet I still had too many leftover ideas of serving others outside our home. I didn't see that the place for serving outside the home was one of an overflow of abundance and not one that I needed to be primarily concerned with. I was still concentrating more on the needs of the fellowship and not enough on my family. My husband showed me that I really needed a season of concentrating solely on our family and to be temporarily released from the outside responsibilities that he had given to me previously. As I was being "pruned back" I experienced a very difficult week of "letting go." Once that was done though, I felt free to learn the new things the Lord wanted worked into my life, as my husband put it — "in order to bear more fruit."

Then at the beginning of this year the Lord began to teach me His way of serving. I became ill with an infection which drained most of my energy. On top of that, we had just moved to a new apartment and there was much "settling in" to be done. With three

children to care for, boxes to unpack and regular daily tasks to be done, any wrong attitudes would have sapped the little energy I had and the whole place would have been a mess. I saw the needs around me and began to cry out to the Lord to give me strength just to serve my family. I didn't care if I ever was able to do anything else — all I wanted was to serve them. I found I did more with my small strength than I had ever consistently done with normal health. As I became faithful with the little energy I did have and did those things of top priority such as meals, dishes and washing clothes, my strength gradually returned. I had learned what a privilege it is to be able to serve my husband and children.

The principle of serving your family first puts everything in a new perspective. What used to be boring, never-ending tasks became means to an end of pleasing my husband. After so many years of bad habits I was now beginning to break loose to true freedom to do the things that give my husband joy. When I begin the day with a desire to serve my husband's interests, needs and desires, that day for me is a "day that the Lord hath made" and I can truly "rejoice and be glad in it."

Then came a real test of my willingness to serve my husband. One day during a time when my husband was experiencing some difficulties, I went to the Lord and said that I wanted to do everything that I could to help my husband. The Lord then showed me I could do that best by really fulfilling my role as his wife. As I said yes to the Lord, immediately His finger pointed

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at my unwillingness to get up early to serve my husband his breakfast. The Lord reminded me how I would pray for my husband's safety on his way to work and yet ignore his need of nourishment to help him function well. I confessed it all and cried out to the Lord for help in making the extra effort. And of course He gave it to me. The Lord faithfully provided me with the strength that I needed. All through that illness I was able to get up and make breakfast for him when I had less reserve strength of my own than ever.

Just because my willingness to serve had been proven, it did not mean that I had all my old problems solved. I still was very erratic in fulfilling some of my basic tasks of consistently keeping the house neat and, yes, even in making breakfast. My husband then showed me how I really needed to follow through with a consistent effort in my responsibilities — he called it diligence. That was one thing that I had always lacked, but now when I saw it under the new light of serving I had an entirely different attitude toward it. Diligence and consistency now were things I would strive after. I found that what used to be guilty conscience pangs that I would somehow try to be rid of in the name of freedom now were becoming little reminders to me of what I truly wanted to do.

I find now that when I accomplish the basic tasks needed for our household to function well I am then free to use all my creativity in finding new ways to bless my husband. It once took the form of a quiet candlelight dinner I had prepared when my husband worked overtime and needed to come home to a place of quiet. He called it a real oasis! Another time I arranged his desk with some of the special things we've collected over the years. There are many fun things to do for the one whom you long to serve with love.

When my primary concerns with my family were being fulfilled, my husband was then able to release me for additional serving outside our family. Now that my priorities are in

order, I'm able to reach out to others without it adversely affecting my family. This time though, it is not "doing my own thing" but now my serving is directed by my husband. I feel much more lasting satisfaction and joy from doing what my husband gives me to do. I check with him before I plunge into any serving. He knows my measure — what I am capable of without strain — and he knows what the other person's needs are, so he is really able to direct my serving so that it will be profitable to the Kingdom of God.

Our children are beginning to follow our lead and under our direction receive much joy from serving us. Now, any rivalry is beginning to center around who gets to serve and not who has to do something. One of the strongest punishments we can give them is to deny them the privilege of serving us. We had to do that for about a week to our eight-year-old son to eliminate the grumbling type of rebellion that was beginning to become a frequent occurrence. By the end of the week he was chomping at the bit wanting to serve us. The Kingdom of God is truly a place of love where serving is a privilege that brings much joy. What peace reigns there!

As authority becomes clearer in our

church fellowship, serving one another is becoming a more consistent reality. Needs are being met as each one's submission becomes true and genuine. The desires of our hearts have been changed from independent, "lone ranger" serving to serving that is directed, covered and wholly within our measure. We submit our serving to our shepherd's oversight and find the joy of meeting each other's needs in a way appropriate to the situation as the Lord sees it. Everything from shining shoes, washing cars and painting apartments to paying hospital and doctor bills have been done as a service to each other. Under oversight we have been able to meet each other's needs in a way that is more in the timing and method of the Lord.

The joy of serving is one of those secrets hidden from a "rebellious and perverse generation." Where the attitude of the heart is not right, there can be no satisfaction and joy received from any work however "good" it may appear to be. As we learn to revere our husbands, and our children learn to respect us, and as the flocks begin to honor their shepherds and prefer one another in the Lord, our serving will become a true picture of serving the Lord — a privilege and a joy. ☞

NEW WINE IN SPANISH

We are happy to announce that *New Wine* Magazine is now being published in Spanish under the title *Vino Nuevo*. Through the efforts of Hugo Zelaya and the brethren at the Center for Christian Development (Centro Para Desarrollo Cristiano) in San José, Costa Rica, the teaching ministry of *New Wine* is now extended to our Spanish-speaking friends all over the world.

If you wish to be placed on the mailing list for *Vino Nuevo*, or if you have questions, suggestions, or contributions for this outreach, address your correspondence to:

VINO NUEVO
Apartado 5551
San José, Costa Rica



ECHOES OF THE SPIRIT

Significant Events in the Body of Christ

After traveling to Europe earlier this year to minister in three of its capital cities — London, Copenhagen, and Stockholm — Derek Prince wrote this report of some personal observations of what God is doing in these areas.

BRITAIN

The need for Christian leaders to be mutually submitted to one another is being increasingly recognized in the charismatic movement in Britain. A group of about fifteen nationally known leaders have entered into a submitted relationship of this kind. A number of these men move mainly in a ministry among "house churches." Recently under their leadership a widely representative group of these house churches held a public conference in the Royal Albert Hall in London, which seats about 9,000 persons. Another expression of these men's leadership is a new magazine called *Restoration*, which to a considerable extent is patterned on *New Wine*. At a breakfast for leaders held in London last May another nationally known leader, who had been out of fellowship with this group, publicly asked forgiveness and expressed his desire to enter into a submitted relationship.

DENMARK

The oldest, and second largest, Pentecostal Church in the capital city of Copenhagen is now flowing in fellowship with Spirit-baptized believers from other denominations — Lutheran, Catholic, Baptist, etc. Fellowship of this kind between Pentecostals and other denominations has never been known before in Denmark. The pastor of this particular Pentecostal Church is introducing in his congregation a system of shepherding

based on cell groups and a plurality of under-shepherds. Among Danish Pentecostals this is a revolutionary concept.

SWEDEN

A recent conference of charismatic prayer groups in Stockholm drew a nightly attendance of over 1,000 persons. These included a member of the Swedish parliament and other men in positions of leadership. Throughout Sweden — and especially in the Stockholm area — there are hundreds, probably thousands, of these prayer groups. If they can be brought into some kind of effective, united relationship, their potential to change the downward course of national life in Sweden would be tremendous. One main theme stressed throughout the conference was that Sweden stands at a crossroads, with only two alternatives: spiritual renewal, or national disaster.

Also included in Derek's report was a clipping from the Australian magazine Restore, concerning recent developments along the same lines in the church there. Here are some excerpts from the article:

"A new dimension of relationship amongst ministers has been growing over the last twelve to fifteen months as men joined together by a sense of real need for fellowship together have been meeting. At first irregularly and now monthly they meet because the scope of their work and the call of the Lord makes acting independently a hazard. These men have sensed a real need for counsel and advice.

"Over a number of years the association between Paul Collins, David Jackson, Hal Oxley, Trevor Chandler, Bob Midgley, Bill Hawkins and Howard Carter has been a growing and

deepening experience of confidence, trust and security. As God is joining His Body together — bone to bone (Ezek. 37) — so his shepherds are sensing such a joining not in exclusiveness but in trust and function.

"Spiritual authority comes only as one is under authority. Those for whom these men are responsible at home and across the nation need to know their leaders are under authority.

"The meeting has been purely a personal matter arising out of a collective desire for spiritual covering.

"As a result of the fellowship and commitment to one another they have appropriated the name **RESTORE MINISTRIES** in order that those things which are done on a national level for the whole Church (as distinct from the individual centres each one represents) may be co-ordinated effectively and exercised corporately. . . .

"We believe the Body of Christ will be encouraged by this commitment of men one to the other and by the extent of their desire to minister to the whole Body of Christ."

BIBLE STUDY ANSWERS

(1) The Lord. (2) By ministering to the saints. (3) One of the least of these my brethren. (4) By love serve one another. (5) But I am among you as he that serveth. (6) The Son of man came not to be ministered unto, but to minister (serve). (7) Whoever will be the chiefest, shall be servant of all. (8) His washing of the disciples' feet. (9) a. He made himself of no reputation; b. Took upon him the form of a servant; c. Was made in the likeness of men; d. He humbled himself; e. Became obedient unto death. (10) Whosoever will lose his life for my sake shall find it. (11) a. Moses; b. Joshua; c. David; d. Peter. (12) Your servant for Jesus' sake. (13) a. With fear and trembling; b. In singleness of heart; c. As unto Christ. (14) Not with eyeservice, as menpleasers. (15) To the Lord, and not unto men. (16) No. (17) If any man serve me, him will my Father honor. (18) Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things.



FAITHFUL IN NATURAL THINGS

by Charles Simpson

The training ground for spiritual responsibility is the natural life.

For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the Lord of hosts will accomplish this (NAS).

This scripture, Isaiah 9:6, 7 clearly tells us that the zeal of the Lord of hosts would accomplish the birth of a Son who would reign. Jesus, the incarnated Son of God, that babe in Bethlehem, was born to be King of Kings and Lord of Lords. If we only view Jesus as the baby born to be Savior of the world, we don't really see the purpose of God. Jesus' birth was not an end, but a means to an end — the end of His birth was to rule the universe and all creation.

Now, that is not too startling to us who are Christians. What is staggering to me as I study the Scriptures is not that Jesus was born to reign, but that we are born again to reign with Him. Look at Romans 5:17: "For if by the

transgression of the one, death reigned through the one [Adam], much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ." The Bible says we will rule or reign in life by Him, or through His authority. Jesus has all authority, and any authority that is manifested in us, whether as a husband, a wife, a pastor, a governor, or a mayor, operates only by the grace of God. It is a staggering thing that He has chosen to use men to manifest His authority, and in so choosing, Jesus is looking for a people who will do what Adam failed to do. The Bible says that God created man and woman in His image and He gave them dominion or rule over all the earth. When Adam and Eve disobeyed the Lord, they forfeited their stewardship over creation. But in Christ, what we lost in Adam, we get back, and one of the things we regain is our responsibility to rule over creation.

Some added insight comes from 1 Corinthians 6:1-3:

Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous,

and not before the saints? Or do you not know that the saints will judge the world? And if the world is judged by you, are you not competent to constitute the smallest law courts? Do you not know that we shall judge angels? How much more, matters of this life?

Now, Paul is rebuking, correcting the Corinthian church because they were unable to settle the matters of this life, but had to rely upon civil courts to solve Church problems. He says, "It is important that you learn to settle the affairs of this life because you have been called of God to *judge the world* and even to *judge angels!*" *God has chosen us to reign over the affairs of His creation.*

Revelation 2:26-29 says:

And he who overcomes, and he who keeps My deeds until the end, to him I will give authority *over the nations*; And he shall rule them with a rod of iron, as the vessels of the potter are broken to pieces, as I also have received authority from My Father; and I will give him the morning star. He who has an ear, let him hear what the Spirit says to the churches.

Jesus promises to give the same authority that the Father had given Him to everyone that overcomes, and they will rule over nations. I do not believe that the overcomers are a special group within the Church. I believe God intends for every Christian to be an overcomer and to share in a measure in the reigning process. Revelation 3:21 says, "He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne." In other words, overcomers will share in the reign and authority of God.

One more scripture that illustrates this point is in Hebrews 2:6, 7: "But one has testified somewhere, saying, 'What is man, that Thou rememberest him? Or the son of man, that Thou art concerned about him? Thou hast made him for a little while lower than the Angels; Thou hast crowned him with glory and honor, And hast appointed Him over the works of Thy hands.' " Now, notice this: "Thou hast crowned him . . ." That is kingship. Kingship over what? "Thou has appointed him over the works of Thy hands" — over God's work or His creation. The Scripture goes on in verses 9 through 11 of this chapter to say that not only did Jesus fulfill this process of ruling from birth, but His intention is to bring "many sons to glory" or more simply, into their position in God's plan for reigning over creation. That Jesus is going to reign is clearly scriptural. But a clear scriptural fact that has escaped many of us as Christians is that He intends for us to share in the reigning process under His headship. How many of you believe that we are going to reign under His oversight? Now, that at first is very exciting to think about. But practically speaking, most of us already have our hands full as it is, let alone reign over another responsibility or situation.

I believe that Jesus had a journey between Nazareth and the throne of glory, and that process carried Him into all authority. In the same way, there is a journey between being born again and ruling under Christ. It is a process. Just as Jesus was not born and

the next day placed on the throne, we are not born again and immediately given great, heavy spiritual responsibility. Learning to reign is a process, and we need to examine that process in order to understand it.

THE REIGNING PROCESS

Before we can reign in the world, there are certain things we have to learn in sequence. Number one, we need to learn to rule our own spirit. The Bible says that he who rules his own spirit is better than he that takes a city. Many people have had great opportunities to reign but because they didn't have self-control, they lost what they had. We must learn to rule our own spirit. Secondly, we must learn to rule our soul or our mind realm: our emotions, our will, our intellect. Ruling our own spirit first will enable us to rule our soul, but we will have to conquer our soul, and that area is our biggest battle. The third area to rule is our bodies, with all their appetites and tendencies. We must rule the spirit, rule the soul, rule the body, and fourth, rule in our family. That doesn't mean we rule our family, it means we rule in *the place that is ours* in our family. God has given to each one of us a place, and wherever that is, it is our jurisdiction.

To give you a practical illustration of this, as I began to study the Kingdom of God a few years ago, I saw that I was not a preacher first of all, but an administrator and a governor over certain things appointed to me. Although it was not a big area, it was an area for which I had to answer to God. When I saw this, I realized that I had to teach every member of my family how to rule in their place. One day I called my son in, who was at that time ten years old, and I said to him, "Stephen, do you believe that God has appointed Daddy the leader of the family?" Well, he has learned his lessons, so he said, "Yes."

I said, "Do you know that as father and husband of the family, I must answer to God for everything you and your brother and sister do, and I am

responsible to govern and oversee this family?"

"Yes, sir."

"Now I'll tell you what I'm going to do, Stephen. I'm going to appoint you sub-ruler in this governorship, and I hereby give you administration over your bedroom! I want you to rule that bedroom, and I want you to bring the Kingdom of God into it. I want righteousness, peace and joy in the Holy Ghost. That means shoes in the closet, clothes hung up, trash cans emptied, and bed made. When you bring the Kingdom to your bedroom, we're going to help Mama bring it to the kitchen, then we're going from the front yard to the back yard, to bring in the Kingdom of God."

How many of you know, that is too practical for some people who expect to rule later when Jesus returns? Through God's practical dealings, I began to see that if I were going to rule later, I'd better learn to rule now. The best possible preparation for the return of the Lord is obedience right now. Learning to reign is a process, and when we learn to reign in our family where God has appointed us, then God teaches us how to reign in the church in the area where He appoints us. The Bible says, if a man does not know how to rule his own house, how shall he rule in the house of God? Practical experience in our families gives us authority in His family. We must then succeed in His family before He commends us to the world as a testimony.

Now, I am not here to teach on eschatology or the end time. There is much that I don't understand about that subject. But whenever and however Jesus is coming, and whatever He is going to do, I cannot see the Lord giving the rule of all creation to a group of people who have not learned to tend to their own business. I believe if we are going to rule the world, we must first learn to rule our own spirit, our own soul, our own body, our own family, in the church, and then He will give us the earth to rule. Learning to rule is a progressive journey. How many of you realize that you haven't arrived in the Christian life? Our ulti-

mate destiny in God is to rule. The process of growth is learning how to reign in *natural things*, and that sort of simplifies it for me. It certainly doesn't make the process any easier, but it simplifies it somewhat in our thinking.

DAVID AT BETHLEHEM

In dealing with the topic of being faithful in natural things, I want to look at 1 Samuel 16, taking David as a type of Christ. Jesus is called the son of David because He is of the seed of David. His lineage is traced back to David. But even though David was one of the greatest rulers in Israel's history, and even though he was appointed ruler of Israel by the Lord, he did not go immediately from being anointed ruler to reigning in Zion. It was a *process*, and I want to examine that process in the life of David as it relates to the same process in our lives. Four locations in David's life have special spiritual significance in his journey to rulership: Bethlehem, Adullam, Hebron and Zion, which is the place of reigning. I want to look at David at Bethlehem and see how this applies to our lives in the ruling process. Let's look at 1 Samuel 16:11-13:

And Samuel said to Jesse, "Are these all the children?" And he said, "There remains yet the youngest, and behold, he is tending the sheep." Then Samuel said to Jesse, "Send and bring him; for we will not sit down until he comes here." So he sent and brought him in. Now he was ruddy, with beautiful eyes and a handsome appearance. And the Lord said, "Arise, anoint him; for this is he." Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the Lord came mightily upon David from that day forward. And Samuel arose and went to Ramah.

The story setting for this scripture is that Saul had forfeited his right to continue ruling, and God spoke through Samuel that the kingdom would be taken from Saul. But before God would replace him, he had to prepare someone to rule, and God set out to choose another man. In fact, he

had already chosen someone, and He told Samuel to stop mourning over Saul, and arise and go to Bethlehem, where He would point out the new king. Samuel was afraid, because if Saul had known what he was doing he would have killed him. So Samuel went down and offered sacrifice as an excuse for going to Bethlehem. He came to the house of Jesse, where the Lord had appointed him and informed Jesse that the Lord had sent him to anoint a king, and that he wanted to see his sons. As Jesse's sons stood before Samuel, he looked them all over, but none of them bore witness to him, and he said, "Do you have another son?" Jesse replied that he had one more son who was the youngest, who was out tending sheep. So Samuel called David in and anointed him king.

Now, Bethlehem in the life of David represents faithfulness in natural things. David was not out being spiritual when God called him — he was being faithful in natural things. Many times when we discover that God wants to use us, we immediately feel that natural things are unimportant and so we jump over natural things to try to be spiritual. How many of you have ever felt like that? "The dishes aren't important. . . cutting the grass is not important. Hallelujah, let it grow, Glory to God!" Now, that doctrine might feel good, but the only thing wrong with it is that it doesn't work. God made the natural things, too.

THE NATURAL COMES FIRST

There is a law in the Bible, one that I never discovered until lately. One reason this subject is so much in my heart is that it is so applicable to my own life, because I was one of those who felt that "natural things are unimportant." My purpose is not to bring us under bondage or condemnation, but to illuminate a spiritual principle. Paul speaking about the body in 1 Corinthians 15:44-49, says:

It is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. So also it is written,

"The first man, Adam, became a living soul." The last Adam became a life-giving spirit. However, the spiritual is not first, but the natural; then the spiritual. The first man is from the earth, earthy; the second man is from heaven. As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. And just as we have borne the image of the earthy, we shall also bear the image of the heavenly.

I don't want to labor the resurrection, but I want to point out a principle here. Verse 46 says, "However, the spiritual is not first, but the natural; then the spiritual." The law is this: "the natural first, then the spiritual." I believe God deliberately chooses to teach man through the natural before He brings him to the spiritual. The natural is not unimportant. It is grade one before you go to grade two.

There are several ways I see this applied. In this scripture, Paul says we get a natural body before we get a spiritual body. He says there was the natural man (Adam) before there was the spiritual man (Jesus). There is the Old Testament before the New Testament, there is law before grace, there is ruling in your house before ruling in God's house, the church. In short, the natural is the parable that unfolds the spiritual. For example, the natural family is a parable. If you never come to grips with the natural family, you will never understand how God's family operates. There are many such parables in the Scriptures. Jesus taught in parables. To teach a spiritual truth, He used a natural lesson, and so if we throw out the natural things, we cannot come to spiritual truth. We need to ask God for the ability to understand natural things better, because then we will understand spiritual things better.

DAVID'S FAITHFULNESS IN NATURAL THINGS

David in Bethlehem was being faithful in natural things. There is no evidence that while he was in Bethlehem it ever entered his mind to be a king. As far as we know he was

content to be a good shepherd boy. There are some things that we do know about him. We know, first of all, that he was a faithful shepherd.

But David said to Saul, "Your servant was tending his father's sheep. When a lion or a bear came and took a lamb from the flock, I went out after him and attacked him, and rescued it from his mouth; and when he rose up against me, I seized him by his beard and struck him and killed him. Your servant has killed both the lion and the bear, and this uncircumcised Philistine will be like one of them, since he has taunted the armies of the living God." And David said, "The Lord who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine." And Saul said to David, "Go, and may the Lord be with you" (1 Sam. 17:34-37, NAS).

This incident with the lion happened before David was anointed to be king. One day while tending his father's sheep, he was all at once confronted by a lion. Let me remind you that those were natural sheep, not spiritual sheep, and that lion he faced was a *natural* lion, not a spiritual lion. (We have to face our natural lions before we get to our spiritual lions.) When that lion came out there, David had no choice, because the good shepherd lays his life down for the sheep, and he said, "Lion, I don't want to do this, but those are my daddy's sheep." David went out after him with holy boldness, and God turned to one of the angels and said, "I like that kid. You better take care of him."

Not only did he kill the lion, but he disposed of a bear the same way. He was a good shepherd. He knew what he was there to do, and his job was natural, physical, and he did it well. Again, this all happened before he was anointed to be king. A lot of us have our eyes on being king, but we are not willing to deal with the lion, and the bear, and the sheep. Faithfulness in the natural things means that you do the nitty gritty without any thought of whether or not it will bring spiritual rewards.

If we look back in verses 17 - 22 of 1 Samuel 17, we will see another aspect of David's natural abilities.

Then Jesse said to David his son, "Take now for your brothers an ephah of this roasted grain and these ten loaves, and run to the camp to your brothers. Bring also these ten cuts of cheese to the commander of their thousand, and look into the welfare of your brothers, and bring back news of them."

Now, David had a commandment from his father. He didn't have to pray about whether he was going to do it. He had an order from headquarters. We need to differentiate when we need to be led by the Spirit and when we need to simply obey. When we are under authority and we are told to carry out responsibilities, we don't have to get spiritual and pray about whether or not we should do it - we just need to be obedient. We complicate it too much.

After his dad told him to deliver the cheese, the loaves and the grain, verse 20 tells us this: "David arose early in the morning [that speaks of his diligence] and left the flock with a keeper [that speaks of his concern for his responsibilities]." The scripture goes on to say he, "took the supplies and went as Jesse had commanded him. And he came to the circle of the camp while the army was going out in battle array shouting the war cry." I imagine when the war cry went out, David's heart began to beat faster within him, and his thoughts were not on cheese and barley loaves, but on the battle. Yet, notice his diligence. Verse 22 tells us, "David left his baggage in the care of the baggage keeper, and ran to the battle line and entered in order to greet his brothers." In spite of his excitement, David made sure his bags were secure before he left them, and he greeted his brothers according to his father's instructions. First, he rose up early in the morning; then he left his sheep in care; and then he saw that his supplies were properly placed. I see in David a concern for the little things, and such a diligence to obey his father,

that even his enthusiasm could not sidetrack his obedience. He was a faithful shepherd and a diligent, faithful servant, and faithfulness always brings increased opportunity.

When David comes to the battle line, we see God's endorsement of his faithfulness in the natural when he killed the lion and the bear. When David saw that giant Goliath, ridiculing and blaspheming the armies of God, he was not afraid like the rest of them, because he had been prepared in the natural for this very moment. God had given him a practice session with the lion and the bear. When that nine-foot giant roared and cursed Israel's soldiers, they all got nervous. But David didn't, because he was prepared. God has a way of preparing us for future challenges. David simply said, "Well, he's just a giant. I killed a lion and I killed a bear, and he won't be any different than they were," and with this confidence and boldness, he went down and picked up five rocks by the brook. Somebody said it was because he was afraid he was going to miss that he got five rocks. Actually, that is not true. If you read the Scriptures, you will find that Goliath had four brothers, and he had a rock for each one if he needed it. David said to Goliath, "You come to me with a sword and a spear, but I come to you in the name of the Lord of hosts whose armies you defy." Then he hit him. When Goliath went down, David took the sword and cut his head off.

Now, all that was natural - every bit of it. It was done by the power of the Spirit, but it was all natural. Had we been standing there, we would have been tested ourselves in natural things. David was a good shepherd, he was a good servant, and his faithfulness brought him increased opportunities. Our business is not to strive for increased opportunities - our business is to be faithful in the opportunities we have, and God will give us increased opportunities. *Faithfulness brings increase!*

THE PATTERN IN JESUS' LIFE

Faithfulness, reliability in natural

things, reflects the heart of God. It is God's nature. God said, "I am looking for a man like me, and I have found one — David. His heart is like my heart." If we look in the New Testament, Luke 2, we see a similar pattern in Jesus' life. There are years in Jesus' life that are called the silent years, because nothing much is said about them in the Scriptures. The reason I believe not much is said is that there is nothing much *to be* said. Have you ever wondered why all the scriptures are either about His birth, or the brief incident in His life at age 12, or His ministry after He was 30 with nothing about all those other years? Luke 2:51 and 52 gives us some insight on this:

And He [Jesus] went down with them [his parents], and came to Nazareth; and he continued in subjection to them; and His mother treasured all these things in her heart. And Jesus kept increasing in wisdom and stature, and in favor with God and men.

He kept increasing because He was subject to his parents. That is all the Bible says about all those years until He was 30 years of age: He did what His parents told Him to do.

Now I see in these verses that Jesus was faithful in natural things, and it wasn't anything particularly glamorous to write about. There is no evidence that He did miracles during this time or that He had a ministry. The only thing we are told is that He was under discipline and He did what He was told to do. I believe He helped His father in the carpenter shop, sweeping shavings, making tables and chairs, running errands, and doing the same things that every other faithful son would do. Then when He came and preached His first sermon under the anointing of the Spirit, they were all surprised at Him, refusing to believe He was the Messiah. They said, "Isn't this Joseph's son? Isn't it the same man that we have known all these years who just did what everybody else did?" And they rejected Him on that basis. But that was the very basis on which God gave Him ministry. They were expecting a

super-spiritual, abnormal religious type. He was not only born the Son of God, but He was faithful in the natural things that were given Him to do.

THE TESTIMONY OF OUR BEHAVIOR

Now, I realize that talking about faithfulness in natural things is not the kind of thing that gets you all excited or makes you want to go preach the gospel around the world, but it *will* make you effective when God gives you your ministry, because then you will be prepared for it. You will have a right foundation under you. 1 Peter 2:12 says, "Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may on account of your good deeds, as they observe them, glorify God in the day of visitation." Peter is saying to Christians, "Behave yourselves so that unbelievers, though they may hate you, will have to glorify God because they can see the evidence of your deeds." People in the world cannot see spiritual things. You are not going to impress the people in the world with spiritual things. If you say to them, "You know what the Lord told me?" they will say, "That guy is kooky — He thinks God talks to him." Spiritual things cannot be given raw to the world; they have to be translated into a language that can be understood. What is that language? *Behavior* — your deeds.

"You know, that guy is nuts. I hear him say hallelujah every once in a while, but you know something? He cuts his grass. That guy has the greenest grass in town." Now, I know that doesn't sound super-spiritual at all, but I think that is what the Bible calls being a witness. The Lordship of Jesus has to be evident in your life. How many of you know that many Christians lose their testimony because they are very spiritual, but fail to pay attention to things the world understands, like paying bills or cutting grass. The world is going to behold your behavior. They are looking at

you. It is one thing for us to glorify God. It is another thing for the world to look at us and glorify God.

A lot of us have given much attention to theology, without realizing that God is going to judge us, not by our theology, but by *what we do with* our theology. For years, Christians have believed in heaven and hell, the Blood of Jesus, the Bible as the Word of God, and all the right doctrines, and many have behaved like the devil. But now, God is dealing with us, isn't He? He is saying, "It's not just *what* you believe — it's *what* you believe *enough to obey and do* that I am interested in." If we really have faith, it is going to be demonstrated in a way that the world can see, so that they will glorify God because of our deeds. That is the message of David in Bethlehem: faithfulness in natural things.

THREE PRINCIPLES OF SPIRITUAL PROGRESS

In closing, I want to examine Luke 16:1-12. In this passage there are three principles of spiritual progress that Jesus gives us through the parable of the unjust steward who cheated his master. It is a very hard parable, and one which seems difficult to understand. It seems as if Jesus is commending the unjust steward because when he found out he was going to be fired, he went to all his master's debtors and decreased their bill, and by so doing, he endeared himself to his master's debtors. Jesus infers that the man was smart, and we stop there and say, "I don't understand that," totally missing what Jesus got out of that parable. Here are the three lessons that He deduces.

The first lesson is in verse 10: "He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much." To illustrate this, we take a man whose job is to sweep the Sunday School department, seeing that the chairs are straight and the song books are in order. Although he was asked to do it by the pastor or the deacons, he feels

that it is not a very responsible job, and it's just awfully hard to feel the Holy Spirit while you are sweeping the floor and straightening things up. So what does he do? He says, "I felt the Lord leading me to be superintendent of the Sunday School department and here they have made me the floor sweeper, and I just don't feel led to do it. Let them do it themselves." And someone comes to him and says, "Brother, I thought you were asked to clean up the Sunday School department."

"Well, God has called me to teach."

How many of you know that he wouldn't be a good teacher? "He that is unfaithful in a very little thing will be unfaithful in much." Should a man be promoted to do something bigger because he doesn't like something little? No. If you expect God to entrust much to you, don't worry about the much. Whatever your hand finds to do, do it with all your might. If it is straightening out chairs, make them the straightest chairs in town, on the cleanest floor in town. Pray and fast over where you are going to line those things up. Put every song book straight in the seat, title up, facing the front. Do it right! By being diligent in such small matters, you prepare yourself for greater responsibilities. Our first principle is: faithful in little, faithful in much; unfaithful in little, unfaithful in much.

The second lesson is in verse 11: "If therefore you have not been faithful in the use of unrighteous mammon, who will entrust the true riches to you?" What are the true riches, by the way? True riches refer to spiritual things. Our second principle is: faithful in money, given spiritual riches. In other words, if you can't handle money, how would God give you the eternal riches of the Kingdom? If you can't do right by \$5.00, why should you get a great revelation? It is not just the tenth of your money I am talking about — it is what you do with all that God has given you. Can you rule it? Do you handle well what God has given you? Faithful in money, given true riches! If a man is unfaithful in unrighteous mammon, how could

he ever receive true riches, which are spiritual things?

The third lesson is in verse 12: "And if you have not been faithful in the use of that which is another's, who will give you that which is your own?" Here is the third principle: faithful in that which belongs to someone else, given that which is your own. To put it another way, serve in another man's vineyard before you get your own vineyard. Faithful in that which is another's. You may say, "Aw, I don't feel the burden he feels." Until you can identify in serving to someone who has been made an overseer, you are not ready to be an overseer yourself. This has secular as well as spiritual implications. Until one has become a good follower, he is not qualified to be a leader.

You say, "Well, I don't care for Fred's way of doing things. He is a hard master. Just wait until God brings me into my ministry . . . I'll show you how to do it." Will God ever allow you to oversee with this attitude? No, you will serve others until the principle has been worked into your life. God will resist you until you have been thoroughly and completely resisted. But if you can say, "Lord, thank you for giving me to Fred to serve him, even though he may not be perfect, I'm glad for what I'm learning from Fred," one day Fred will promote you because he can trust you as a servant.

Humble yourself under the mighty hand of God and He will exalt you! God resists the proud but gives grace to the humble. Fred is not the promoter — *God is*. But He will use Fred to do it, if you can see that God put you under Fred to learn that job and serve Fred as under God. Faithful in another's, given your own. Unfaithful in another's, who will give you your own? It is a simple lesson, but utterly vital. (Consider Joseph in Egypt, Daniel in Babylon or Mordecai as examples of serving even heathen kings.)

So these are the three principles that have to do with natural things: (1) Faithful in a little, given much; (2) Faithful in money, given spiritual

riches; (3) Faithful in another's, given that which is your own. I believe God absolutely in these matters.

RELIGIOUS OR FAITHFUL?


One of the biggest tricks that the enemy perpetrates upon people who have dedicated their lives to God's service is that he makes them religious instead of faithful. When you commit your life to God, one of the first lies he tells you is that now you must learn how to act religious. So we become abnormal, and get all spiritual, and get that super-spiritual stained-glass tone in our voice, and go around with the gifts and ministries hanging off our fingers. And that just isn't real.


Instead of trying to be spiritual when you are not, be yourself and be faithful in what you have to do. A life of dedication to God entails a lot of natural things. Obedience in natural things brings the flesh under true spiritual discipline. You might say, "I thought I was going to save the world and here I am sweeping floors. I rebuke it. I don't like this at all." Now, God will give you a shot at saving the world after you have passed the floor test. That is a reliable principle in God's plan.

God doesn't want us to be abnormal or religious — He wants to teach us how to be normal and natural as we serve Him, and as we learn to be faithful in natural things. If we are faithful and diligent in the natural things, God will use those things to teach us His spiritual mysteries. As Jesus was sweeping up the shavings on the floor, and when He walked in the fields as an obedient young man, the Father would say to Him, "You see those sheep? I want to teach you something about My flock. You see that man sowing over there? I want to tell you how the process of sowing and reaping applies to the Kingdom of God." As one begins to be faithful, the Holy Spirit, who is the teacher, will begin to unfold eternal mysteries in those natural things, and as we increase in our diligence over the little that God gives us, He will instruct us and prepare us to faithfully oversee greater portions of His Kingdom on earth. 🍷

QUESTIONS & ANSWERS

This month's answers by Derek Prince

 In Exodus 20:5, God speaks of "... visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." Is this curse automatically done away with when one accepts Christ, or is it necessary to actively renounce inheriting this curse in order to lay claim to the blessing God promises to those who love Him?

 The statement in Exodus 20:5 that God will "visit the iniquity of the fathers upon the children unto the third and fourth generation . . ." needs to be taken in its context. It does not apply to every form of sin, but to the specific sin of breaking the two commandments immediately preceding it: "Thou shalt have no other gods before [or beside] me"; and "Thou shalt not make unto thee any graven image . . ." Generally, the breaking of these commandments consists in what we today would call "involvement in the occult" — that is, turning for power, help or guidance to some spiritual source by any route that does not take us to God the Father through Jesus Christ the Son. This is the essential nature of such practices as fortune telling, horoscopes, astrology, spiritualism, idol worship, superstition, witchcraft, magic, meditation cults, etc. It is this that makes all these practices so dangerous and so harmful in their consequences, not merely to those who themselves are involved, but also to their posterity.

Galatians 3:13 tells us that "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


hangeeth on a tree . . ." Every evil consequence of man's disobedience has been fully and finally dealt with by the atoning death of Christ on the cross. This includes deliverance from the curse pronounced in Exodus 20:5.


However, we always need to distinguish between the legal right to deliverance and the experiential enjoyment of its benefits. We may illustrate this by the case of sickness. Scripture clearly reveals that on the cross Jesus "Himself took our infirmities, and bare our sicknesses"; and that "with His stripes we are healed." (See Is. 53:4-5, Matt. 8:17, 1 Pet. 2:24.) Jesus has purchased on the cross the legal right for every believer to be made physically whole. However, these physical benefits do not always follow automatically. Many believers who have put their faith in Christ's atonement for the forgiveness of their sins still remain sick in their bodies. Legally, they have the right to healing, but experientially they have not claimed it. Claiming healing in this way often requires a specific transaction of faith, subsequent to the initial forgiveness of sins.

The same applies to a curse that may have been brought upon us by our ancestors, as described in Exodus 20:5. When we put our faith in Christ's atonement for our sins, we become legally entitled to deliverance from this curse, but we may still need to claim the practical outworking of this deliverance in our lives by a separate transaction of faith. In this area there is the additional problem that Christians frequently continue to live under the effects of a curse without recognizing their true nature or cause. The following are some common indications of a persistent curse: repeated marital problems; retarded, deformed or rebellious children; a chronic inability to "make

ends meet," even when the income is apparently more than adequate; deep-seated, longstanding mental and emotional problems; being chronically "accident prone"; suicidal tendencies; vague, undefined ill health of which a normal physical cause cannot be found.

Here are the main requirements for deliverance in such a case. First, recognize the continuing effects of a curse in your life. Second, trace it back to its cause. Third, openly confess and renounce this cause (e.g. "I confess that there is a curse on my life due to the fact that my mother and my grandmother were both involved in fortune telling, and I now renounce this practice, finally and forever, on behalf of myself, my family and my posterity.") Fourth, in the name of Jesus and on the basis of the cross, loose yourself and all involved from all effects of the curse. It is often helpful to go through this procedure in the presence of sympathetic believers who serve as witnesses. See Matthew 18:18-20.

 In taking on the meekness and humility of Christ, are Christians to allow themselves to become a "door mat" for the world to step on, or, are there situations where Christians may legitimately "stand up for their rights" and refuse to be taken advantage of?

 In considering the nature of meekness, we need to guard against legalistic religious formulas. "Meekness" is not "weakness." In fact, true meekness is the expression of tremendous strength. Neither is meekness a set of rules nor a pattern of behavior. It is an inward

INSIGHTS

"Just as water ever seeks and fills the lowest place, so the moment God finds you abased and empty, His glory and power flow in."

— Andrew Murray

"God does not look at how fervently we preach the gospel or how willingly we suffer for Him; He looks to see how obedient we are."

— Watchman Nee

"People imagine that dying to self makes one miserable. But it is just the opposite. It is the refusal to die to self that makes one miserable."

— Roy Hession

"The higher one wishes to stand in grace the more it must be his joy to be servant of all."

— Andrew Murray

attitude of spirit, described in the words of Psalm 51:17: "The sacrifices of God are a broken spirit . . ." There is a vast difference between a surrendered will and a broken spirit. The surrendered will obeys, but with an inner struggle. The broken spirit is yielded, unresisting, quiet and joyful even under intense pressure.

In the Old Testament Moses is set forth as the pattern of human meekness. "Now the man Moses was very meek, above all the men which were upon the face of the earth" (Num. 12:3). Apparently Moses himself was the source of this information. That certainly clears him of any charge of false modesty! Undoubtedly Moses acquired this meekness slowly and painfully during the forty years that he herded Jethro's sheep in the backside of the wilderness.

With all his meekness, Moses was strong enough to lead a nation of stubborn and ungrateful slaves out of Egypt and through forty years of wilderness wanderings. For these redeemed slaves he was the very embodiment, not of weakness, but of the righteousness, holiness and power of God. Only once did his meekness fail — at the waters of Meribah, where he smote the rock to bring forth

water, instead of speaking to it (Num. 20:7–12). Psalm 106:33 comments on this incident: "They [Israel] provoked his spirit, so that he spake unadvisedly with his lips." When Moses' *spirit* was breached, then his meekness failed and he yielded to anger.

In the New Testament Jesus Himself is the pattern of meekness. In Matthew 11:29 He says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart . . ." That which made Jesus meek was the yoke of perfect, unquestioning submission to His Father's will. Out of this meekness and in fulfillment of the Father's will, He was "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth" (Is. 53:7). In this He was the perfect pattern of meekness.

But in any matter that touched the Father's honor or resisted the Father's will, Jesus was bold, outspoken and unyielding. For examples of this, study the following: His answer to Joseph and Mary when they found Him as a boy in the temple (Luke 2:49); His conduct toward those who dishonored the temple (John 2:13–17, Matt. 21:12–16); His denunciation of religious hypocrisy (Matt. 23); His answer to the high

priest (John 18:19–23).

Consider also the following actions of the apostles. In Acts 5:7–11 Peter deliberately trapped Sapphira into exposing her complicity in her husband's deception and, in effect, pronounced her death sentence for this. In Acts 16:35–39 and 22:25–29 Paul twice claimed his legal rights as a Roman citizen to avoid dishonor or unjustified punishment, thereby causing fear in those who were treating him contrary to his rights.



Could you comment on acupuncture and its advisability for Christians?



Acupuncture is essentially a pagan method of treating sickness. It goes back thousands of years into China's history, being based on the philosophic world view known as "taoism." In this the two basic forces at work in man's body are "yan" and "ying." This view of man does not correspond with that of Christianity, or of western philosophy, or of western medical science.

Competent medical and scientific observers are agreed that some remarkable, objective results are achieved by acupuncture. However, these cannot be explained by western views of anatomy or physiology. For instance, to anaesthetize a patient for the extraction of a molar in the left jaw, a puncture is made in the back of the corresponding hand, near the point where the thumb and forefinger separate.

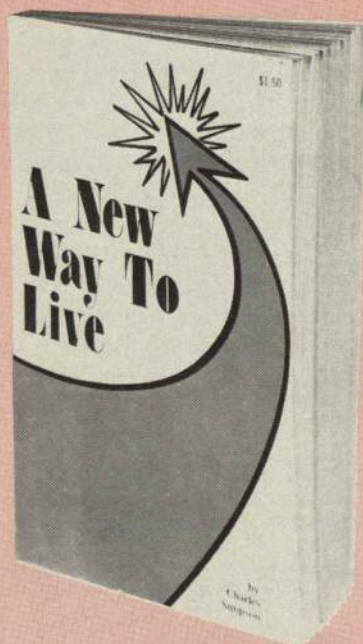
Personally, I view acupuncture in much the same light as the physical exercises of yoga. Though each operates in the physical realm, each originates in a non-Christian world view which is permeated by demonic influences.

Each month *New Wine* receives questions from our readers covering a variety of topics and issues. If you have questions for this feature, send them to Questions and Answers, c/o *New Wine* Magazine, P.O. Box 22888, Ft. Lauderdale, Florida 33315.

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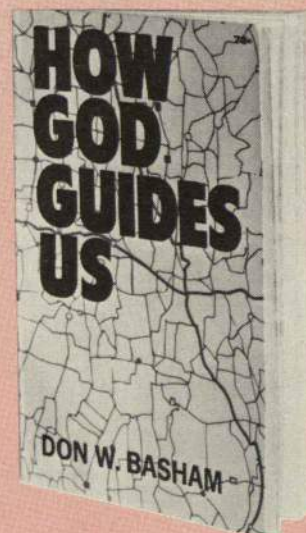
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BY DON BASHAM

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