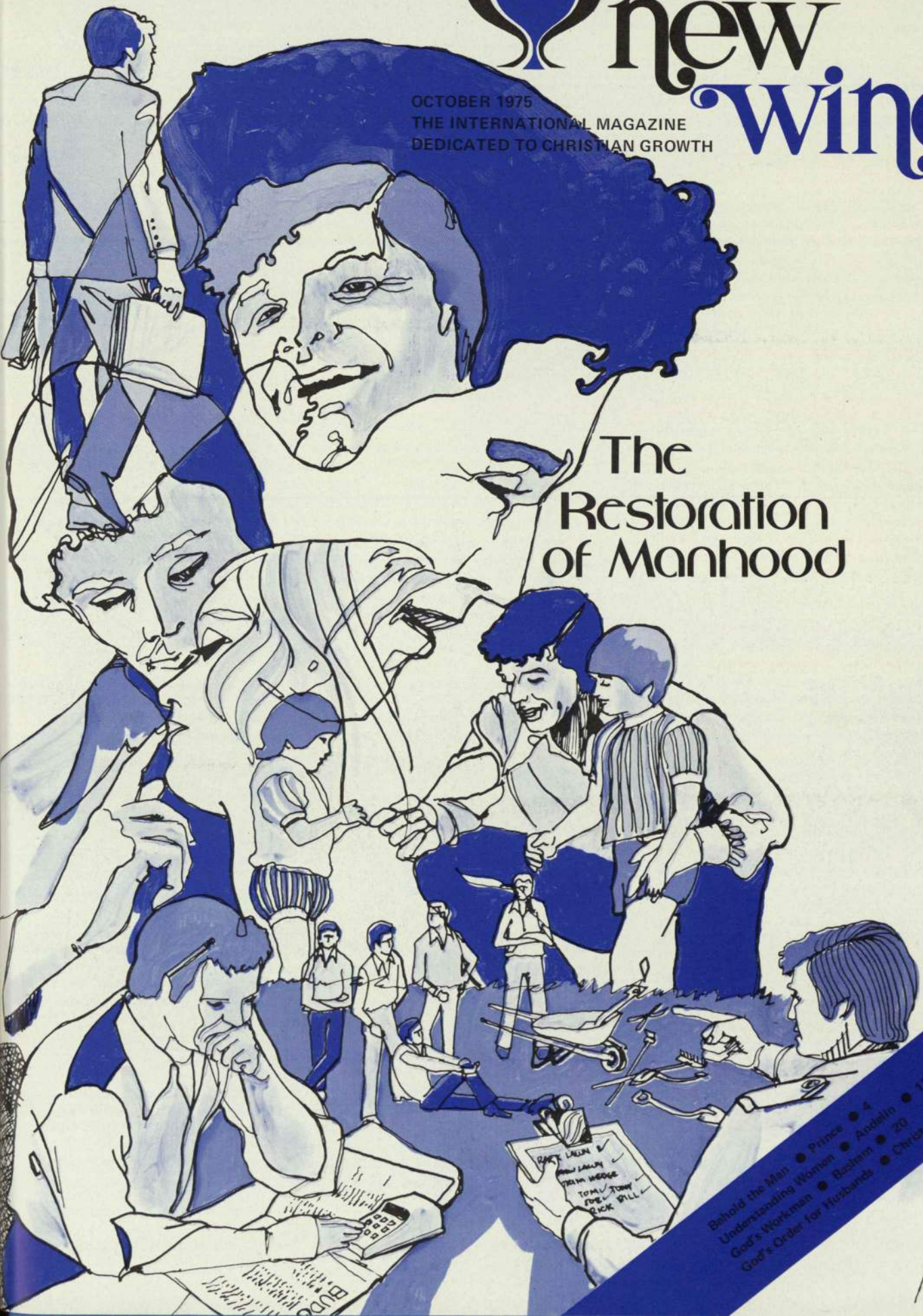




# new wine

OCTOBER 1975  
THE INTERNATIONAL MAGAZINE  
DEDICATED TO CHRISTIAN GROWTH

## The Restoration of Manhood



Behold the Man • Prince • 4  
Understanding Women • Aodain • 13  
God's Workman • Bachman • 20  
God's Order for Husbands • Christman • 25

## GOOD WORDS FOR JULY/AUGUST

I have especially appreciated the July/August issue of *New Wine*. We need so desperately to see that being a Christian is a life to be lived.

Mrs. Ross Olson  
Lewiston, Idaho

Just a quick note to tell you how much I enjoyed your July/August issue of *New Wine*. The article on gossiping was so full of truth. God is really working on His people in this area. I've felt and seen Him working in a Bible group in my neighborhood in this area of gossiping and He has used your July/August issue as an answer to our prayers!

Mrs. Linda Keister

Tears of gratitude well up in my heart when I read Bob Mumford's beautiful description of the local church [July/August]. For me personally, it was a healing message — a message of love and wisdom straight from the Father's heart at a time I needed it the most.

I am sure there must be many confused, battle-weary people who have experienced being "finished off" in their own churches and felt that no one could possibly understand.

I am grateful to Mr. Mumford for putting into words what has been in my heart; for communicating the understanding the Lord wishes all of us to have concerning His church. This could have only come from a complete openness, and not without great price.

Judy Gilbert  
Elkhart, Ind.

I have just finished reading the July/August issue on the local church. What a thrill to know the moving of our Lord in the Body. He knows what is needed and at just the right time! The articles have been a great help to the members of the Body here in Cheyenne, as the Lord is giving direction to the charismatic movement and channeling His people into maturity.

Dave Hand  
Cheyenne, Wyo.

## TO BE DISCONTINUED . . .

Please discontinue my subscription to *New Wine* Magazine. Though I am baptized in the Spirit, I am increasingly aware of a real qualitative difference between classical Pentecostals and the current charismatic movement. The former is soundly evangelical, the latter, which your magazine seems to advocate, places such an emphasis on the Holy Spirit that it disparages God's Word.

# Letters to Editor

I know the importance of Scripture in being primary, not secondary in the Christian life. Without this firmly in mind, it is easy to misinterpret the Bible to footnote an argument, rather than to establish it on the unified theology of Scripture. I found your July/August issue to seriously err in this department, and the article "The Vision of the Local Church" borders dangerously close to heresy.

William A. Kolb  
Chicago, Ill.

When my wife and I first started receiving *New Wine* a couple of years ago, we thought it was the greatest thing since the Bible. Since that time, however, we have, to our dismay, noticed a change in *New Wine*. What once seemed to be a "full gospel" charismatic publication has become a sounding board for some "new thing" which denies each believer his position of sonship, priesthood, and ministry before the Lord. By this I mean the threefold doctrine of submission, covering, and "discipleship."

The teaching of complete submission to a man no matter what he says or teaches is clearly refuted in Gal. 2:1-6. We are, of course, to submit to the ministry that God, by His Spirit, has set over the Church (1 Cor. 4:11-12), but we are to do it "imitating their faith, considering the end of their lives." If their faith does not result in a life of godliness, holiness, and conformance to the image of Christ in every area, you've hooked up with a "hireling," not a true shepherd.

The new brand of "discipleship" being taught is directly contradictory to the Scripture. Jesus never told us to make disciples to ourselves, but to Him. On the basis of these and other false teachings and doctrines of men that have been published in *New Wine*, we request that you discontinue sending *New Wine* to us, as it ministers bondage and fear, not joy and peace in the Holy Ghost.

Jerry & Charlene Dunn  
Auburn, Alabama

## WHAT MAKES THE DIFFERENCE?

I enjoy your magazine very much. What makes this one different is that the articles and advice are given from the basis of actual experience; human trial-and-error experience. Without experience the New Testament of Jesus Christ is merely a form of religion.

Tom Medwin  
Cockeysville, Mo.

I am laboring in a shepherding capacity and find many of your articles to be useful in instructing the people here in God's heart. You are in many ways setting a pace for what God is doing these days.

Richard Raad  
Oak Park, Ill.

Your magazine generates thinking into areas too long ignored by Christians.

Carol Larsen  
San Antonio, Tx.

## THE NEED FOR LOVE

Sometimes as a parent, I forget to love my child. He's growing up and his need for discipline and training are greater and I am aware of the need. As I seek the Lord's guidance in raising my son, He constantly is reminding me of his need to know he is loved and to feel secure in his growing period.

Love must come first and *stay* first, or all the "overseeing" is in vain. Love is not something that takes care of itself; it needs the care of another.

In your efforts to help us grow up and mature as believers, please remember to continually let us know and reassure us that you do love us. There are lambs as well as sheep reading *New Wine*.

Carolyn Webster  
Davis, Calif.

# Editorial

Jesus presented one of the greatest spiritual challenges of the Christian life when, in the context of woe and condemnation of religious externalism, He said pointedly: "But do not be called Rabbi; for one is your teacher, and you are all brothers." Many interpretations could be placed on this and the surrounding verses, but let us focus on this one challenge of our Lord — *His new brotherhood . . . our brothers and sisters in Christ.*

Love among brothers, like all other human relationships, was affected and destroyed by sin. This is painfully illustrated by the relationship between Cain and Abel. Jesus' desire was that we would discover a new relationship to Him as "the first born among many brothers," and then — as a result of this new relationship — become rightly related to others who were related to Him. *These are my brothers!*

Jesus did not imply that there would not be differences among brothers; but rather that, as brothers, we would understand these differences as necessary to make up a completed Body on the earth. See 1 Corinthians 12:28-31. Differences in ministry, spiritual gifts or leadership abilities were not to be interpreted as signs of inferiority/superiority; but rather as brothers in Christ committed to the mutual edification of each other.

We need to periodically re-examine our basic attitudes toward our Lord and our brothers. Regardless of how ever taken up we might be with personal evangelism, divine order, gifts of the Spirit or defending the truth of discipleship, we must not minimize the high call of learning how to be a Christian brother.

Simply *being* brothers does not in any automatic way keep us from contempt, disrespect or rejection of those whom we know to be our brothers. But let us remember Christ's command was *to love the brothers*. The apostle Peter gave us a similar injunction — "Honor all men, *but love the brotherhood.*" Not only is the world looking for spiritual unity among Christian brothers, but it surely is awaiting the day when they evidence the fulfilment of Christ's challenge . . . *Being a brother!*

## new wine

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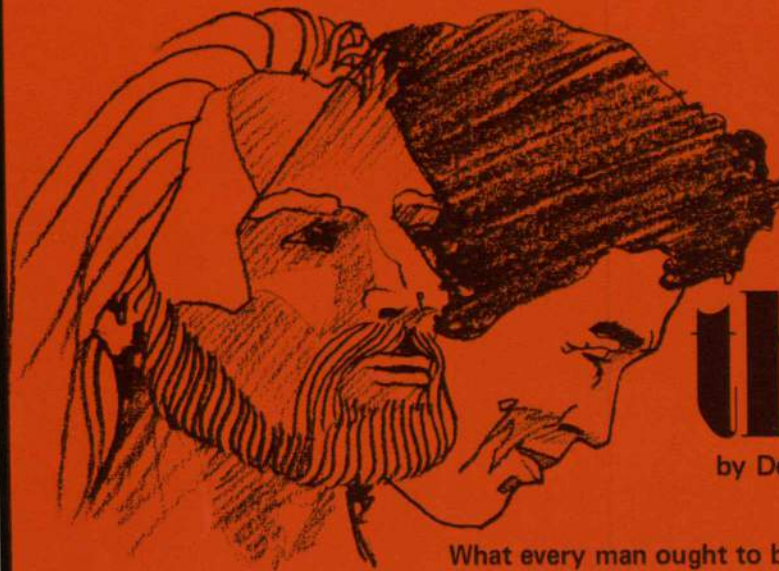
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# Behold the Man

by Derek Prince

What every man ought to be, but no one else has ever been.

**T**hen came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!" (John 19:5).

Did Pilate realize, as he spoke those words, that he was both quoting and fulfilling the prophecy of Zechariah 6:12, "Behold the man . . ."? Almost certainly not! Yet the words of Zechariah refer just as directly to Jesus as did those of Pilate when he presented Him to the multitude.

The Greek word used by Pilate signifies "man" as a member of the human race, with no specific reference to sex. But the Hebrew word used by Zechariah signifies "man" as distinctively male rather than female. Both these meanings apply to Jesus. He is the perfect embodiment of both: humanity and masculinity. He is what every man ought to be, but no other one ever has been.

The incarnation of God as man in the person of Jesus was predicted by the Old Testament prophets. Isaiah declared, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Is. 7:14). In Matthew 1:23 the Hebrew name "Immanuel" is translated "God with us." The "Immanuel" race is the "God-Man" race, blending the two natures of God and man.

The same event is predicted also in Jeremiah 31:22, "For the Lord has

created a new thing in the earth — A woman will encompass a man" (NAS). The Hebrew word translated "man" in this verse means a "great man," a "leader," a "hero." This was fulfilled when the virgin Mary "encompassed" Jesus in her womb. The "new thing" thus created was the new race — the Immanuel race — the God-Man race. Jesus came forth from the virgin's womb as the first member of this new race.

The title which Jesus applied to Himself more than any other was "Son of man." This corresponds to the Hebrew phrase *ben Adam*, meaning literally "Son of Adam." It thus identifies Jesus specifically as a member of Adam's race. In harmony with this, Paul calls Him "the last Adam" (1 Cor. 15:45).

The true humanity of Jesus is likewise emphasized throughout the rest of the New Testament. For example, the writer of Hebrews says concerning Him, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same . . . For verily he took not on him the nature of angels; but he took on him the seed of Abraham" (Heb. 2:14,16). Jesus was a lineal descendant of Abraham — and therefore also of Adam. He did not take on angelic nature, but He did take on true human nature.

The living creatures that appeared in vision to Ezekiel each had four faces — that of a man, a lion, an ox and an eagle (Ezek. 1:10). These faces typify four different aspects of the total nature of Jesus, each being presented to us in one of the four Gospels. Matthew presents Jesus as the *lion*, the king of beasts, the promised King of David's line. Mark presents Jesus as the *ox*, the humble, patient, hard-working servant. Luke presents Jesus as the *man*, emphasizing His true humanity. John presents Jesus as the *eagle*, the bird that soars above all others and that alone can look full into the sun — thus depicting Jesus as the divine, eternal Word of God.

The genealogy of Jesus in each Gospel is in harmony with its particular presentation of Him. Matthew traces Him back to Abraham, emphasizing His identity with Israel (Matt. 1:1–17). Luke traces Him back to Adam, emphasizing His identity with the whole human race (Luke 3:23–38). John presents Him without any human genealogy, as the eternal Word, coexistent with God (John 1:1–2). Mark likewise gives Him no genealogy, but for a different reason: according to ancient custom a servant (or slave) needed no genealogy.

Although becoming by incarnation fully human, Jesus never ceased to be

divine. In Him God and man were fully blended. Over the centuries theologians have struggled to define the precise interrelationship between these two natures, but have never reached complete agreement. Does that matter?

One emblem that beautifully depicts this blending of God and man in Jesus is the six-pointed Star of David (the national emblem of the State of Israel). This emblem is made up of two triangles: one with its apex pointing downward, symbolizing the triune nature of God — Father, Son and Spirit; the other with its apex pointing upward, symbolizing the triune nature of man — spirit, soul and body. God in His fullness is thus coming down to man; man in turn is reaching upward with his whole being toward God. When the triangle representing God blends with the triangle representing man, the result is the six-pointed star.



## TWO NATURES IN BALANCE

The two natures of God and man in Jesus are set forth side by side in various passages of the Gospels. In John 4:5–14 we read how Jesus, as Man, was physically wearied and sat down by Jacob's well. Yet a little later He spoke, as God, to the Samaritan woman: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." By these words Jesus identified Himself as the God of Israel, concerning whom the psalmist had said, "For with thee is the fountain of life . . ." (Ps. 36:9).

By the Sea of Galilee it was as God that Jesus received the worship of Peter falling down at His knees and crying, "Depart from me; for I am a sinful man, O Lord" (Luke 5:8). But later, on the same Sea of Galilee, it was as Man that Jesus fell asleep in the

boat and had to be awakened by His disciples (Luke 8:23).

In Exodus 3:13–14 the Lord revealed to Moses His divine, unchanging name, "I am." Fifteen centuries later, in the Garden of Gethsemane, identifying Himself to those who had come to arrest Him, Jesus pronounced the same words, "I am." (The pronoun "he" supplied here by the English translators is not found in the original.) When this sacred name was pronounced by the One to whom it truly belonged, it was charged with such divine power that all those who had come against Jesus "went backward and fell to the ground" (John 18:5–6). This was testimony to His unchanging divinity. Yet from that point onward it was as Man that Jesus endured the shame and agony of trial, scourging and crucifixion.

In Hebrews 5:8–9 the writer describes the process by which Jesus came to maturity: "Although He was a Son, He learned obedience from the things which He suffered; and having been made perfect, He became to all those who obey Him the source of eternal salvation" (NAS). Morally, Jesus was never anything but perfect. Yet He had to be "made perfect" in the sense of growing up to maturity — from infancy to full grown manhood. Nor was Jesus ever disobedient to His Father. Nevertheless, He still had to "learn obedience." There is only one way to learn obedience — and that is by obeying. Obedience in turn brings suffering, for it demands the denial of self, the subjection of our own will to that of the one whom we obey. Yet self-denial is the only way to maturity and true happiness.

## THE PATTERN SON

In Ephesians 1:5 Paul says of all believers that God has "predestinated us unto the adoption of children by Jesus Christ to himself." In Romans 8:29 he further describes God's purpose for His children: "For whom he [God] did foreknow, He also did predestinate to be conformed to the image of His Son, that he [Jesus] might be the firstborn among many

brethren." Thus Jesus is the pattern Son, the One to whom we must all conform in coming to perfection, or maturity. He Himself is the "new and living way" by which we "go on unto perfection," "enter into the holiest," and "draw near" to God. (See Heb. 6:1; 10:19–22.) The way that led Jesus to perfection is the same one that each of us must follow.

The path to maturity was no easier for Jesus than it is for us. He "was in all points tempted like as we are, yet without sin" (Heb. 4:15). In His human nature Jesus experienced every form of temptation that any of us experiences — and yet He was never driven to sin. How important it is for us all to realize that it is no sin to be tempted! Sin comes only when we yield to temptation.

What was it that enabled Jesus, in spite of His true humanity, to overcome all temptation? The basis of His success lay in His single-hearted, unchanging motivation: *to do the Father's will*. This was prophetically foreshown by David in Psalm 40:7–8: "Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God . . ." (Compare Heb. 10:7).

During His earthly ministry Jesus Himself repeatedly disclosed this as the underlying motive of all that He did. He could never know full and final satisfaction until He had finished every task His Father had assigned to Him. By Jacob's well He told His disciples, "My meat [that is, the thing which upholds and strengthens me] is to do the will of him that sent me, and to finish his work" (John 4:34). In subsequent discourses He twice reaffirmed this: "I seek not mine own will, but the will of the Father which hath sent me" (John 5:30); "For I came down from heaven, not to do my own will, but the will of him that sent me" (John 6:38).

In His great high-priestly prayer at the close of His earthly ministry, Jesus was able to say to the Father, "I have finished the work which thou gavest me to do" (John 17:4). Finally, in the last moments of His agony on the cross, He uttered that great, trium-

phant cry, "It is finished" (John 19:30). Without wavering, without flinching, at the cost of His own life, He had finished the task assigned to Him by the Father. With that assurance, He yielded up His spirit into the Father's hands (Luke 23:46).

The same motivation that kept Jesus from sin and carried Him through to complete victory will do the same for us. We must come to the point of a single-hearted determination that the supreme purpose of our lives, as God's children, is to do the will of our heavenly Father. When every other personal desire or ambition is made subject to this single, over-riding motive, we may still falter or stumble at times, but sin will never regain dominion over us and ultimate victory will be ours.

#### **RIGHTEOUSNESS AND LOYALTY IN TENSION**

In Isaiah 11:5 the prophet sets forth two interrelated aspects of the character of Jesus: "And *righteousness* shall be the girdle of his loins, and *faithfulness* the girdle of his reins." "Righteousness" is a right attitude toward God; "faithfulness" — or "loyalty" — is a right attitude toward man. The order is important. "Righteousness" comes before "loyalty." Our duty toward God is primary. We are not free to make any commitment to man which interferes with our obligations to God. But once the claims of God have received due recognition, "loyalty" demands that we observe every obligation and commitment to man.

There is always the potential for tension in reconciling "righteousness" with "loyalty" — that is, in rightly adjusting the claims of God and the claims of man. The life and teaching of Jesus provide us with various examples of how this tension should be handled.

In interpreting the law of Moses, Jesus set forth the two great basic commandments in their correct order: first, "Thou shalt love the Lord thy God with all thy heart . . ." second, "Thou shalt love thy neighbor as thyself" (Matt. 22:36–40). His own

life exemplified both forms of love in their perfection, but always in their proper order of priority.

In the only incident of Jesus' boyhood recorded in the New Testament, the tension between these two obligations first appears. At the age of twelve He was taken by Joseph and Mary to Jerusalem for the Passover, but remained behind in the temple after the rest of His party had set out on their journey back to Nazareth. Eventually Joseph and Mary returned to Jerusalem and found him "sitting in the midst of the doctors, both hearing them and asking them questions" (Luke 2:42–46).

Mary said to Him, "Behold, thy father [Joseph] and I have sought thee sorrowing." But Jesus replied, "Wist ye not that I must be about my Father's business?" (Luke 2:48–49). Note the double application of the word "father" in these verses, bringing out the double obligation to God and to man. In effect, Jesus was saying, "The claims of my heavenly Father take precedence over those of the one who is known as my father on earth." However, the record continues, "And he went down with them [Joseph and Mary], and came to Nazareth, and was subject unto them" (Luke 2:51). Once Jesus had fulfilled His obligations to His heavenly Father, He was faithful also in every duty to Joseph as His earthly father. He was in every respect the model son, combining righteousness toward God with loyalty toward Joseph.

Later, when Jesus had entered into His public ministry, His mother and His brothers sought an interview with Him, but "he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:46–50). Here again there is a delicate adjustment of priorities. The spiritual relationship to His heavenly Father produced by the obedience of His disciples took precedence over the purely natural relationship to His mother and His brothers (who were not at that time disciples).

Yet on the cross one of the last acts of Jesus was to commit His mother to the keeping of His beloved disciple, John, thus providing her with a son to maintain and care for her after His death. (See John 19:25–27.) With His mother thus provided for, He had faithfully fulfilled the last of His human obligations.

In John chapter 20 there is another scene which strikes a poignant balance between the love of Jesus for His Father and for His disciples. After coming forth from the tomb, Jesus lingers in the garden just long enough to make Himself known to Mary Magdalene. But when she seeks to detain Him longer than necessary, He says, "Stop clinging to Me; for I have not yet ascended to the Father; but go to My brethren, and say to them, 'I ascend to My Father and your Father, and My God and your God'" (John 20:17 NAS).

How the heart of Jesus must have longed at that moment for the joy of reunion with His Father! Yet His first concern was to comfort a broken-hearted woman outside the tomb, who had once been a prostitute, but had become one of His most devoted followers. Only when He had comforted Mary, and had sent through her the message of comfort to His other disciples, did Jesus satisfy His own personal longing to ascend to the Father.

#### **STILL AND FOREVER MAN!**

It is marvellous indeed that, by incarnation, Jesus became truly and fully Man. But the greatest marvel of all is this: *He has never since ceased to be Man!* While acknowledging the reality of the incarnation, many Christians are left with the impression that Jesus was a Man only for a brief span of about thirty-three years, and now is Man no longer. But the New Testament teaches otherwise.

Writing at least thirty years after the ascension of Jesus, Paul says to Timothy: "For there is one God, and one mediator between God and man, *the man* Christ Jesus . . ." (1 Tim. 2:5). All that Paul says here is in the

*(Continued on page 11)*

# Becoming A Love Slave

by Ern Baxter

The bondage that releases us to our highest fulfillment.

*Last month we examined the significance of being released from the old order of slavery in order to become slaves to God. In Part 2 of this article we are going to look at Jesus' teaching on being a servant and examine the distinctive characteristics of a love slave.*

It was the night the disciples had gathered to celebrate the Last Passover with their Master. The narrative would lead us to believe that the disciples had entered that upper room and settled around the table with unwashed feet. Customarily, when coming in from the street, one's feet would have been washed from contamination of the road by a slave; or if a slave was not available, the washing would have been performed by a member of the household. However, each of the disciples, feeling either that he was "greater" than the other or that it was not his obligation to perform this servile task for the others, had apparently walked past the water basin.

Our Lord, taking in the situation at a glance and understanding its implications, could not let this opportunity go by if He was going to be faithful in training His disciples. He rose up from the table and girded Himself with the towel of the slave, took the wash basin, and moved toward the disciples to wash their feet. Peter was distressed at this, and cried out his refusal to submit to the Lord's ministry of foot-washing. However, our Lord told Peter

that if he did not allow Him to wash his feet that he could have no part with Him. In the larger spiritual context Jesus was saying that if Peter did not have a clean walk in His presence, then their fellowship was broken. More than that, fellowship with Him involved serving each other. This is seen in His use of the occurrence to teach His disciples mutual submission and service.

"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? You call me Teacher, and Lord; and you are right; for so I am. If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. For I gave you an example that you should also do as I did to you'" (John 13:12-15, NAS). Our Lord first performed the service of a slave, and then communicated to His disciples the lesson to be learned from His action. If He, the Master, would wash the feet of His disciples, how much more ought they to wash one another's feet. What shame and embarrassment must have gripped them as they saw their pride and self-serving in the light of their Master's love-slave performance. They would never forget the sight of Jesus as He knelt before them, taking their soiled feet in His blessed hands, and washing off the common dirt of the road. Christ's life with His disciples not only consisted of oral teaching, but of so living before them as to

provide the perfect example of One who lived in complete submission to the authority of Another. Peter said of Him that He left us an example that we might "follow in His steps" (1 Pet. 2:21).

## THE SERVANT ATTITUDE

Many of the great passages in the New Testament concerning our Lord, when looked at carefully, are to be seen in terms of example. We are thinking at this point of Philippians, chapter 2, one of the most beautiful insights into the life, nature and purpose of our Lord in all of Scripture. And yet, this portion is addressed to the Philippian Christians, not that they might just have a great doctrinal statement concerning Christ, but that they might see actually in Christ's life that which God desired to be reproduced in theirs and in ours. First is an exhortation to withstand "selfishness or empty deceit, and with humility of mind regard one another as more important than ourselves." Next, it tells us, "Have this attitude in yourselves which was also in Christ Jesus" (Phil. 2:5, NAS). The passage then describes the condescension of our Lord Jesus Christ in the humiliation of the incarnation, telling us that He took the form of a bond servant, or slave, that He might so serve lost humanity and fulfill the will of God that nothing, including death, would keep Him from a total obedience to the Father.

Let us realize that all of this is said

to urge us as Christians to "have this attitude in ourselves." In the new society, we do not serve the Lord Jesus in some abstract self-defined way, but we actually serve the Lord Jesus Christ when we serve one another as members of His Body. Nor are we permitted by the Scriptures to establish the boundaries of our service. If we are to be guided by His example, we will find that our service to one another will require *the master* to wash the feet of *the disciple*. It is difficult for us to receive the word *slave* as being applicable to our relationship to one another as Christians. This was the very point at which our Lord's disciples found themselves in controversy . . . they were sure that each was more important than the other, and debated the matter right up into the sensitive hours before our Lord's passion and death.

It is certain that our Lord realized this would be one of the most difficult adjustments for us to make in the new order. We would want to drag in with us the kinds of selfish self-serving that had characterized our lives in the old society. This was true of the attitude of His own disciples who, living in the very presence of Jesus' total obedience to God, were yet unable to shed many of the old society attitudes. It was necessary, therefore, for Him to spell it out in the clearest of language. It seems that we also need it spelled out again and again, for we seem to be forever forgetting it. We are constantly trying to run the Kingdom of God like the kingdom of men, bringing Adamic principles and rules into the Christ society. Inevitably, such efforts meet with resistance, and we rebuke the devil since he seems to be hindering our attempts to bring success to the Kingdom of God. We suspect, however, that it is not the devil, but rather the resistance of our Lord and His ultimate truth, for He will not have in His Kingdom "anything that does offend."

Let us look at the occasion when our Lord specified the difference between the two orders of self-seeking and servitude. It was on one of those occasions when there was some

maneuvering for position among the disciples. On this occasion "Jesus called them to Himself, and said, 'You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It is not so among you, but whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many' " (Matt. 20:25-28, NAS). Here our Lord makes it crystal clear that the Kingdom of God is not as the kingdom of the Gentiles and the manner in which Gentiles conduct themselves is not acceptable in the Kingdom of God. Among the Gentiles, or in the Adamic society, it is a vying for position with those who are in power, proudly and many times oppressively exercising their authority. Jesus said this must not be in the Kingdom of God: "It is not so among you."

#### CRITERION FOR KINGDOM LIVING

Then Jesus lays down the new criterion for the Kingdom: "Whoever wishes to be first among you shall be your *slave*." This is certainly a new order. Here there is no jostling and jockeying for position. Here is no bribing and lobbying. Here is no attempt at taking dishonest and improper advantage. Here is self-humiliation, a desire to serve others, acknowledgement that there is a higher motivation than human greed. Here is recognition of God's oversight of humanity, and His redemptive, sanctifying oversight of the redeemed community. It is He who raises up and puts down. The one who exalts himself shall be abased; but the one who, with right motive and attitude, serves his brothers in love taking the posture of a slave, shall be noted by the Lord of the Kingdom and shall find his "greatness," not in those things that mark greatness in the Adamic society, but in the moral and spiritual releases of loving and joyful service, which have no comparables in the realm of unregenerate competition. There is

probably no Christian reading this article who has not known the supreme and inexpressible joy of having served another out of sheer love for Christ, and for the one being served. It is like nothing else that one has ever known. Should there ever be a hint of resentment, or the least suggestion in our spirit that we are being taken advantage of, our Lord reminds us that we must take another look at Him who "did not come to be served, but to serve, and to give His life a ransom for many." He becomes the supreme example of a love slave. Until we have gone as far as He has gone in submission to the demands of love, we cannot hold a resentment or bear a grudge, or refuse to gird ourselves with a towel and wash the feet of a brother who has picked up the contamination of the road of life.

This may sound idealistic and unworkable, and so it is, if it is held only as a theory, and divorced from the new life in Christ. One will look with wistful longing for its realization, while continuing a life of self-gratification, eating the bread of frustration, and putting money in a bag filled with holes. The answer is not just "believing" what is being said here, but participating in the life of Him who rose from the dead and shed forth His Spirit. It is in "communion [the common sharing] of the Holy Spirit," that one finds the dynamic and desire to be a love slave. It is impossible to enjoy freedom from sin and guilt and all the other things that freedom spells in the beautiful word of the Gospel, if in the "Christian experience" we do not know the on-going life of love. Such participation cannot be realized by mere intellectual acquiescence to a creedal formula. Paul makes this very clear by telling us that it is only as "the love of God is shed abroad in our hearts by the Holy Ghost that is given unto us" that we can enter into the life here described.

In writing to the Galatians he warns against a false kind of Christian freedom when he says, "For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love

serve [slave for] one another" (Gal. 5:13, NAS). Does not this lack of love-service account for much of the widespread unhappiness and sense of failure so manifest among Christians? It would almost seem there is a third area, although we suggest it with some diffidence: Is it possible to experience the release from sin and guilt that comes through responding to the Gospel, and yet, by failing to move into positive Kingdom life, to find ourselves living in a kind of gray zone, a no-man's land, where we are neither fish nor fowl, in or out? Actually it is not possible to be a Christian in the fullest, experiential sense, if we have not become involved in the life of love slavery, where serving Christ by serving one another brings to us the highest sense of fulfillment.

### CHARACTERISTICS OF A LOVE SLAVE

We want to list a few characteristics of the Christian love slave. The list is not exhaustive, but we trust it will give us some guidelines, and perhaps lead some of us out of the "intermediate state" which has left us with feelings of frustration and disappointment.

(1) *LOVE*: Our Lord, in speaking of man's relationship to authority, unequivocally declares that "no one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other" (Matt. 6:24, NAS). Here our Lord declares that it is not possible to be a slave to two masters successfully. That one slave would be in the service of two masters in our Lord's day has been documented historically. It was usually worked out on a percentage basis. The slave would serve one master a certain amount of time, and another master a certain amount. However, Jesus said, this just does not work. It is impossible, man being what he is, for the slave to not have a greater love for one master than the other.

We are not talking about human sentimentality, but rather that impartation of the very love nature of God that comes by the Holy Spirit, which

overrides even the resurgence of past selfish behavior patterns, and reaches out to embrace the brotherhood in the service of love. It requires, of course, that one live in constant and close proximity to his Master, beholding the beautiful portrait of His love and life as we have it in the Word of God, and drinking deeply into His life as it is provided for us in the Holy Spirit. As we behold Him, and long to be like Him, we need no longer be frustrated, for He has provided His very own Spirit to enable us through our redeemed faculties, to become even as He, our great Example, was. Love is the motivating power and dynamic to make Kingdom life real. It is the same kind of love that took our Lord to Calvary. It is communicated to us in the Holy Spirit, and finds us enjoying our service of love to others. The incomparable reward of being a Kingdom slave cannot be compared with the temporal, transitory, and perishable rewards meted out among the Gentiles for favors given and received.

(2) *SINGLE DEVOTION AND OBEDIENCE*: Although this is involved in our first characteristic, *love*, we feel that it is one of the dimensions of love that needs to be stressed. We could cite many scriptures, but we prefer to look simply at the story of the centurion which gives us such a clear example of the meaning of authority. Coming to the Master he appealed to him on behalf of his servant who was lying at home suffering with paralysis. Jesus offered to come and heal him. "But the centurion answered and said, 'Lord, I am not qualified for you to come under my roof, but just say the word, and my servant will be healed. For I too am a man under authority, with soldiers under me; and I say to this one, "Go!" and he goes, "Come!" and he comes, and to my slave, "Do this!" and he does it' " (Matt. 8:8,9, NAS). Our Lord was so impressed by the declaration of this soldier that, "He marveled, and said to those who were following, 'truly I say to you, I have not found such great faith with anyone in Israel.' " (Matt. 8:10, NAS).

A necessary characteristic in a slave

is obedience to authority, which requires the recognition of those placed in authority over us. When one recognizes the need for this kind of single devotion and obedience, there comes a whole new dimension of realization and fulfillment. God is restoring in this hour spiritual authority. Many people are afraid of it and feel that their freedom somehow is being threatened. We can well understand this as we think of how the ways of the Gentiles have invaded the Kingdom of God. It is not an ungrounded fear for people to wonder about authority in the Christian community. But we must not let the violations and distortions that have characterized some areas of Christianity turn us away from the true structure of spiritual authority as revealed in the Scriptures. God has given us to one another, and He has put within each of us a measure of life and ministry. He has located and placed us in His Body. As we submit to one another where we find one another, and receive others in submission without any false modesty, recognizing that we have life and ministry to share with them, we will start to realize the joy of God's order. Gone will be the anarchy, the frustration, the distortion, the disturbance, and the inner uncertainty. When we find ourselves in right relationship with one another, and with those whom God has put in authority over us, and we walk by the Spirit of God in love and in service to one another, then and only then will we start to realize the fulfillments within our lives that have not been realized due to the humanly structured Christianity of which we have been a part. Let us not be afraid of authority, for remember that he who has or exercises authority over us is in turn under authority to someone else. Let us remember that the one who is in authority over all of us is our Lord Jesus Christ, and as we submit in faith and love one to the other in all of the scripturally-defined and spiritually-underscored relationships of the Kingdom of God, we are going to discover many of the Kingdom blessings that have escaped us for so long.

(3) **RESPONSIBILITY:** If we have left the impression that the Kingdom of God consists of a lot of sloppy, sentimental relationships, we would correct that impression quickly. The love that characterizes the Kingdom is not a love that condones, but affectionately corrects. It is not a love that allows destructive freedoms, but a love that takes the sword of authority and puts to death those things that would harm and destroy. It is not a love that sits back passively and indifferently, but a love that lays down its life . . . a love that goes out in the battle at great risk for that which is redemptive and right. We are not left to do as we like. There is law in the Kingdom of God. There are principles that one cannot violate without doing much hurt to himself and to others.

Our Lord has made an investment of His love, grace, and gifts in us that we might employ them well, and bring a return to Him from His investment. One of the metaphors that is used to describe our Lord is that of a noble man, who gives his slaves money to be invested. He then goes away for a time, and upon returning, calls His slaves to give an account of their stewardship. Those who invested well are recipients of His approval; but the one who has failed to use that which was given him is dealt with severely. In fact, what was given him was taken from him, and given to one of the other slaves who had made use of what had been given him.

Let us not erroneously conclude that the grace and love of Christ gives us room to act irresponsibly with those things which He has given us for the blessing of others, and for the development of our own redeemed humanity. He requires from us responsible action, and will not condone irresponsibility in His people. It is on this basis that, as the age grows late and the old Adam order, "deluded by its lusts, is sinking towards death" (Eph. 4:22, NEB), we are sensing a divine pressure upon us as Kingdom citizens and slaves, to use responsibly those gifts which have been given us for investment, and for which we will have to give an accounting in that day.

(See Luke 19:13; Matt. 24:25; Matt. 25:14-30; Luke 12:37.)

(4) **HUMILITY:** Probably one of the best defenses against becoming involved in the caste systems of the Gentiles, is to consider the matter of who we are, and the reason for us being where we are, in the Kingdom of God. We must not forget that no matter how great the gift or enablement given to us in the Spirit, it is never an occasion for self-aggrandizement or boasting. For what do we have, that we didn't receive? Our Lord deals with this very specifically in a story concerning a slave. He says "But which of you, having a *slave* plowing or tending sheep, will say to him when he has come in from the field, 'Come immediately and sit down to eat'? But will not say to him, 'Prepare something for me to eat, and properly clothe yourself and serve me until I have eaten and drunk; and afterwards you will eat and drink'? He does not thank the *slave* because he did the things which were commanded, does he? So you too, when you do all the things which are commanded you, say, 'we are unworthy *slaves*; we have done only that which we ought to have done' " (Luke 17:7-10, NAS).

Here our Lord makes it quite clear that we are slaves, bought out of bondage, and we must not forget it, no matter how far we may advance in the ranks of our Master's service. Even though, as in ancient Greek and Roman homes, we may be taken into the intimate circle of the family, we must remember at all times that we are slaves purchased and owned by our Master. And when we are given a work to do by Him, and do it well, there is no ground for us to expect an automatic promotion to some privileged category. Having done all that is asked of us, we will be saved from pride and arrogance, and from authoritarian attitudes, if we will constantly keep in mind who we are, and from whence we came. One of the things that will keep us from falling prey to pride and self-congratulation, is to recall that we once stood naked in the public slave market under the ownership of a cruel tyrannical master, when One of great

tenderness and compassion came along and paid a high price for us; even the price of His own life's blood. We were bought dearly, and should have no problem offering our Lord a life of humble and grateful servitude without feeling we ought to be specially singled out for praise. Let us hasten to add that while this is so, and we believe that our Lord told this story that we may know the modifying influence of humility, it is nevertheless true that even though we are slaves, and must walk in humility, our Lord again and again, as we are able to receive it, lets us know of His love and appreciation. But lest we take advantage of this, He uses this story to remind us that we must ever hold in our minds the fact that we are slaves.

Do we not see in the apostle Paul one who closely approximates the ideal picture of a Christian slave? We are not suggesting that he was without imperfections. However, of all men in the New Testament record, he seems to be the one who most adequately fulfilled the picture of a slave. In the tender and touching farewell meeting with the Ephesian elders at Miletus, we hear him giving an account of his life and ministry as he says, "You yourselves know, from the first day that I set foot in Asia, how I was with you the whole time, *serving [slaving for]* the Lord with all humility and with tears and with trials which came upon me through the plots of the Jews" (Acts 20:18,19, NAS). Certainly this man had much to boast of in terms of gift and ministry. However, he never seemed to have lost the sense of wonder, that he who was a persecutor of the Church should be counted worthy to be put into the ministry. This seemed to constantly hold him steady and make him walk humbly. He knew that he was a slave who had been bought in the slave market, and given a high place in the household of his Master. He never ceased to marvel at the grace of God in his life, and certainly never sought to take one iota of praise to himself for that which the Lord accomplished through him. In this way he serves as an inspiring example of what can be done in the

life of a man who embraces all of the ingredients that are required to make the kind of slave that glorifies his Lord and blesses the Kingdom of God.

(5) **FREEDOM:** Again we are faced with a paradox as we speak of freedom and slavery. How can one be a slave and yet be free? The answer is not to be found in the realm of unredeemed human experience. It is to be found only where one is set free from bondage to sin and Satan, to be brought under the loving bondage of Jesus Christ and all His redemptive and restructuring oversight. Therefore, the freer we are from the masters of the old Adamic order, the more we come into the bondage of Christ and the principles of true life. This releases us to the highest fulfillment. Our real freedom is to be found in deliverance "from," and in submission "to." Herein lies the paradox. Peter describes it when he says, "Act as free men, and do not use your freedom as a covering for evil, but use it as *bond-slaves* of God" (1 Pet. 2:16, NAS). Here is the paradox spelled out. Act as

free men, such freedom being bondage to God, His love and His Word.

(6) **KINGDOM RELATED:** This last point may seem redundant, but running the risk of repetition, we ask you to listen to Paul as he says, "For the Kingdom of God is not eating and drinking, but righteousness, peace, and joy in the Holy Spirit. For he who in this way *serves [slaves for]* Christ is acceptable to God and approved by men" (Rom. 14:17,18, NAS). The Christian's love slavery applies to those things which constitute the Kingdom of God. If we have been brought into righteousness both in our standing before God through Christ, and in the inculcation of righteous principles in our living; if we are enjoying the "peace with God" that comes from faith in His blood, and the "peace of God" that comes by having a "conscience void of offense towards God and man"; and if we have entered into the joy that the Holy Spirit ministers to us as the fruit of righteousness and peace; then we have the atmosphere, the motivation, and the dynamic for

the kind of service that "is acceptable to God and is approved by men."

As we study these principles, and seek to be adjusted by them, we shall be brought into the place of restful activity and active restfulness that is the nature of Kingdom living. May we know the fulfillment that can be ours through recognizing the joy of being a love slave to Christ and to one another! In this hour, when the world is threadbare and running out of options, it is time for the citizens of the Kingdom to provide a way of life which will be not only acceptable to God, but attractive to men. For too long the Kingdom has been marred by mixture, and it seems the time has come that He is starting to remove "those things which do offend." As spiritual authority is being restored, and men across the world are finding joy in serving one another, we hear a new sound of hope for the fulfillment of the prayer that has issued from the hearts of multiplied thousands down through the Christian centuries: "Thy Kingdom come." ♣

#### BEHOLD THE MAN

(continued from page 6)

present tense. *Jesus is still Man.* There is a Man enthroned at God's right hand, to whom has been granted all authority in heaven and in earth, and to whom are subject all angels, principalities and powers. (See Matt. 28:18, Eph. 1:20-21, 1 Pet. 3:22.)

Viewing with prophetic foresight this mystery of the God-Man exalted to God's right hand, the psalmist David cries out in wonder:

"What is man that thou art mindful of him? and the son of man that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Thou madest him to have dominion over the works of thy hands . . ." (Ps. 8:4-6).

Contemplating the mystery of Jesus the God-Man exalted to God's right hand, who can offer a full or final answer to the question, "What is man?" ♣

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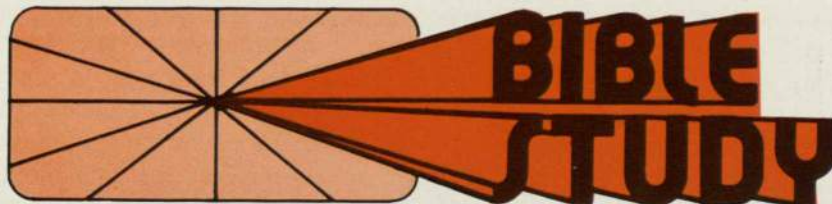
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# BIBLE STUDY

## RESTORATION OF MANHOOD

Manhood, in its perfection, is nothing less than God the Father's nature represented in human terms. When God said, "Let us make man in our image, after our likeness . . .", He set the ideal character standard for all created man. Only one Man was ever able to fulfill that standard, and as we receive the life and personality of Jesus, our own feeble manhood is replaced by the essence and excellence of His character, the very nature of God the Father.

Philippians 2:8 says that Jesus was ". . . found in fashion as a man," and He alone is the perfect example to us of what God intends all men to be. After reading each of the following scriptures and the characteristic beside it, fill in the blank at the left with the letter of the event or circumstance from the right hand column which best demonstrated this aspect of Jesus' personality.

Bible Study answers are found on page 22.

- |   |  |
|---|--|
| _____ Matt. 4:1-11: Self-discipline in the face of temptation     | a) Healing a leper   |
| _____ Matt. 9:10-13: A love for sinners                           | b) Teaching about the good shepherd                                    |
| _____ Matt. 11:28-30: Meekness and lowliness of heart             | c) Outsmarting the chief priests and elders                            |
| _____ Matt. 15:21-28: His flexibility                             | d) The confrontation with Satan in the wilderness                      |
| _____ Matt. 19:13,14: A love for children                         | e) Encounter with Zaccheus   |
| _____ Matt. 21:12,13: Bold opposition to evildoers                | f) Beholding the city of Jerusalem                                     |
| _____ Matt. 21:24-27: His quick wit                               | g) At the home of Lazarus, Mary and Martha                             |
| _____ Matt. 23:13-33: Honesty                                     | h) His words to John from the cross                                    |
| _____ Matt. 26:39,42: Acceptance of God's will for his life       | i) Teaching about counting the cost                                    |
| _____ Mark 1:21-27: Authority                                     | j) Spoken of in his prayer for his disciples                           |
| _____ Mark 1:40,41: Compassion for the sick                       | k) His assurance just before he washed his disciples' feet             |
| _____ Mark 2:13-15: Ability to lead people                        | l) In Jesus' teaching on his yoke                                      |
| _____ Mark 15:23: Willingness to suffer                           | m) Laying hands on the children  |
| _____ Luke 6:6-11: Willingness to face controversial issues       | n) His prayer in the Garden of Gethsemane                              |
| _____ Luke 7:37-50: Gentle way of correcting and reproving        | o) Driving out the moneychangers                                       |
| _____ Luke 13:34,35; 19:41-44: Deep concern for his fellow Jews   | p) Refusing to be drugged for crucifixion                              |
| _____ Luke 14:28-30: Common sense                                 | q) Healing a man's withered hand on the Sabbath                        |
| _____ Luke 19:1-7: Concern for the "little people"                | r) Talking with the woman of Samaria                                   |
| _____ Luke 23:34: His forgiving nature                            | s) Being persuaded to change his mind by the woman of Canaan           |
| _____ John 4:7-10: His lack of prejudice                          | t) Washing his disciples' feet   |
| _____ John 10:11: A willingness to lay down his life              | u) Simon the Pharisee and the sinful woman                             |
| _____ John 11:33-36: Freedom to express emotions and deep love    | v) Jesus' prayer for his crucifiers                                    |
| _____ John 13:1,3: Knowledge of who he was and where he was going | w) Ministry in the synagogue at Capernaum                              |
| _____ John 13:4-15: His example of humility and serving           | x) Rebuking the scribes and Pharisees for the hypocrisy in their lives |
| _____ John 17:21-26: Relationship with the Father                 | y) Calling of Levi and his other followers                             |
| _____ John 19:25-27: Concern for the well-being of his mother     | z) Eating with publicans and sinners                                   |

# Understanding Women

by Aubrey P. Andelin

One of the most challenging aspects of manhood.

In millions of homes every day there are men leaving for work who probably have as their last words, "Who can understand a woman? What makes her act that way?" As Henry Higgins sang in despair in *My Fair Lady*, when he was at a loss to understand Eliza, "Why Can't a Woman Be Like a Man?"

This lack of understanding between the sexes arises from the fact that women are not like men. They do not think as men do. They are different in temperament, characteristics, and needs. They have a different world of responsibility and therefore a different set of problems. And they view problems differently.

And yet women can be understood. To gain such an understanding is to attain a liberal education — one that is essential in a man. The following are some of the most basic needs and characteristics to understand if you are to live with a woman in peace and happiness.

The first two needs of women I wish to discuss have to do with love, first *Christian love* and second *romantic love*. It would be easier to explain the emotions of love if the English language had two different words to describe these two kinds of love, for they are not the same emotion. Both, however, are essential to a woman's happiness and feeling of security with her husband.

## HER NEED FOR CHRISTIAN LOVE

For want of a specific word I will call this kind of love *Christian love*. Christian love can be explained as a concern for the welfare and happiness of another person. To show this kind of love a man must be willing to stand by his wife in all circumstances, to be genuinely concerned about her, both in joy and sorrow. If she is troubled, he shows deepest concern, sympathy and a willingness to help. He never deserts her when she is in real need and he is always a true and loyal friend, not just because she is his wife, but because she is a human being to whom he owes a devotion.

It may seem strange that one must spell out a woman's need for Christian love, for one would assume that if a man loved a woman romantically, he would certainly love her with a basic Christian love as well. But such is not always the case. A man may have tender romantic feelings for a woman but these feelings may be basically selfish. He may love her more for what she does for him than for what he can do for her. He may fail her in times of great need and distress, show lack of concern and sympathy for her feelings and even sometimes desert her in times of trouble.

A man may resent any implication that he lacks basic Christian love for his wife. He may defend himself with the fact that he has always provided

for her adequately and done many wonderful things to make her comfortable and happy. He may remember times that he has been self-sacrificing for her sake. But, in spite of many kindnesses through the years, if he does not show his deepest concern for her when she is in distress, he appears to be, in her eyes, "a fair weather friend." A woman *must* have the assurance that her husband will stand by her in *all* circumstances (not just when he feels like it) if she is to feel truly loved.

If a man lacks Christian love for his wife, then his romantic love may strike her as being superficial and insincere. She may even disregard his tenderness because he has wounded her by his neglect in times of distress. Only when Christian love is present can romantic love be of real worth to a woman.

## HER NEED FOR ROMANTIC LOVE

Love is to man a thing apart . . .  
'tis woman's whole existence.

—Lord Byron

The central need that a woman has in her life with her husband is her need for romantic love. This is the center of her happiness.

Romantic love is a tender romantic feeling a man and woman experience for each other. It is, in fact, the all-consuming emotion that brings them to marriage. After marriage, the man

needs only a vague assurance that his wife really loves him, whereas, in the woman, this need is intense, and the need continues from day to day for the rest of her life. There are few men who realize this need in women and consequently neglect her daily need for love and tenderness. As plants need sunshine and water, a woman needs love if she is to flourish as a woman. Deprive her of this and she "wilts on the vine."

Men are not harmed by the lack of love to the same degree as women are. A normal man, if denied love, usually throws himself into his work and finds compensating fulfillment there. Or he may concentrate on achievements outside of his work where he obtains admiration or praise which is his greater need. He manages to survive and make a fairly adequate life for himself. Not so with a woman. If she is denied love, she will suffer as no man could comprehend. Her whole existence shakes at the foundations.

## HOW TO LOVE HER

### (1) *Cultivate a Feeling of Love:*

True romantic love is a spontaneous feeling from deep within. This love is awakened by the woman through the charm of her personality which appeals to a man. As she reveals her femininity, her angelic character and other womanly traits, the man is enchanted, and a feeling of love is awakened in him. Romantic love does not arise out of a feeling of obligation as does Christian love for one's fellow man — a feeling we must extend to all men if we are to be saints of God. True romantic love is inspired by the woman.

With this thought in mind, it might seem on the surface impossible for a man to do anything to awaken his own feeling of love. He would be entirely dependent upon his wife to cultivate this feeling. But the miracle is that there are things he can do. *If he will be a man — he can cause a woman to blossom into her full womanhood, to regain lost charms so that he can love her as he once did.* If he will provide for her, protect her and lead her with

firmness — if he will treat her like a queen and help her have a feeling of self-worth, if he will treat her with tenderness — he will awaken her finer qualities so that she will be a better woman. She will be worthy of his love and will inspire it in him. So far as loving is concerned, it is a man that makes a woman what she is by the way he treats her. He can bring out the bloom on her and help her reveal real charm. This is the miracle that cultivates your own feeling of love and tenderness for a woman.

(2) *Express Love:* It is not only important that a man feel love for his wife, he must *express* it. This love can be expressed in a variety of ways, but since it is to be a daily practice, one can rely upon words and tender affection. A man need not be adept with words as the poets to express the feelings of his heart. A woman is happy to accept the humblest of speech when it is sincerely given. Tenderness seems to be one of the most appreciated expressions of love for a woman. A touch of the hand, a pat on the shoulder or the head, a tender word or term, or any act of affection moves her emotions. She thrives on these small manifestations of love.

(3) *Prove Love:* It seems to be deeply embedded in the nature of a woman to count love as sincere only when a man does something to prove it. Perhaps this is why little girls are so attracted to fairy tales in which the hero rescues the princess from a castle wall, or from the clutches of a witch or from a villain who ties her to a railroad track. In each case the hero does something to prove his love.

In the mind of a man he no doubt feels that he does prove his love by his hours of toil in providing the living, his devotion and loyalty, his patience with her weaknesses, etc. This, of course, is

a very tangible evidence of love and duty, but do not think that this is sufficient in the eyes of a woman. She is inclined to look at these as obligations, just as she has an obligation to serve you meals and keep the house clean. There must be something beyond the call of duty to prove love.

In every case of proving love there is an element of *sacrifice*. There must be some extra effort given, something one goes without, some trouble in attaining the object of proven love. It also requires being *sensitive to her needs*, her desires, deep feelings and even whims.

Without being sensitive to her needs a man may make a noble sacrifice but still fail to prove his love so far as she is concerned because he doesn't sacrifice to provide the exact thing which means so much.

Sometimes in desperation a woman will ask a special favor merely as a test of a man's love. She may not feel so much a need for the favor as a need to see tangible evidence of his love. Little children often do this — just a little checking on their part to see if their parents still love them.

There is something in the male psyche which causes him to resist giving his wife something which he thinks she expects. If he also senses that the desire is more to prove love than satisfy a legitimate need, he will probably resent the whole thing and determine to give her nothing. If she hints for a birthday present or to be taken to dinner, he puts the idea out of his mind although he may have previously thought of it. *The very thing she wants and needs she is deprived of because in his eyes she made the mistake of asking.*

Although it runs counter to the masculine nature to give in to such requests, it is wise for a man to do so and do it in good spirit. There is a biblical scripture which asks of men, "If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he give him a serpent?" If a woman needs proof of a man's love, should she be denied this proof? "If she asks for bread, should she be given a stone?"

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Proving love when asked is certainly not the most significant way to demonstrate one's real feelings. But temporarily it will fill a need which is very important to a woman. When requests are made, this only indicates to a man that he may have failed to assure her of his love.

### TREAT HER LIKE A QUEEN

Treat a woman like a queen and she will act like one. It is a fundamental fact that if you place a high value upon a person and let him know that you regard him highly, he will tend to grow to be that finer person. Especially is this true with women. If they are held in high esteem, they tend to take on a regal attitude which makes them queenly.

The story of Johnny Lingo bears out this message dramatically. The story concerns a young Polynesian girl who was downgraded by her father to the point that she and everyone else considered her an inferior person. She deteriorated until she no longer combed her hair, and often hid behind the banana trees to hide herself from the mockery of society. So diminished was she in the eyes of everyone that she had no feeling of self-worth.

A young man who lived on another island knew her when she was a little girl. He always remembered her and recognized her true worth. When he grew to manhood, he decided to go back to her island and ask for her hand in marriage. He was evidently aware of her deterioration, but believed in her intrinsic worth and meant to rescue her from her situation.

As was the custom in this society when a man asked for a girl in marriage, he bargained for her with "cows." If a woman was considered ordinary he may have to pay only one cow for her. If she was of great worth and the competition was keen, he may have to pay three or four cows for her. Women took personal pride in how many cows they were bargained for, and there was a special value to them in having their suitors sacrifice for them.

When Johnny came to the home of

the girl, he set out to bargain with her father. Her father was prepared to give her away for one cow and feel he had the best of the bargain. But to his astonishment, Johnny offered him eight cows. When asked why he did not bargain for the girl, he said he wanted everyone to know, and especially his wife to know, that she was worth this higher value. As he took her by the hand, a great change came over her — a realization of her worth. Her self-esteem was raised, and she took on the dignity befitting a person worth "eight cows." The girl unfolded like a lily in the spring with the fascinating charm of a real woman.

The power a man holds over a woman to either bring out the best in her or to degrade and demean her is awesome. Unfortunately, there are men who fall short of making a woman feel queenly. By criticism or slighting remarks they treat women like inferiors. Some men make demands on their wives to the point of causing them to feel like slaves. Or they may ignore them or treat them with indifference. Anything which depreciates them in value diminishes their womanliness.

The evil effects of this downgrading of womanhood has more far-reaching and destructive effects than most men realize. Many young women are being lured into the women's liberation movement because they feel men have let them down. Most women would not give the liberationists a second thought if their men honored them in the many ways women expect to be honored.

In the film *My Fair Lady*, Eliza complained that Henry Higgins always treated her like a "flower girl." But she said that she would always be a lady to Colonel Pickering because he treated her as a lady, where she could only be a flower girl to Professor Higgins because he always thought of her that way and treated her accordingly. And thus a woman becomes what a man esteems her to be — be she queen or slave.

### ALLOW FOR HER MISTAKES

Being human, women sometimes

make mistakes. They may be late, or fail to have dinner on time, or the food will not taste just right. Sometimes the house is not well kept, especially if they have little children. They may not handle children wisely or may spend money foolishly. They may make stupid remarks. The usual tendency is for the man to be harsh and critical at such times of feminine failure. She may have pleased her man in a hundred other ways, but let her make one mistake and he expresses harsh disapproval. A man who expects an angel for a wife, one who does not make any mistakes, has a very unrealistic viewpoint. He fails to realize that women are human and, like themselves, make mistakes.

Allowing for mistakes is greatly appreciated by women. But if a man will go a step further and be forgiving, understanding and sympathetic for her error, and if he will help her overcome the problems caused by her mistakes, he can bring a woman to tears in appreciation. Such a kindly act will probably come as a surprise — it is so foreign to a man's nature — but it will never be forgotten. It is one of those traits in a man that women treasure as a rare jewel. He is set apart from other men who are less understanding and sensitive to the inner needs of a woman. There are two things a man can do to help him learn to allow for human error: They are:

(1) *Develop Humility*: A man who has true humility is not quick to criticize the mistakes in his wife. He realizes that he himself is imperfect and subject to error. His mistakes may not be the same ones as he sees in his wife, for where she is weak he may be strong. If he has true humility, however, he will realize that he does make other mistakes. And his wife is probably strong in areas where he is weak. This attitude of humility makes it easier for him to allow for her mistakes. When she makes mistakes, he is reminded of his own.

(2) *Look to Her Better Side*. If a man will look to her better side and concentrate on her virtues, it will be easier to allow for her mistakes. When the spotlight isn't concentrated on the

fault, it doesn't seem so important.

When a woman makes continual mistakes which are a burden to others, it becomes her husband's obligation to teach her the need for improvement and, if he is capable, teach her or assist her to secure the instruction which is necessary. If this instruction is given with kindness, free of sarcasm or ridicule, and with an assurance that you don't consider yourself as perfect, a woman will usually respond favorably. Otherwise she will resent an unexpected critical remark.

In review, we can say that it is never wise to offer critical remarks when a woman makes a mistake. Express sympathy and understanding and be forgiving. Help her to overcome any problems caused by her failure. To fail to do this, to be harshly critical is to compound her problems. She may be suffering already the pains of her mistake, and if you offer criticism where sympathy is needed, you will only increase her suffering.

#### UNDERSTAND HER RESPONSIBILITIES IN THE HOME

In understanding the woman's role as the wife, mother, and homemaker, there are three important things to understand: (1) Her pressing and demanding responsibility, (2) the tendency for her life to be confining and monotonous, and (3) the importance of her work and her need to feel that it is important.

(1) *Her Demanding Responsibilities as a Mother and Homemaker:* In her role as a homemaker a woman with a family faces a life of long hours and demanding responsibility. She must prepare meals regularly and for every day of the year. She must continually shop for food, considering costs, nutrition, and pleasing the family appetites. She must continually fight dirt and wear and tear in the household. Her role as a mother is likewise demanding. Her children are not like little stuffed animals. They are human beings with a need for love and understanding. If her children are small, they need instruction, discipline, attention, and even

entertaining. Her life is made up of a myriad of tasks, many of them menial. No one of them seems great, but when viewed as a total responsibility, it becomes overwhelming. Her responsibility is different from a man's. Only when her children are sick does she feel urgency. But her demands are continual, often lasting before sunrise and after sunset. There are a number of things a man can do to preserve his wife's bloom both in her young years and throughout her entire life, by understanding her responsibility and seeking to minimize her work.

The first thing he can do is to make certain that he is not the one who is burdening her by expecting too much. Sometimes it is he who makes unnecessary demands upon his wife, requesting special food which takes hours to prepare, demands that his pajamas be ironed, his shirts hand-made, or his shoes polished. Some men even go so far as to bring home office work for their wives to do, such as typing, bookkeeping, and research work, with no apparent thought as to the burdens she has already. If his wife is already burdened, it is thoughtless and unkind for him to add anything to that burden. Often by lessening his own demands, he can ease the load sufficiently to make it quite bearable.

Certainly not the least thing a man can do to ease the burdens of his wife in her household duties is to pitch in and help her when he is available to do so. There is no way that a man's masculinity is demeaned when he fixes the meals, changes the baby, does the laundry, or cleans the house. Under such circumstances, he is really more of a man when he does.

And last, express understanding for her continual responsibility, and appreciation for her efforts. Somehow, whatever we do, no matter how difficult, seems easier and worth the effort if it is appreciated.

(2) *Her Confining Life.* When a woman is tied down with little children, her life can become quite confining and may seem to her like a narrow existence. She may feel a need for a broader view and some diversion from the home scene. The trouble is that

when a man comes home, his needs are usually different. If his work has been demanding, he may want to shrink inside his four walls and get away from the world. He does not necessarily want to go anyplace or do anything. This incompatibility requires understanding of both man and wife. There are several things which a man can do to relieve his wife's feeling of confinement.

First, he can tell her about his life away from home. The broader the picture he can paint, the better. He should be honest and let her know the good and the bad. Some men give a blown-up picture of their life away from home, hoping to win praise and gratitude. Others emphasize the negative view, hoping to find sympathy. An honest picture will help her to see life as it really is and will be more likely to make her content with her own circumstances. Do not think it beneath your dignity to share your world with her. The counsel a man receives from his wife may well be some of the most valuable he could receive anywhere.

A man should also take his wife out of the confines of her home frequently, especially if she is tied down with dependent children. Even though he doesn't need or desire the diversion himself, concern for her demands that he do it. If circumstances permit, it would be highly desirable for him to let her see distant places, as it will broaden her whole scope of life.

Provide breaks in her routine by entertainment and diversions. Women love going out to dinner, not so much for the meal as for the opportunity to get dressed up and have a break away from the routine of home life. She usually returns refreshed and anxious to assume her duties again.

A woman can also overcome her narrow feeling by giving some type of *benevolent service* away from home. If she can increase the circle of her love and concern for people beyond her own family, she will broaden her perspective. As she becomes aware of the problems of others, her own world expands tremendously and she loses the self-centered feeling she might

otherwise have. This requires cooperation on the part of her husband — something he may find hard to give, for she is going to have less time for him and some of the things he has grown to expect. Many men are selfish and feel a woman must spend all her time on him and his household. This attitude is defeating, for although he may demand her time, he will lose the benefits of her broader experience. Benevolence truly enriches a woman's life and makes her a better person.

(3) *Her Need to Feel Her Work Is Important:* Because men have failed to make women feel important and have even tended to depreciate woman's work, women themselves have felt inferior to men, and many of them have rejected their life in the home because of this. They have pushed out into the man's world, seeking careers and hoping to find a greater feeling of importance. Men can decrease this problem by helping women see the importance of their work in the home, a valuable contribution to society equal to the work of men. In the overall, the role of woman in the home is a more vital one than that of the man. Such an appreciation on the part of a man will give a woman an entirely different perspective of her own life and one that will assist her in finding contentment and fulfillment within her feminine role.

### RESPECT FOR HUMAN RIGHTS

A woman's most basic rights in marriage are — a voice in matters which concern her, consideration for her feelings and desires, and a certain amount of personal freedom.

We have already learned of the woman's subordinate position — how she has an obligation to yield to her husband's authority, although she must bear the consequences with him. She is also dependent upon him for a living, for things she needs to have, and for places she needs to go and for the freedom to do things she wants to do. He holds power over her. To a certain extent, her human rights are in his hands.

A just leader will grant her these

human rights. He will give her a voice in matters which concern her and will carefully consider her viewpoint, feelings and desires and will respect her need for personal freedom when possible.

Women need time of their own, money of their own, a world of their own in addition to the one they share with their husband. They need to do some of the things they long to do and have some of the things they long to have. They are dependent upon a man for most of these privileges — his justice rules their lives.

A denial of human rights is one of the major causes of the present feminine rebellion known as Women's Liberation. Had men been more considerate of women in their subordinate and dependent position, had they respected their human rights and needs, women would not consider themselves in an inferior position and would not be striving for what they call equality with men.

The role of the man and the woman is God's plan. Man is the divinely appointed leader of the family, and the woman is his subordinate helpmeet. This plan is the perfect plan whereby a family can function in peace and harmony, but it is all dependent upon the justice of the leader and his respect for human needs and wants. As God is just, so must man be just. As God will give to those who ask and to those who knock, so must a man heed the heartfelt requests of his family members and "turn them not away." I wish to stress once again that it is not necessary to go against one's own convictions in granting family requests. As God sometimes withholds things from us which He feels in His wisdom is not for our benefit, so must a loving father withhold from his wife and children those things he deems unwise. But in his justice and mercy, he considers the feelings of both wife and children and lets them know his concern for their desires.

### HER NEED FOR SECURITY

All human beings need security, but

a woman's feeling of security is not derived from exactly the same source as a man's. This is important for a man to understand. A woman's security comes principally from three sources: (1) from her husband's strength as the dominant leader of the family; (2) from his adequacy as the provider and money manager; and (3) from his ability to protect her or shelter her. Therefore, anything a man can do to more adequately function in his basic role as the guide, protector and provider for the family will bring his wife the security she needs.

It should also be added that security comes from within the woman herself, in her ability to shoulder her own responsibilities and solve her problems within her feminine sphere. But, even if she is competent as a woman, she will feel insecure if she is denied a strong man to lean upon — unless she develops manly traits which relieve her normal need for the security of masculine care.

### HER NEED TO EXPRESS HERSELF

Often anger, frustrations, hurt feelings and disappointments can well up in a woman's breast in the form of resentments. If these feelings are not expressed, it can cause her to act strange, distant, and sulky. She has likely been trained to be a "nice person" and will resist "flying off the handle" or expressing anger or bitter thoughts which might offend her husband. She may feel no other choice but to suppress these unhappy feelings, but the price both man and wife pay is a break in their relationship.

The usual treatment a man offers is to leave her alone and hope she will get over it. He may ignore her completely, getting interested in other things, or may even leave the house. His actions only compound her problem for his lack of concern demonstrates, in her eyes, a lack of love. "If he loved me," she may reason, "he would not leave me alone in my suffering." This will deepen a feeling of resentment.

If she is forgiving and feels secure in

her husband's love, she may get over her distress alone. But most women feel too shaken by this apparent lack of concern to be truly forgiving. "How can you forgive a man who has a heart of stone?" they may reason. "If he really loved me and cared about me, he would not turn from me while I am suffering."

There is a great principle of truth in human relations to follow in this regard: Whenever you detect that someone is offended with you, whether you are guilty or not, it is your responsibility to go to that person and try to be reconciled. If you can follow the reasoning of this principle — it is not the offended person's responsibility to take the first step. It would be too difficult and counter to principles of human relationships for the offended one to seek out the guilty party and express disapproval of his actions. With a little thought, it is easy to see that only when the person who has committed the offense, or supposedly committed it, has taken the first step can good relationships be restored.

Following this basic principle, when the woman has been offended by her husband, or even thinks she has, it becomes his responsibility to go to her and become reconciled. He should first tell her that he can detect something is wrong. Then he can invite her to express herself. As she begins talking freely, he can encourage her to continue until she discloses her innermost feelings. If he can see that he is guilty, he should admit it and apologize sincerely. Then he should go a step further and show sympathy for her feelings and the pain she has suffered. If he is not guilty, or feels he is being misjudged, he should not take a defensive attitude, at least not at the present. Only after she has completely expressed herself is he free to justify himself.

Men resist following this procedure for a logical reason. They are inclined to feel that to admit being wrong is demeaning to them in the eyes of their wife. Actually, just the opposite is true. To admit guilt honestly and ask forgiveness is a mark of humility. To

show sympathy and concern for another is a sign of good character. Both are traits women appreciate.

If a man is innocent, after his wife has fully expressed herself and the troubled waters are calm, he can point out her errors in a way as nondefensive as possible and clear himself. Even though it is difficult, he will aid the situation if he will forgive her misjudgment and not cause her humiliation because of it. Whatever the situation, when a woman is troubled, a man can greatly relieve her by telling her he is aware of her distress and invite her to express herself, showing a kindly sympathy for her feelings.

### HER NEEDS IN SEX

In sex a woman's most urgent need is to know for sure that her husband's advances are motivated by genuine love and will be expressed with tenderness and consideration. She wants to know that she is not just a female to satisfy a masculine urge. A common fault with many men is that they use sex as a gratification of the flesh — a degeneration to the animal instinct wherein he fills his own needs without regard to the feelings of his wife.

His failure to consider her feelings frequently causes his wife to be unresponsive and cool to his advances. She may *want* to respond, but cannot, for she doesn't feel cherished. This is not a deliberate action or retaliation, but is involuntary because of the delicate tuning of the female nature.

To assist her to respond more positively, a man should do things to awaken her senses. Such things are beautiful and romantic music, art, the beauties of nature, quiet waters, moonlight, and even tasty food. Tender words are indispensable. It is also important to eliminate the things which reduce her sexual response, such as too much outside responsibility, pressure and deadlines, or worry. She needs to be separated from the nagging problems which occupy her mind throughout the day.

I must emphasize that arousing the senses to a demonstration of holy love in sex is not the sensual arousal that

many so-called authorities advocate. To them it may be purely an arousal of uncontrolled passion or lust which, although it may increase responsiveness, does so at the expense of one's finer nature. (It is interesting that this negative arousal, as with all sin, does not produce a lasting response that edifies, but must be constantly reinforced by more absurd stimuli until one is finally consumed in complete frustration.) If a woman is still very slow to respond after using the positive methods described above, one can increase her desire through restraint — depriving her for a period of time.

For this to be effective it must *not* be done as a punishment, but should be done while supplying an abundance of tenderness and loving concern and applying the other positive suggestions we have discussed. Her barriers will be broken down as she realizes your feelings are for her as a person and not because she is a woman who can satisfy a physical need.

When the sexual needs of man and wife are encouraged in this wholesome way, they can expect a long life of sexual satisfaction without the "wearing out" or debilitation which often sets in at middle-age. And this satisfaction needs no further outside stimuli, but blossoms from the pure love that only such respect and fidelity can produce.

Helping a woman find the happiness, contentment and security which will cause her to become that total person God created her to be is no little challenge for a man. First, it requires a basic understanding of the feminine nature — the needs and desires of a woman and how he can help to meet them. Second, and most important, it requires that he *be* the man God has called him to be, for only then can he truly be the man a woman needs. ♡

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# Foreign Outreach Report

Developments in the Body of Christ around the world.

For some time in the Foreign Outreach department of Christian Growth Ministries, one of the greatest burdens we have felt is for our brothers and sisters behind the Iron Curtain. These believers are experiencing persecution and financial hardship because they continue to confess their faith in Christ. In many cases, they are denied jobs or higher-paying positions because they are professing Christians, and their children are not permitted to enter better schools because of their beliefs. Most of us in America have no idea of the hardships they endure.

Worst of all, they are deprived of teaching which comes through Christian literature, since such materials cannot be printed in their countries. Even Bibles are hard to obtain. As a result, the professing church in eastern Europe has to depend on teaching materials that come in from outside their borders.

Because of this need, we have been sending copies of *New Wine* to several individuals in Czechoslovakia, Hungary and Poland, and we have received reports that they are actually reaching their destinations. This is only possible by divine intervention, since censorship practices in these countries usually demand confiscation of foreign teaching materials which are considered "propaganda." Knowing this, we sent some tapes and a book to an individual in Poland with much prayer, and we received the following letter shortly thereafter:

Dear Brothers:

I send you Christian greetings from Poland. First of all I want to express my sincere thanks for the cassettes and book you sent me. They were a real blessing to me and my brothers and sisters that understand English. In our country we feel a tremendous need for sound and deep Christian teaching. I

would like to ask you to help us in this undertaking. I pray that God will lead you to select the material that will be most meaningful to us.

Yours in Christ,  
G. Z.

## CONTACTS IN THE EAST

We are, at the same time, pursuing an even more effective way of getting teaching into the hands of people in eastern Europe. We have sent *New Wine*, books and tapes to a group of dedicated Christians who smuggle them into countries behind the Iron Curtain, risking arrest and imprisonment. We received this report of their most recent mission:

I would like to share with you that I have just come back from some of the communist countries, where, amongst other things we brought all the tapes that you had been so nice to send us free of charge. Our brother in the East who is responsible for the distribution over there and the Bible course asked me to send you greetings and thank you for your gift. I don't think we on this side of the new Jerusalem shall know how much these books and tapes mean for the Brethren over there, but we do know that they are tremendously strengthened and built up by this material. And in bringing the material the brothers and sisters over there get to know that they are not forgotten, they do not stand alone.

Sincerely yours in Christ,  
M. H.

Please continue to work with us in our efforts to support and encourage these members of the Body of Christ.

## SPANISH NEW WINE

In the July/August issue of *New Wine*, we announced that the Spanish

edition of *New Wine* had just been released. The response to this publication has exceeded all expectations. A second issue on the Restoration of Womanhood was mailed out in July, and it has also been a tremendous success.

The third issue of *Vino Nuevo* is presently being printed. All inquiries concerning this publication should be addressed to: *Vino Nuevo*, Apartado 5551, San José, Costa Rica.

Due to the economic situation in South America, where inflation is much more severe than in the United States, the readers of the Spanish *New Wine* are not able at this time to fully support this magazine. But because *Vino Nuevo* is so vital in touching the Spanish-speaking nations of the world with the Gospel of the Kingdom of God, additional funds are made available through our Foreign Outreach program.

## YOU CAN HELP

God has undoubtedly opened doors for us to distribute Christian literature in this way, and you, our readers, can participate in this vital work. Most of us are not able to smuggle literature or print a magazine, but we can pray and provide financial support. *New Wine* cannot continue supporting these projects unless our readers share this burden with us. We are helping believers who are financially unable to underwrite their own projects. We feel time is of the utmost importance. With the continuing world financial crisis, let us do what we can now.

Please help us while the doors are still open and send your financial contribution to Foreign Outreach, c/o Christian Growth Ministries, P.O. Box 22888, Ft. Lauderdale, Fla. 33315. If you use the enclosed envelope in the magazine please designate your gift for this ministry by checking the appropriate box.

# GOD'S WORKMAN

by Don Basham

## Understanding our calling in God.

**T**hen they said unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent (John 6:28-29).

This brief answer Jesus gave His disciples provides the basis for all service to God. All ministry and service stems from our commitment to Jesus Christ. Yet the very moment we begin to elaborate on this basic truth, possibility for error and deception appears. Do you know it is possible to be sincerely dedicated to Jesus Christ yet be out of His will as you serve Him? Jesus spoke of such people when He said, "Yea, the time cometh, that whosoever killeth you will think that he doeth God service" (John 16:2).

More than that Jesus said it's possible to preach, prophesy and work miracles in His name yet be in rebellion against His will. What a sobering thought!

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, I never knew you; depart from me, ye that work iniquity [rebellion or lawlessness] (Matt. 7:21-23).

Our purpose in this article is to help you understand the "what, why, where and how" of a life of genuine fruitful service in the Kingdom of God. Such a life entails more than merely being a Christian. It is one

thing to be called of God, but quite another to understand *what* your calling is and *why* you are serving Him; to know *where* you should serve and *how*.

For the purposes of our discussion we will refer to the "what" as *vocation*, the "why" as *motivation*, the "where" as *location*, and the "how" as *implementation*.

When we consider what it means to be called of God two distinctions become apparent: first, our initial calling in terms of our salvation and second, our specific calling in terms of ministry in the Kingdom of God. Many scriptures refer to our initial calling.

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; But God hath chosen the foolish things of the world to confound the wise (1 Cor. 1:26-27).

... that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints (Eph. 1:18).

Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began (2 Tim. 1:9).

While there is little problem in understanding our initial calling in terms of our salvation and our inheritance in Christ, determining our specific calling, or our vocation in Christ, is not so simple. Paul refers to both callings in 1 Corinthians 12:27; "Now ye are the body of Christ [initial calling], and members in particular [specific calling]." Concerning our specific calling he says in verse

18 of the same chapter, "But now hath God set the members every one of them in the body, as it hath pleased Him," and using the analogy of the human body, Paul argues for the necessity for each functioning member (See 1 Cor. 12:14-26).

Granted then, that each one of us has a specific calling, how do we determine what it is? No one can dictate the will of God to another, but certain valid suggestions and observations seem in order.

### VOCATION: WHAT IS OUR CALLING?

From both scripture and practical experience we find that no two people are called in exactly the same manner. Although Paul's calling was supernaturally made known to him at the time of his conversion (See Acts 9:14-18), the fact that he had a blinding vision and heard the voice of the Lord is no indication you and I will find our place in God that way. Such dramatic spiritual encounters are relatively rare. By contrast, Timothy was apparently disciplined under Paul in a progressive way until, at a specified time, he could be set into his own ministry through prophecy and the laying on of hands (See Acts 16:1-2; 1 Tim. 1:18, 4:14).

A number of important facts should be considered as we try to determine the specific calling of God:

(1) Is it a calling which fulfills a particular burden, talent, or interest that God has placed within you? We often tend to over-spiritualize our concept of ministry, believing that only sacred occupations qualify as "ministry." But, a man truly called to engineering or medicine can be as much in the center of God's will as a "fulltime" Bible teacher or missionary.

Don't be fooled by the false distinction the world makes between sacred and secular.

Granted, as we face the growing need for teaching and shepherding ministries, increasing numbers of men are changing professions to find their place in the Body of Christ as shepherds and teachers. Yet, the majority of Christians will always hold secular jobs, since God made a world in which people must be fed, housed and clothed through a myriad of crafts and trades. *Indeed*, it is a rewarding sight to witness the ministry of a storekeeper, a violinist, a pilot or a plumber who is fulfilling that ministry to which God has called him.

(2) Is it a calling which will strengthen family relationships? Any opportunity for ministry which would upset scriptural order for the home, requiring the man to ignore or slight his responsibilities as husband and father, or thrusting the wife into spiritual leadership beyond her husband's covering, should be rejected. Divine order in the home sets forth a list of spiritual priorities no husband or wife dare ignore. Yet not long ago a sincere Christian woman sought my approval of her plans to divorce her husband (who was a Christian) because he was not moving ahead in God as fast as she was. "He's holding me back, spiritually," she complained.

(3) Is it a calling whose validity is recognized by other proven ministries? In these days of heightened spiritual warfare and mounting deception it is wise to seek counsel from your pastor or shepherd, or at least from some group of mature Christians before making any final commitment to a ministry. Personal zeal often clouds judgment to the point that we see only the signs which encourage our desires while we ignore every caution or warning. A good basic rule is, avoid making any unilateral decision which would call for a sudden and drastic alteration in your vocation.

#### MOTIVATION: WHY DO WE SERVE?

Strange as it may seem, when

considering our calling in God, the "why" is as crucial as the "what." A careful sifting of motives behind ministry can reveal some surprising facts. A life may be dramatically changed by the power of God, even while underlying motives remain unredeemed. It seems reasonable that a man with strong ambition to succeed in "the world" should, after his conversion, direct that same drive toward serving God. The problem is, the ambition is still his — only the goal has changed. Personal ambition, rather than dying of starvation in the Body of Christ, often finds its new spiritual diet all the more nourishing, and selfish motives become the more difficult to detect when clothed with the garments of religious service. Even in the very presence of Christ, ambitions often remain selfish.

And he [Jesus] came to Capernaum: and being in the house he asked them [his disciples], What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, *who should be the greatest.*

And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all (Mark 9:33-35).

The original disciples, untainted by two thousand years of Christian hypocrisy, expressed their ambitions openly to each other. We are much too adept to be caught with our secret motives showing.

Admittedly, absolute altruism remains unattainable, even in the most yielded, humble Christian. Nevertheless, willingness to have our motives adjusted is a prerequisite for spiritual maturity.

I knew a minister who, at the time of his death, was pastor of the largest church in his denomination. I'm sure he was a good man who helped many people. Yet it was a known fact that from Bible college days he had expressed a determination to achieve that very goal. In fact, he changed denominations because the one he originally served had no church large

enough to challenge his ambition. I have no difficulty believing that pastor was truly called to the ministry, but I do question his motive in seeking the largest church he could find. "For not he that commendeth himself is approved, but whom the Lord commendeth" (2 Cor. 10:18).

#### LOCATION: WHERE WE SERVE

It matters not just "what," not just "why," but also "where." In other words, our ministry is to be determined not only by vocation and motivation, but also location. Where and with whom are we serving? Paul reminds us we are all members of one Body and that "God hath set the members every one of them in the body, as it hath pleased him" (1 Cor. 12:18). To be properly joined in the body means the ear is joined to the head and the foot to the ankle. Let an ear be joined to an elbow and you have trouble. Yet, in most churches and fellowships there are people who are out of place. At the least, this causes a painful sprain; at the worst, gross deformity. Obviously, too little concern has been given to proper placement in the Body of Christ.

I believe no little part of the current confusion in the charismatic movement stems from lack of proper placement in the Body. Millions of Christians who have experienced vital new life in Jesus Christ through the baptism in the Holy Spirit still seem vague and uncertain about where they "fit in." Many move restlessly from place to place, unable to put down spiritual roots, always seeking to "be led by the Spirit," and for many of these, a decision to leave one community and move half way across the nation may be simply on the strength of some vague impression that "God wants me in California."

A personal example may help illustrate the principle of proper placement. I believe God not only called me to be a teacher in the Body of Christ, but also that He *placed* me in southern Florida, related me to certain other teachers, and made me an elder in the Good News Fellowship Church in Ft.

Lauderdale. Since I have been placed by God in southern Florida, I am not at liberty right now to live anywhere else. If God wants me in the Ft. Lauderdale area, I cannot move to Atlanta or Dallas without being in rebellion. If I moved, as a member "out of joint," I would inevitably cause a sprain in the Body.

In Ezekiel chapter 37, where God asks the prophet, "Can these bones live," we have a symbolic picture of the restoration of the Church. In verse 7 we read how the bones come together "bone to *his* bone." In other words, each bone must be joined only to the specific bones with which it fits to make the proper joint in the Body. My proper "bones" here in Ft. Lauderdale include Derek Prince, Bob Mumford and Ern Baxter. While certain vital "translocal" relationships do exist between ministries, I am not joined *in the same way* to "bones" in other locations, because God has made a more definitive joint among us in our locale.

How are we to determine where God wants us? Or if an anticipated move is in the will of God? Let me offer a few practical suggestions:

(1) Avoid the inclination to "romanticize" God's place for you. Many Christians have an unfortunate tendency to glamorize the idea of ministry. It may seem noble to declare your desire to "take Christ to the uttermost parts of the earth" or become a "missionary to distant lands," but for most of us, our major contribution in the Body of Christ will take place in more prosaic surroundings.

(2) If and when you do relocate, make certain you come under the authority and covering of some shepherd or elder, and become related to some responsible spiritual fellowship.

I beseech you, brethren, to know them which labour among you, *and are over you in the Lord, and admonish you*; And to esteem them very highly in love for their work's sake. And be at peace among yourselves (1 Thess. 5:12,13).

Paul's clear admonition is that

everyone needs spiritual authority over him, along with the definite indication that our spiritual peace is contingent upon our acceptance of authority which can counsel and correct us.

(3) Most important of all, we need to see that "where" is often more significantly determined in terms of people than in terms of places. In other words, proper placement in the Body of Christ may not lie so much in geographic relocation as in some major alterations and adjustments in our relationships with other Christians where we now serve.

Too often what we interpret as a "call to a new field of service" is really the influence of a thinly-disguised "the-grass-always-looks-greener" syndrome. Most Christians find it easier to break fellowship than to tackle the tough problems involved in getting properly related to one another.

A prime example of this problem was a ministerial survey taken some years ago in the denomination in which I am ordained. The survey revealed that, on the average, ministers changed churches every two years. Why would such a situation exist?

Well, every pastor knows the first year in a new church is the "honeymoon." But the second year, both pastor and members begin to know one another as they really are. The members learn their pastor is not the spiritual "knight-in-shining-armor" they thought they had called as their new leader, but rather a man with weaknesses, foibles and struggles of his own. And during the second year the pastor begins to discover that the skeletons hidden in the family closets of his new parishoners are just as shocking and as hard to deal with as those in his last pastorate. Usually, both pastor and members are very sensitive about what they have discovered about each other, and are thus faced with two options: either to begin, in a heroic struggle, to make the spiritual adjustments necessary to "get it all together," or to separate. Too often the decision is the latter one. The minister "seeks a call to greener fields" and the church looks for

another pastor "more suited to their needs."

To those who would say, "What does it really matter *where* you worship or serve, so long as you are a part of the family of God?" let us point out that in God's sight it *is* important. Paul, speaking of the *mature* Body of which Christ is the head, describes it as

... [a] whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part (Eph. 4:16).

His description leaves no room for haphazard coming together, for out-of-place members, for improperly joined members, or for nonfunctioning members. The picture is one of *order* in the Body.

#### IMPLEMENTATION: HOW DO WE SERVE?

Many Christians seem to approach the matter of fulfilling their calling by saying, "Lord, show me what you want me to do, and I'll do my best to do it." Then they proceed to "work for God." While their attitude is commendable, their understanding of God's ways is sadly inaccurate. Fulfilling the will of God is not that simple. Even if the matter of our vocation is settled, unless we do what God has called us to do in God's *power*, unless we do it in God's *way*, and unless we do it in God's *time*, eventually all that we do will have to be redone.

On a trip to Israel some years ago, a group of us were being guided through the streets of the old walled city inside Jerusalem. At one point on the Via Dolorosa, the street along which Jesus bore His cross, we were taken into the basement of a building and shown a portion of ancient Roman pavement which was said to date back to the time of Christ.

It was a rather solemn moment as we gazed at the paving and realized

#### Bible Study Answers

Answers for matching question: d, z, l, s, m, o, c, x, n, w, a, y, p, q, u, f, i, e, v, r, b, g, k, t, j, h

that Jesus Himself may have actually walked on or near those very stones. But equally significant to me was the fact that the pavement used in Jesus' day lay some eighteen feet beneath the present street.

The guide explained how, as buildings decayed through the centuries and fell, and new buildings were erected on the rubble, the level of the street grew higher. Thus, eighteen feet of trash and rubble kept us from actually walking in Jesus' footsteps. As I wondered how many buildings had been built, only to be torn down and replaced during those twenty centuries, *I suddenly saw that every time we try to build something for God that must later be torn down, we're bound to leave rubble which makes it harder for those who come after us to walk in Jesus' steps.* Since that trip I periodically find myself praying, "Oh, Lord, keep me from building anything that later You will have to tear down." Our work for God must be done in God's power, in God's way and in God's time. Here are some scriptural examples of what we mean.

(1) *Working in God's power and not our own.*

There is no question that God placed a burden in the heart of Moses for the deliverance of Israel, even before his specific calling at the burning bush. And Moses tried to do something about it.

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand (Ex. 2:11,12).

Desiring to be God's man to deliver Israel, Moses picked up a stick and killed an Egyptian with it. The result of his trying to fulfill God's purpose with his own stick (i.e., in his own strength), was that he had to flee Egypt for his life.

But later, he returned with the rod of God (i.e., the power of God) in his

hand, to do what God wanted the way God wanted it done. And that was, to deliver the whole nation of Israel *supernaturally* out of the hand of Pharaoh.

And thou shalt take this rod in thine hand, wherewith thou shalt do signs (Ex. 4:17).

And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward.

*But lift thou up thy rod, and stretch out thine hand over the sea, and divide it:* and the children of Israel shall go on dry ground through the midst of the sea (Ex. 14:15,16).

We can never do what God calls us to do in our own strength. God's ministry can be fulfilled properly only in God's strength and power.

A classic New Testament illustration of the need to minister in God's power and not our own is found in Acts, chapter 1. Jesus has already commissioned his disciples to go into all the world and minister (See Matt. 28:18-20 and Mark 16:15-18). But in Acts we read how He

... commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence...

[and] ye shall receive power, after that the Holy Ghost is come upon you: and [then] ye shall be witnesses unto me... (Acts 1:4,5,8).

Jesus was so determined that the ministry he had given the disciples be carried out, not in their strength and power, but in God's, that *He expressly forbade them to begin without the supernatural empowering of the Holy Spirit!*

(2) *Working in God's way and not our own.*

One of the major tasks God assigned Moses as He was giving him instructions on Mount Sinai was the building of the tabernacle. But notice, God did

not merely say, "Moses, the people need a place to worship so you build a nice, portable, tent cathedral and when it's finished, I'll come in a cloud and live there." Rather, He gave Moses careful, lengthy, minutely-detailed instructions as to *exactly how* the tabernacle was to be made, *exactly how* it was to be furnished, and *exactly how* it was to be used (See Exodus chapters 25-28).

And look that thou make them after their pattern, which was shewed thee in the mount (Ex. 25:40).

And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount (Ex. 26:30).

And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, . . . according unto the pattern which the Lord shewed Moses, so he made the candlestick (Num. 8:4).

Moses knew he was not free to do anything the way he might have desired; he was to do it all God's way.

Have you ever endured the frustrating experience of having some friend or relative, over your gentle protest, insist on performing some service for you in a way you neither asked for nor desired? Apparently, many Christians never stop to consider in their serving God if they are serving Him *His way*.

(3) *Working in God's time and not our own.*

One of the less prevalent fruits of the Spirit among believers is patience (longsuffering). The fact is, most American Christians tend to be in a hurry.

"Give me patience, God," we pray, and then add, "and give it to me right now." But patience can only be worked in us by God's dealings. "Count it all joy, brethren," James says, "... knowing this, that the trying of your faith worketh patience" (James 1:2,3).

Many of us fail to realize God operates according to a timetable — *His* timetable. Apparently, He decided long before you and I appeared on the

scene that He didn't have to hurry to get His will done. "To everything there is a season, and a time to every purpose under the heaven" (Eccles. 3:1). Moreover, phrases such as "in the fulness of time" (Gal. 4:4), "at the appointed time" (Gen. 18:14), "at the acceptable time" (2 Cor. 6:2), and "in due time" (Rom. 5:6) are scattered all through the Scripture.

Shall I say it more plainly? God is not in a hurry! Moreover, He insists that the ministries He has given us be fulfilled not only in His power instead of our own, not only in His way and not our own, but also according to *His timetable* and not our own.

It is easy to assume, once you feel you have determined your vocation and are committed to carrying it out in God's power and in God's way, that big things are bound to happen immediately! Not necessarily. Once a prophecy was given over me that sounded both exciting and imminent. I was so impatient to help it come to pass that I almost dropped out of Bible school. But by God's grace and the loving counsel of my wife I put the brakes on my enthusiasm and continued along the course already charted for me. Sixteen years later, the prophecy was fulfilled!

Tragic consequences have come to sincere Christians who, becoming impatient, suffered needless pain, humiliation and financial loss, broken careers and even premature death — all because they failed to seek God's timetable in the fulfillment of their calling.

### ISAAC OR ISHMAEL?

As a final illustration concerning how we best serve God, let us examine one more Bible story in Genesis, chapters 12–21 which tells of God's covenant with Abram and Sarai. God speaks to Abram, promising him . . .

I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

And I will bless them that bless thee, and curse him that curseth thee: *and in thee shall all families of the earth be blessed* (Gen. 12:2,3).

So Abram and Sarai are confronted with the fact that to "become a great nation," heirs would be required and they are childless. They are faced with the challenge of fulfilling their calling, not in their power but in God's, not in their way but in God's, and not in their time but in God's. On all three counts they fail.

First, Abram tries to persuade God to let a servant born in his house be his heir. God refuses.

And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir (Gen. 15:4).

God has spoken; Abram shall have a son. But how? His wife is beyond the age of childbearing. So Sarai comes up with an idea Abram approves of to obey God by a means of their own devising. They want to do God's will, but they want to do it their way. Since she can't have a child (she thinks!) Sarai suggests that Abram father a child by Hagar, her handmaiden. Ishmael is the result.

Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid: it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai (Gen. 16:1–3).

Fifteen years later God renews His covenant with Abraham and Sarah and promises them their own son. Abraham doubts God and again tries to bargain with Him, suggesting God consider Ishmael his heir. Again God refuses to bargain.

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

And I will bless her, and give thee a son also of her; yea, I will bless her, and she shall be a mother of nations; kings of peoples shall be of her.

Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

And Abraham said unto God, O, that Ishmael might live before thee!

And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant . . . and with his seed after him (Gen. 17:15–19).

So we have the powerful picture of a man and a woman called of God for a unique ministry which God intended to fulfill by His supernatural power, in His own way, according to His own schedule. Yet they failed to trust God on any of the three points, but instead, attempted to fulfill the ministry by their own strength, in their own way, and according to their own timetable.

Ishmael — the child of human expediency was the result. Ishmael was the product of their desire to be "God's little helpers" and their refusal to trust and obey.

Eventually, Isaac, the promised heir who was the result of God's supernatural intervention and who came God's way and in God's time, was born.

Today, thousands of years later, we are seeing acted out before our eyes the unceasing conflict between the child of expedience and the child of the promise. From the descendants of Isaac came our Savior, our faith and God's chosen people, the Jews. From the descendants of Ishmael have issued forth all the Arab nations, the sworn enemies of the Jews.

The unceasing conflict between Arabs and Jews stands before us as a sober, constant reminder of the results when one called of God refuses to allow his ministry to be fulfilled by God's power, in God's way, and according to God's timetable.

What are we producing for God? Will our ministries produce an Ishmael or an Isaac? May we find the grace and wisdom not to build anything which will later need to be torn down. God grant us all Isaac ministries! ♥

# God's Order for Husbands

by  
Larry Christenson

Authority rooted in self-sacrifice and love.

Ask the average husband, "Do you love your wife?" and he will reply with a ready, "Certainly! Of course I do!"

In saying this, he means what he *feels* toward her; or perhaps what he *does* for her, by way of care and consideration. But the love which the Apostle Paul speaks about . . . "Husbands, love your wives, as Christ loved the Church and gave Himself up for her . . . husbands, love your wives, and do not be harsh with them" (Eph. 5:25a, Col. 3:20) . . . this kind of love is measured not by what one feels nor even by what one directly does. Rather, it is measured *by the sacrifice of one's self*.

## *Husband, love your wife —* **SACRIFICE YOURSELF FOR HER**

The original language of the New Testament was Greek. Three different and distinct words in Greek are all translated by the single English word, "love." *Eros* means love in the sense of passion, feeling, desire; our word "erotic" comes from this. This word never appears in the New Testament, yet it is the primary meaning given to our word "love" in common usage! *Phileo* means love in the sense of human affection and concern; our word "philanthropy" comes from this. This word is used sparingly in the New Testament. *Agape* means *love which is measured by sacrifice*. This is the word which is overwhelmingly used in the New Testament to describe the love of God and the love which He engenders in men. This is the "love" of John 3:16, Romans 5:5, and 1 Corinthians

13. It is this word *agape* which the Apostle Paul uses when he says, "Husbands, *love* your wives." And he clearly means a love-ready-to-sacrifice, for he continues, "As Christ loved the Church and gave Himself up for her" (Eph. 5:26b).

*Here we touch on the spiritual tap root of God's order for the family.* At first glance one sees the husband and father set as authority over his wife and children, and this seems like a fine perch for the man: "I'm the lord of my castle, the sovereign, the liege." . . . But one must look deeper. For the divine authority vested in a husband and father is modeled upon Christ. And Christ's authority was rooted in the sacrifice of Himself. Only when Calvary was behind Him did He come to His disciples and say, "All authority in heaven and on earth has been given to me" (Matt. 28:18). The authority of Christ, and therefore the authority of a husband and father, is not a human, 'fleshy' authority. It is not one person lording it over others. *It is a divine and spiritual authority which is rooted in the sacrifice of one's self.*

The basic and most obvious expression of this is seen in the husband's support of the family. A sign of the moral breakdown of our times is the ease with which husbands visit this responsibility upon their wives. "Working wives" and "working mothers" have become so much a part of our culture that we scarcely stop to consider what a departure this is from

Divine Order, or the deleterious effect it has upon family life.

The burden of caring for the support of the family lies upon the man. The woman is glad to draw this burden to herself, for her character always tends toward watchfulness in material things. But the burden is too heavy for her. Stronger shoulders are given to the man; he has a greater natural strength of mind to enable him to stand up under the pressure of these cares. The heart of a woman is more easily discouraged and dejected. God has made her that way. Therefore, also, he has spared her the responsibility for supporting the family.

Careful and faithful management of material goods befits the woman; the great toil and care of acquiring these goods befits the man alone. Economy, thrift, and faithfulness in caring for material things are the domestic virtues of the woman; restless activity for the maintenance of the family's economic well-being is the task of the man. The burden of the children and the management of the household is a task laid upon the wife, and it is task enough. Let the husband fulfill his responsibility of providing for the family, so that the wife shall have no excuse for taking upon herself more than is allotted to her.

Nowhere does our enslavement to materialistic goals show itself more brazenly than in the naive notion that the wife must work in order to maintain a decent standard of living for the family. That cases of genuine necessity exist no sensible person would deny. But it is also evident that in many, perhaps the great majority of cases, the income of the wife goes toward luxuries which a family could do

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without. A working wife also tends to employ fewer habits of thrift in her management of the household, thus narrowing the actual margin of economic advantage which her income provides. And no amount of income can counter-balance the loss to the family in having the wife and mother spend her energies outside the home. Let the husband see that he provides adequately for his family. If he enters into a calling for which he is fit, and earns a modest income, it is no disgrace in the eyes of God to live simply, within that income. But it is a disgrace to let the lust for material things set aside the Divine Order which God has established for the well-being of the family. As the Church must look to Christ alone for all her good and welfare, so must the wife and children receive their material needs through the faithful service of the husband. If the husband must give up a measure of ease or prestige in the eyes of his friends, in limiting his standard of living to that which he himself can provide for his family, that is no less than God calls him to. This is but one illustration of the role of a husband, which is to deny himself — that is, to express his love in yielding up his ego, his pride, his comfort, in order to serve his family.

A husband and father who takes seriously his role in God's order for the family must therefore bring to reality the word of Jesus, "If any man would come after me, let him deny himself and take up his cross and follow me" (Matt. 16:24). God says that the husband should love his wife. But this love is *agape*, which is more than even the finest natural love of a man for a woman; the rare and divine flower which grows only where the 'self' is denied, sacrificed, given up to death. Thus God's Word to husbands — "love your wives" — has imbedded within it a call to the radical fellowship of Christ's sufferings, the fellowship of the Cross.

Now this begins to look like a 'love' so rarefied and spiritual that it could hardly offer a woman the warmth and comfort and security and encouragement which she needs in the everyday

encounters of life and marriage. But let us see how sound and realistic it actually is.

*Husband, love your wife —*

### CARE FOR HER SPIRITUAL WELFARE

A husband who loves his wife, according to this word of Scripture, gives first priority to her spiritual need. His first concern is that she be rightly related to the Lord. He recognizes that any real happiness and fulfillment for her as a woman, wife, and mother must be built upon the solid foundation of a relationship to Jesus. This is no mere pious nod to one's 'need for religion' or a 'spiritual outlook.' This is a practical, thoroughgoing recognition of the primary significance and absolute Lordship of Jesus Christ. If the Lord provides that a husband shall implement and enhance his wife's relationship to Jesus, is that not cause for them both to rejoice? How better could he show his love for her than by doing this?

The highest duty of the Christian husband is to care for the sanctification of his wife. His model is Christ, who has sacrificed Himself for His Church, in order to sanctify it. He ought not only to lead her in a Christian life and walk, he ought also do everything in his power to make the full blessing of God accessible to her in the Church. At home, by prayer and word, he must sustain her in spirit, strengthen her feeling for high and heavenly things, and forward her in Christian knowledge. No minister has any right of spiritual counsel or authority over a woman against her husband's will. Even the regular pastor of the family — that one recognized by the head of the house — must be on his guard against taking upon himself that oversight and care for the spiritual health of the wife which belongs to the husband. If he intrudes into it, the husband has the right to repel him. He should leave to the husband the share of the responsibility which rests upon him for the spiritual health of all the members of the family. But let the

husband feel the heavy burden of the responsibility. As the head of a congregation has to give an account for the condition of all those under his charge, so the head of a family has to give an account for the state of his household. Both men and God expect it of him. The praise or blame which falls upon his wife — her virtues or her faults — touch him directly.

It is neither possible nor right that anyone else upon earth should have a more decisive influence upon the spiritual health of a wife than does her husband. Whether he thinks it or not, the consequences of his behavior toward her are immeasurable, for good or for evil. The effect will be produced upon the inmost part of her being. A clergyman who is a hypocrite might still be the cause of good for a time; but for a husband this is impossible. He cannot hide from his wife that which he in reality is. In a man's own house, hypocrisy cannot keep its ground. If in secret his conduct is unjust toward his wife, there is nothing in the world which can counter-balance this demoralizing influence. Let him not load himself with the guilt of causing her a secret, even a life-long sorrow, which she can share with no one on earth. Let him not harden his heart against the tender being who is so completely entrusted to him. Let him deny himself that he may be able to spare and cherish her.

The husband should care for the sanctification of his wife. He will rightly care for it if he believes her to be holy. She is so, for she is a Christian. She is entrusted to him as a holy thing. It is his duty to do everything possible that she may not only be preserved holy, but confirmed and perfected in holiness. No one can be such a hindrance to a woman in spiritual things as her husband. But also no one can so encourage her advance in all that is good as he can. He is set of God to be to her a channel of blessing which comes from above. From his mouth should she learn what he has received in the Church for their spiritual welfare (see 1 Cor. 14:35). Perhaps she is behind him in Christian knowledge. There may yet be a resis-

tance to the way of salvation. The husband has already trod upon these paths in his own experience. Let him not be discouraged, or disheartened, or suspicious towards his wife. With all the greater firmness and gentleness, let him hold fast to that which is good. Through him, God will enlighten his wife, change her mind, and guide her rightly. The devil causes differences to rise up between Christians. Let the husband be on his guard that such differences do not bring any estrangement of heart from his wife. He must not regard her as standing at a great distance from him in the main issue of faith. He should acknowledge in baptism a Divine bond of unity. Beside this, all that which might stand between them is of secondary importance. Let him look upon his wife with this happy thought: "I am appointed to bless her. Not only to make her happy here below. I should sacrifice myself to her everlasting welfare. I should love her, as Christ loved His Church."

A husband who takes seriously his role in God's order for the family does not take for granted his wife's relationship to Jesus. Nor does he evade his responsibility by saying piously, "That's between her and God." He recognizes his call under God to be a spiritual 'head' to his wife. As Christ is responsible for the care and growth of the Church, the husband is responsible for the spiritual care and growth of his wife and family. This parallel is unmistakable in Ephesians 5:25-33.

*Husband, love your wife —*  
**GO THE WAY OF THE CROSS  
 BEFORE HER**

And *how* does the husband exercise this responsibility? By lording it over his wife? By giving the orders and seeing that she carries them out? By lecturing her on spiritual life and principles? No, he *gives himself up for her*. That is, he goes the way of the Cross before her. He shows by example what it means to die to self. And he does this not only for his own sanctification, but on her behalf. In

short, he does not 'drive' her, nor does he even 'lead' her in the conventional sense. Rather he draws her into Christ, as he himself allows the Cross to do its work in his own life.

How does this work out in practice? Consider an everyday example: When an argument flares up in a marriage, it is the husband's place first to humble himself and beg forgiveness for whatever was wrong in his behavior. This is death to the ego. It may be that the wife's guilt is as great or greater. No matter. His call is to 'love his wife as Christ loved the Church.' Jesus humbled Himself under the guilt of sin "while we were yet sinners" (Rom. 5:8).

In this situation a husband does not judge his wife's sin, and above all does not calculate what effect *his* repentance might have upon *her*. He simply goes the way of the Cross — denying self, giving up his own rights, because this is God's call to him as a husband. The gateway to all spiritual life and blessing is repentance. As the spiritual head of the family, the husband and father must be the first to repent.

It may be, in the example above, that a wife will take her husband's apology as a vindication of her own righteousness. At this point a husband would be tempted to rise and say, "Now I confessed *my* sin, and you ought to confess *yours*!" No, a husband cannot go the way of the Cross with any ulterior motives. He goes the way of the Cross — and goes that way first, ahead of his family — because God calls him to it, because the Holy Spirit has given him true remorse for his own sin and he knows that repentance and forgiveness is the only answer.

A husband who falls to lecturing his wife on her duty to be submissive to

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his authority has already yielded up the ground of his authority. His call under God is to fulfill *his* role in the family, not to harangue the wife concerning hers.

Moses was one of the greatest leaders of all time. God invested him with great authority. Yet he was, according to the Bible, 'the meekest man on the face of the earth' (Num. 12:3). When the people of Israel rebelled against him, Moses would flee to the Tabernacle and plead with God about it. Then God would deal with the rebels (Num. 12:10, 16:33). But when Moses sought to deal with the people in his own strength, venting his pique upon them, God dealt with Moses in utmost severity — even denying him the privilege of leading Israel into the Promised Land (Num. 20:2-12).

The authority which a husband exercises over his wife and children is not his own authority. It is an authority which God vests in him. The husband must exercise that authority both with firmness and wisdom, but it is God who establishes and maintains the authority.

If a husband finds his wife and children rebellious under his authority, his first recourse must be to God. And his mood must be one of repentance —

"Why are You not able to establish my authority in this family? What is it *in me* that makes me an unfit instrument for Your purposes?"

"The head of every man is Christ, the head of a woman is her husband" (1 Cor. 11:3). If a wife is unsubmitive to her husband, it may well be that the man is secretly or openly rebellious against Christ. Only those who live under authority are fit to wield authority. A man with a rebellious household must look first to his own relationship with *his* authority — Christ. This may well be a humbling experience. Yet out of it can come a broken and contrite spirit, repentance, a new gentleness and meekness toward his family and, amazingly, a new measure of authority — authority which he must no longer strive for, but which is yielded gladly, for he has 'died to self,' and therefore God has

been able to establish his authority in the family.

Whether and when and how his 'death' will draw his family after him is the prerogative of the Holy Spirit. A husband's life and love is meant to be a daily 'burnt offering,' a sacrifice of the ego, which the Holy Spirit may use according to His own infinite wisdom. To so offer oneself for his family will mean inevitable suffering for a husband and father. But this is the will and the call of God. And the overarching promise of the Lord is this: "Unless a grain of wheat falls into the earth and dies, it remains alone; *but if it dies, it bears much fruit*" (John 12:24).

Thus when the Bible says "husband, love your wives," it is saying far more than that he should entertain fond and affectionate feelings toward her. It is saying that he should *die* for her, as Christ died for the Church. Out of such 'death,' the Holy Spirit will bring forth His fruit in the entire family: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (Gal. 5:22).

*Husband, love your wife —*  
**EXERCISE AUTHORITY  
IN HUMILITY**

With the husband should the authority remain, which has been given to him. But he should feel it not as his right, but as his duty. He should never think of the power entrusted to him without remembering the responsibility which is thereby laid upon him. He should recognize the rule to be a burden, and bear the weight of it as a burden. Let whatever is done in his house be done according to his will, for the responsibility of it rests upon him. Let him not hide this responsibility from himself, or seek from weakness to put it away, for that is impossible. He may from a false good nature sacrifice that which he knows to be right and salutary. He is not thereby freed from the account which he must give of whatever, with his knowledge, is done in his family. If he bears with that which is foolish, injurious, and offensive in those that

are his, there is no excuse for him. In vain will he plead that he allowed the helm to slip from his hands for love of peace; he dare not yield up his responsibility on the excuse that he is trying to avoid the evil of domestic discord. For this responsibility was not put into his hand by man, but by God. He must refrain from an annoying display of authority. Yet, in all matters of importance, he must gently and wisely maintain his standing as head of the house, with firmness and decision.

A wife writes, "Don't yield your leadership, that's the main thing. Don't hand us the reins. We would consider this an abdication on your part. It would confuse us, it would alarm us, it would make us draw back. Quicker than anything else, it will fog the clear vision that made us love you in the first place. Oh, we will try to get you to give up your position as Number One in the house. That is the terrible contradiction in us. We will seem to be fighting you to the last ditch for final authority, but in the obscure recesses of our hearts we want you to win. You have to win, for we

aren't made for leadership. It's a pose."

Though he has authority and responsibility over all that takes place within the family, the husband must fully respect his wife's sphere of duty and competence. In this sphere it is his place to provide broad oversight, leaving the immediate responsibility and authority in her hands. It is no diminution of his authority openly to refer certain questions to her for opinion or decision. It is simply common sense, since this is the area of her special competence — just as the president of a corporation will refer certain things to his department heads for decision.

Everyone has an inclination to shine in that which is not within his border, and to show his wisdom where no charge has been committed to him. Into this error the woman falls, who is eager to put in her word with her husband in his higher duties. Into this error the man falls when he mixes himself up with all the little matters of housekeeping, and fancies that he understands them better than his wife.

## *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 upcoming issues and the deadline by which they must be received in our *New Wine* office.

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

January — "Grace" DUE: October 10

February — "The Body of Christ" DUE: November 7

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*.

\* \* \*

*Note to Readers:* An essay of the month selection does not appear in this issue. Although many of the essays submitted were worthwhile, in the final analysis, none of them fit in with the tone of this month's articles. We hope that this particular deletion will not discourage our readers from submitting future essays.

The wife should look with respect upon the husband's sphere of action and authority. And let not the husband despise the unpretending activity of his wife. It is with great injustice that he fancies that what she has to do are mere trifles. Let him remember that he is not only bound to support his wife; he is also bound to cherish her, and to treat her feelings with delicacy. If he depreciates her work and responsibility, he causes her great hurt, which is not easily mended.

A housewife in our church shared this wise word concerning a husband's attitude toward his wife: There is a special 'vitamin' that a wife needs for her well-being. Even in Christian homes this is sometimes lacking. A man works and earns money. His salary check and his employer's commendation are a recognition of his worth. A housewife has no such criterion. Yet she, too, needs appreciation and motivation. Many husbands don't realize the depth of this need. They brush it off with, "Well, I married you, didn't I?" Or, "You don't keep on running after you have caught the bus."

In Proverbs 31:10 a good wife is described as "far more precious than jewels. Her husband . . . praises her; 'Many women have done excellently, but you surpass them all.'"

Husband, consider your wife a treasure given to you by a bountiful God. Love her. Honor her. Recognize her talents. Appreciate her efforts. Be considerate of her feelings. With tenderness and sincerity express your love for her in some way every day. This daily 'vitamin' will make married life far more rewarding for your wife — and for you.

"Husbands, love your wives, and do not be harsh with them" (Col. 3:19). In these words, St. Paul mentions one fault in husbands which outweighs all others — harshness. Harshness undermines the finest marriage, which seemed to stand firmly as a rock. The husband comes to trust too much to the fidelity which lies at the bottom of his heart. He does not watch over his manner of expression in the 'little things.' He allows himself to be care-

less where he ought to show the greatest tenderness and respect. He behaves respectfully to every stranger. For them he puts on his Sunday clothes. But at home he is quite another man. It would be better to injure any other person in the world than this one person who has altogether given herself to him. It is his duty to gladden her heart daily, to continually bind her to himself by his tender attention and noble behavior. If he has grounds for dissatisfaction, let him speak out so as to hurt her feelings as little as possible, when they are alone together. All blame in the presence of her children, all complaint in front of outsiders, is a bitter pain to his wife. Moreover, to do so lowers his own dignity.

Marriage is founded on mutual esteem. Courtesy is a support for this esteem. Of course this must spring from a deep inward source. It must not be a hollow ceremony. And yet the outward forms are helpful, and no one should despise good manners in the daily life of married people. They are not a matter of indifference, burdensome, or ridiculous. Carelessness in our dress and speech at home borders upon disrespect. We know that there is a connection between cleanliness of body and purity of soul. Likewise, a disregard of the outward forms of respect easily brings with it a contempt for personal dignity in oneself, and in others.

When Scripture demands that wives be treated tenderly, and honored as joint-heirs of the grace of life, it adds the warning to the husband, "That your prayers be not hindered" (1 Pet. 3:7). The feelings and dignity of a wife may carry a secret wound inflicted by the husband; perhaps she can share it with no person on earth. Yet a higher Judge looks upon her sorrows and takes up her cause. In times of holy meditation, and in the necessities of life, the husband looks upward in prayer. Then it is that God makes him feel how he has acted toward his wife. Has he ill-treated and injured her? Then his prayer cannot rise to heaven. He finds the heavens closed against him. His words fall back to him, and


die upon his lips. Something has stepped in between him and God, which hinders his approach to the throne of blessing; it is his wife's sorrow, which he has caused. God closes his heart against him, because he has closed his own heart against his wife. He has been hard with her, now he has to learn that God is hard with him. He has, perhaps, grieved the Spirit of God in her, and now God in all justice makes him taste of heavy grief. As he was to her who was put under him, so will God be to him. He cannot reconcile himself to God until with gentleness and self-sacrifice he has reconciled himself with his injured wife.


Spiritual authority is rooted in a paradox. Jesus said, "If any one would be first, he must be last of all and servant of all." He Himself demonstrated this principle when He washed His disciples' feet. It is of surpassing significance that this act of Jesus is prefaced with the words, "*Jesus, knowing that the Father had given all things into his hands. . . girded himself with a towel.*" (John 13:3,4). In full consciousness of his spiritual authority, Jesus washes His disciples' feet. This is the prototype of spiritual authority properly exercised. Not pride nor power nor self-assuredness, but humility is the wellspring of spiritual authority. The authority of a husband over his wife and children is an authority ordained by God, a spiritual authority. Its principle of operation is therefore rooted in this same paradox which Jesus exemplifies in the foot-washing, and eventually the crucifixion. 'He who would exercise spiritual authority must be the servant of all . . . must go even to the death on behalf of those for whom he is responsible.'

Husbands: love your wives! Give up your pride, your ego, your 'rights.' Follow your Lord Jesus to the Cross, and the transforming love of Calvary shall flower in your home! ♡

# QUESTIONS & ANSWERS

This month's answers by Bob Mumford.

 In a day when many Christian organizations are advocating programs for storing up food for the shortages prophesied for the end times, what should be our attitude in light of our desire to depend upon God's provision in the difficult times ahead?


 "End time" mentality very quickly leads to "end time" psychosis. Pre-occupation with self-preservation and personal provision for the future is in itself not scriptural! Matthew 6 teaches us dependence on the Father for material provision. The teaching of our Lord Jesus ends with these words: "Therefore do not be anxious for tomorrow: for tomorrow will care for itself, each day has enough trouble of its own." To me, this is plain enough!


Preparation for the future should be spiritual rather than material. Those who can see what God is doing in this day to prepare His own against the events that appear to be gathering on the horizon, know that we should fear the spiritual confusion and intensification of selfishness for personal survival, rather than pre-occupation with food and shelter.

The key words of the future are found in Matthew 24. They are *deception* and *betrayal*. The antidote to *deception* is strict adherence to God's written word in spite of pressure, subjective feelings, and/or leading or voices to the contrary. Walking in plurality — that is, becoming involved with others whose attitude toward the Scriptures are the same as yours — is very important. Proverbs 11:14 says "Where there is no guidance, the people fall, but in abundance of counsellors there is victory" (NAS).

Knowing the antidote to betrayal is, likewise, very important. Jesus said that "that day" would come when a man's enemies would be those of his own household. The implications are that we need to be exercised in the realms of loyalty, commitment, and the ability to lay our lives down, unselfishly, for one another.

In my opinion, those who give themselves to this spiritual preparation will be more grateful than those who can afford stored food, hidden farms, etc.

 As active members of the Body of Christ, how do we receive our "calling" to the particular function that God has designed for us; and is this a gradual or instantaneous revelation? Is everyone called to some active function in the Body of Christ?


 One of the great discoveries that awaits many of God's redeemed children is 2 Timothy 1:9: "... who has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity, . . ."


Five things which are basic for Christian maturity and placement in the Body of Christ are observed: (1) He saved us; (2) If He saved us He *also* called us; (3) The calling is not according to our works — successes or failures; (4) This calling is according to God's own purpose for our lives; (5) Mysteriously, it was given us in Christ Jesus from all eternity.

It is my conviction that total, spiritual satisfaction depends on our seeking and finding *God's own purpose* for our lives. This realization may

come in the form of a dramatic and rather climactic experience. Usually, however, it is a result of a rather extended search and spiritual itinerary which culminates in a gradual realization (just as fulfilling as the dramatic one) of God's purpose or calling for our lives.

Everyone is *called* (see such verses as Eph. 4:7; Rom. 12:3f.), but few understand their responsibility in the choosing and fulfillment of that calling. Peter exhorts us to "... be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble" (2 Pet. 1:10 NAS).

 What distinctive traits characterize a genuine apostle?

 For many years, many of us have believed that God would, as part of the restoration of the Church of our Lord Jesus Christ, restore true and valid ministries of *apostles* and *prophets*. For the Church at large to accept this will require some adjustment of our mentality regarding these two ministries. The other three — evangelists, pastors and teachers — we accept as scriptural and necessary, but when anyone speaks of his ministry as being prophetic or apostolic in nature, eyebrows are raised and the instinctive feeling is that one is equating himself with the prophet Isaiah or the apostle Paul.

It should be evident that there are great differences in the extent of and degree of authority in apostolic ministries. This was true even of the original twelve. Peter and John had greater ministries than Thaddaeus or Simon the Zealot. It did not make one more

# INSIGHTS

**"The more authority a person thinks he has, the less he actually does have."**

— Watchman Nee

**"I can go a long way with a man who is wrong in judgment and right in spirit, but it is difficult to travel with one who is right in judgment but wrong in spirit."**

— Anonymous

**"Humility is the wellspring of spiritual authority."**

— Larry Christenson

**"The foundation of a noble character is self-mastery."**

— Aubrey P. Andelin

of an apostle or the other less of an apostle. The New Testament speaks of some twenty apostles other than the original twelve.

An apostle is *one sent*, which is the meaning of the word. With the sending, however, is implied certain abilities and characteristics. These are men who can prove by the issue (fruit, 1 Cor. 9:1-2) of their labors that the Holy Spirit is working through them to extend the Kingdom of God. He is, as well, to be one who functions in the spiritual gifts (2 Cor. 12:12) and lives a sacrificial life (2 Cor. 11:22-23). He carries his authority in humility and does not lord it over the flock (2 Cor. 1:24; 1 Pet. 5:3). Also, he should be one trained and experienced as a spiritual architect to establish, build and strengthen the churches under his care (1 Cor. 3:10).

justice for the orphan and the widow . . ." (10:18).

All through both the Old and New Testament, care for widows is set forth. For many years I felt this was simply a practical aspect which would reduce to something like "every orphan needs a father to take him fishing, and every widow needs a man to mow grass and fix things." This certainly is true, and surely is a part of proper care for orphans and widows. However, as the truth of spiritual covering and headship has come to the Body of Christ, the failure to protect and provide for the widow and the orphan becomes a very serious spiri-

tual issue. (See James 1:27.)

Psalm 68:5-6 yields some interesting light concerning God's intent. KJV says, "He sets the solitary in families." The NAS says it so much clearer, "God makes a home for the lonely." Verse 5 describes who these "lonely" are — orphans and widows.

Without getting into the question of who is and who is not a widow, let us look at practical answers. Ideally, a widow should be given a home within the confines of her own family, where she can know love and care. However, this is not always possible.

In such a case, the principle is that the church, which meets in the geographical area, should take the time and effort to include those widows who are in the area of their responsibility. The functioning elders should provide adequate spiritual covering, protection, guidance and counsel for those *because* they are widows. This includes the practical, male-oriented jobs which the Body of Christ should be quick to observe and offer service in.

This means it is not necessary for a widow to "move in with" another to have been *set* in a spiritual family with the privileges and responsibilities that follow.

Proverbs gives us this simple rule: "Do not withhold good from those to whom it is due, when it is in your power to do it" (3:27).



**What specific responsibility should a local body of believers take for widows in the fellowship; and what are some practical ways in which their needs may be met?**



One phrase from Deuteronomy impresses me concerning God's attitude toward the widow. "He executes

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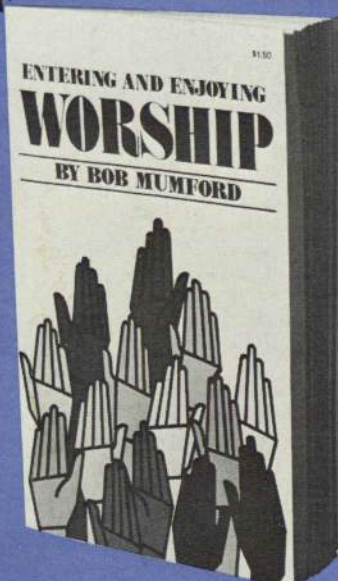
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