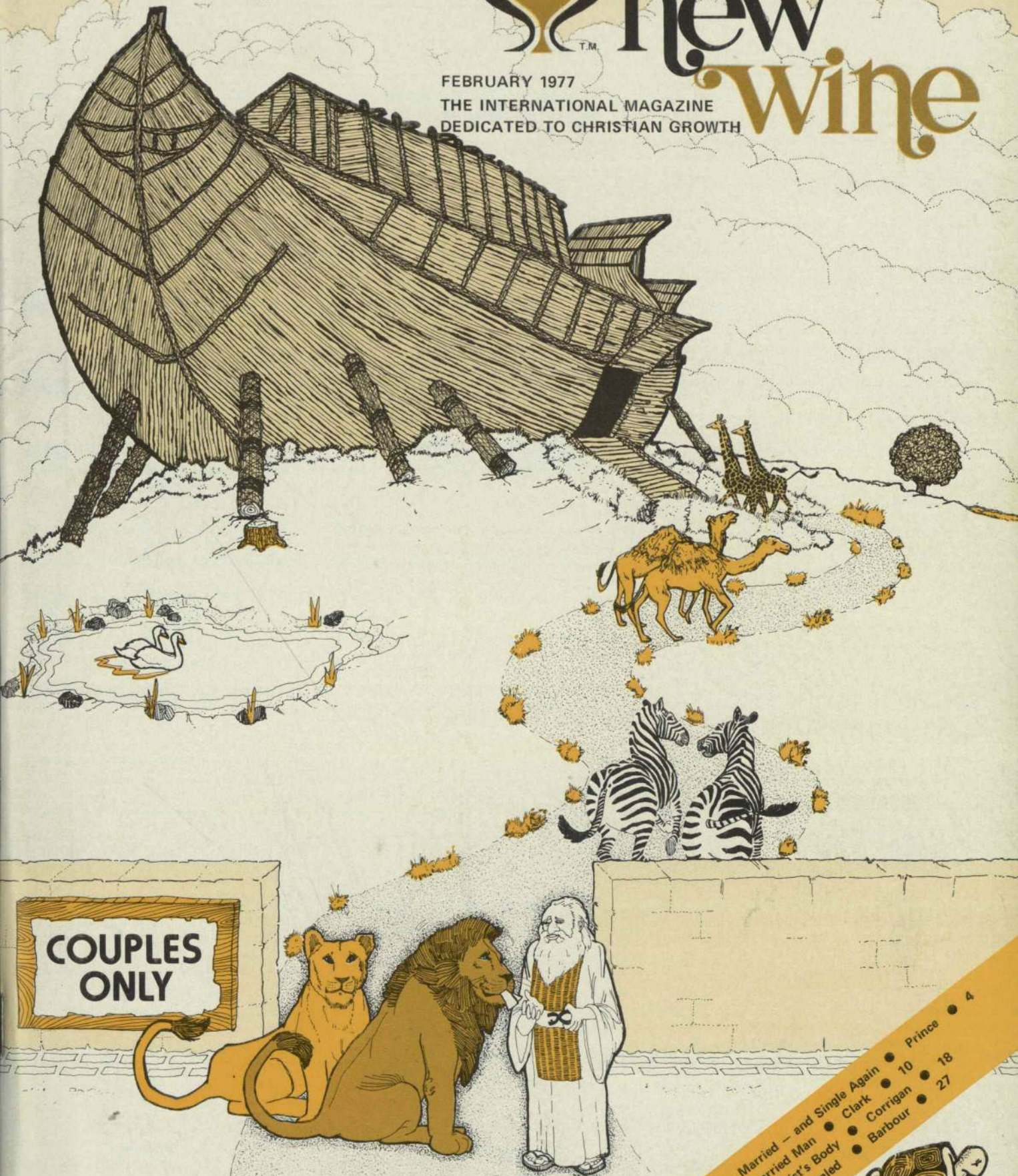




new wine

FEBRUARY 1977

THE INTERNATIONAL MAGAZINE
DEDICATED TO CHRISTIAN GROWTH



But What About Singles?

Single, Married — and Single Again • Prince • 4
The Unmarried Man • Clark • 10
You Are Christ's Body • Corrigan • 18
Shell Game Revealed • Barbour • 27



GETTING THE WORD OUT

Thank you so much for answering our request for 25 of your magazine. We have been passing them out in all of the doctors' offices, hospital lobbies, business offices, and other offices where people are able to sit and read. We really believe God is touching many in our community through your magazine. We thank you for your concern and ministry you have.

Larry Warren
Maranatha Christian Center
Martin, TN

I wrote not long ago explaining our reason for no longer contributing to *New Wine* (a husband in graduate school and a new baby means money is not too abundant) and expressing my deep appreciation to all of you for the sound scriptural writing of such depth. I explained that I would be looking forward to a more adequate financial situation once my husband graduates in a couple of years which would enable us to once again contribute to the work of God which you perform.

To my great surprise and joy you began sending the magazine again (after not sending issues for a few months when you did not hear from us). Only now have I been able to find the time to sit down and personally thank you for such a gift. We continue to learn much about the Christian life through your publication and hope to be able to send some financial support within the coming year.

V. G.
No Address Given

THANKS FOR LISTENING

Many months ago I wrote to you, asking about the shepherding ministry and the confusion in my life and in the lives of many of my Christian friends. In your answer, you suggested rereading the article put out jointly by *New Wine* and *Logos*. You also suggested greater submission on my part toward my husband. Praise the Lord! We have received just today the Nov. *New Wine* and the Lord has impressed me to write you and tell you that your answer was absolutely right!

Only the Lord could have told you that my unsubmitiveness to Bob was a deep problem. In fact, it took God a couple of months to make me see the gravity of the situation. When I finally saw what I was doing, I thanked God for giving me a second chance and then I remembered your compassionate reply to my letter. Thank you!

I asked the Lord to give me the knowledge and wisdom to understand shepherding — and He did. Within four or five months after my letter to you, the Lord blessed us



with a new home (we were living with my folks) and because of the long drive, we had to leave our old Bible study. Our new group not only believes that the shepherding idea is for today, but has just recently begun to incorporate the idea in worship, placing people under four different elders and deacons in four different geographical areas around the church. It works!

I just wanted to write and thank you for your help, and concern.

D. K.
New Haven, IN

GLOBAL GLEANINGS . . .

We continue to receive *New Wine* and praise the Lord for this literature that keeps us abreast of the move of God and His revelation to His Church today. Our subscription has been made through the gifts of others. We are missionaries sharing the glorious message of the cross here in Malawi (Africa). There is a real hunger in this land for the experience in the fulness of the Spirit and we are thankful that the Lord is using us to help them.

Rev. James R. Lapka

New Wine is very good. Our Dutch professors (in secondary school) in Africa (Gabon) regard very highly your magazine. We only wish more teachings were available in French. Would there be any possibility?

Miss Enid Miller
Glendale, California

For the past two years my husband and I spent fifteen months living in the jungles of Costa Rica. The only "fellowship" I had was some precious letters from believers "back home" and *New Wine* — copies sent to me by my Mother. It was as if the Lord was speaking to me through your magazine and I would like to thank you now for the invaluable spiritual help of *New Wine*.

Holly Zapp
San Francisco, CA

DECEMBER DECISION

I wish *New Wine* would continue to issue the *Best of New Wine*. I save my copies — but I like to loan out the *Best of New Wine* issue because it is an excellent way to let others read and then decide why they should subscribe to *N.W.*

Suzanne Peterson
Wilmette, IL

The December '76 issue was refreshingly different from past *Best of New Wine*'s. I appreciated your behind-the-scenes look at the people and operations of CGM/*New Wine*.

Danny Brookshire
Charlottesville, VA

I really appreciated the December issue of *New Wine*. I really loved meeting all you people we generally don't hear about. Praise the Lord! I have always tried to imagine the multitude of things involved in giving forth a ministry like yours, so I was delighted to read the "nutshell" given, and felt a real unity with each one and as a whole unit.

I was sad over the disappearance of "*Best of New Wine*" because that much fantastic teaching altogether is a wondrous thing, to say the least. However, I feel you are right in discontinuing them.

Mrs. Roger Brugh
Huntertown, IN

I'm glad to know that you are for real. I really am starting to appreciate your December issue — "behind the scenes." I said starting because initially I was let down. Expecting the usual meaty articles that take me a month to ingest, here I was, faced with what looked on the surface like a "vacation copy": meaning everyone had taken a vacation.

I used to think Mumford, Prince, etc. just typed up their material and one big machine just churned out *New Wine*. Now I appreciate a look behind the scenes.

Once again your December issue was real, personable and enlightening.

Mahlstadt Family
Arlington, VA

Editorial

One of the difficult editorial decisions every magazine repeatedly faces is how and when to feature subjects which are important or even crucial to a minority of readers but which do not directly concern the majority. Fortunately, for a Christian magazine the Scriptures themselves offer sound advice.

Since the New Testament admonishes us to "bear one another's burdens and so fulfil the law of Christ" (Gal. 6:2), any matter of deep concern to any portion of God's people becomes a proper concern for the whole Body.

The task of ministering to singles is a growing one. The increasing number of young people who are postponing marriage or deciding to remain single, the growing divorce rate, added to the rising percentage of widows and widowers numbered among us, presents the Christian community with a responsibility which cannot be shirked or slighted.

Here at *New Wine* we receive a steady stream of letters from our single readers, seeking counsel or advice, and urging us to "write something for singles." Therefore, we are pleased to devote this issue to the subject.

True, the Holy Spirit is placing great emphasis these days on divine order in the home, stressing the need for proper husband/wife and parent/child relationships. But understandably, teaching on this vital subject leaves thousands of single Christians with their needs unmet, feeling frustrated or ignored.

We trust that this issue of *New Wine* will be of real help and encouragement to those precious believers who by choice or by circumstance are presently walking alone.

Don Basham

Don Basham,
Editor

new wine MAGAZINE

FEBRUARY 1977

CONTENTS

VOL. 9, NO. 2

Single, Married — and Single Again 4

Derek Prince

The Unmarried Man 10

Steve Clark

Foreign Outreach Report 14

You Are Christ's Body 18

Dennis Corrigan

Intercessor's Report 22

John Beckett . . . a message by Dr. Charles Stanley

Bible Study: Singles 26

Jim Croft

Shell Game Revealed 27

Linda Barbour

Questions and Answers: Singles 29

Charles Simpson

EDITOR: Don Basham; **MANAGING EDITOR:** Dick Leggatt; **EDITORIAL ASSISTANTS:** Janet Baum, Alan Wallace; **PRODUCTION MANAGER:** John Zeppa; **DESIGN:** Larry Rice; **PHOTOGRAPHY:** Jeff Monroe

© Copyright, Christian Growth Ministries, 1977. All Rights reserved.



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

Please use our self-addressed envelope in the center of the magazine for new subscriptions, notice of change of address, and all contributions, comments, and suggestions pertaining to Christian Growth Ministries and *New Wine* Magazine.

New Wine is a non-subscription magazine supported by the contributions of its readers. Single copies and back issues: 50 cents each. Bulk prices for regular issues (Minimum order of 6) 6-24, 40 cents each; 25-49, 35 cents each; 50-99, 30 cents each; 100 or more, 25 cents each. Foreign contributions, except Canada, should be made by a check made out for American dollars or by local currency.

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

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

Scripture quotations in this magazine are from the *King James Version* of the Bible unless otherwise indicated.

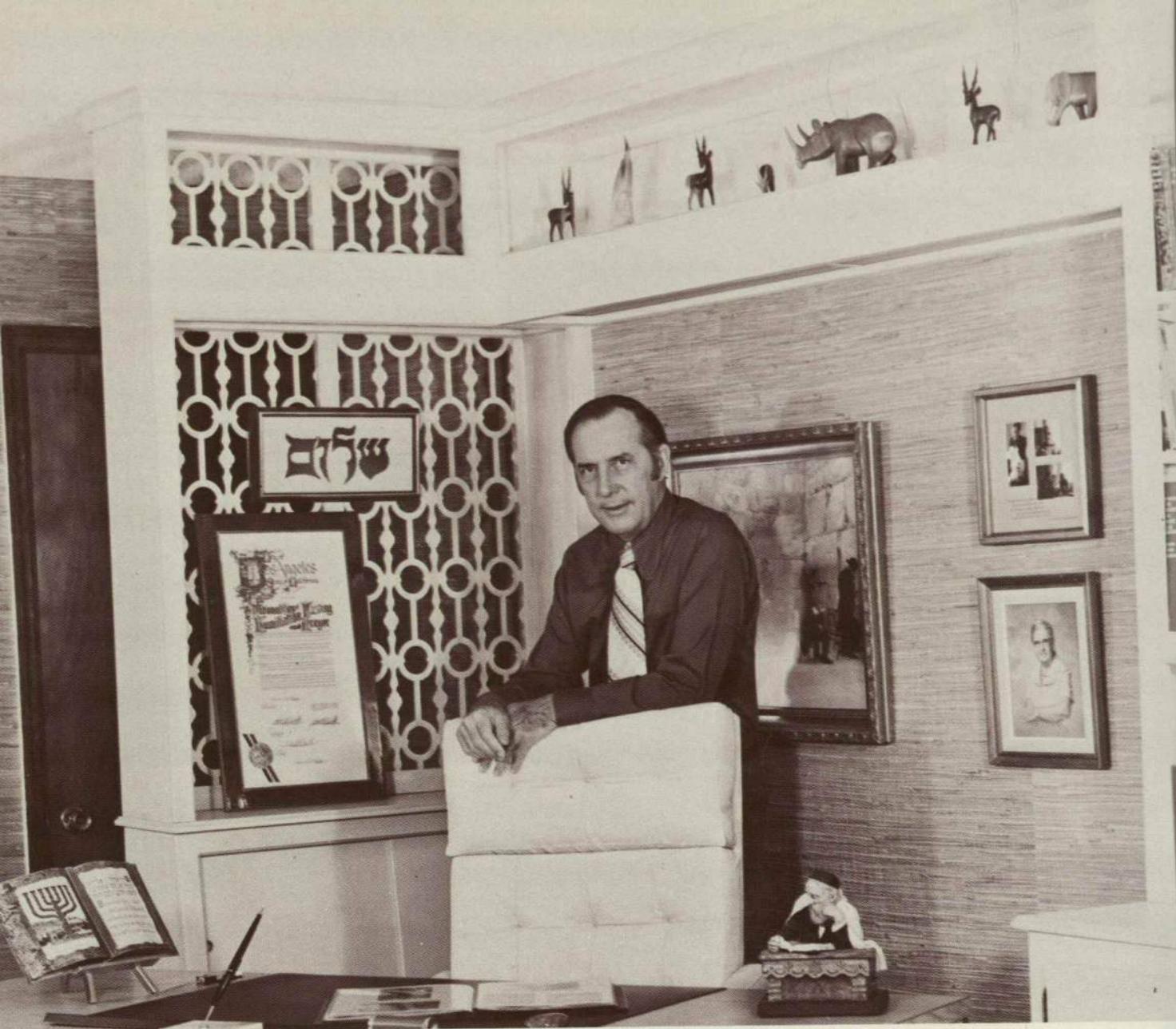
Scripture quotations identified RSV are from the *Revised Standard Version Common Bible* © 1973 by the Division of Christian Education of the National Council of Churches of Christ in the U.S.A. Used by permission.

Scripture quotations identified AMP are from the *Amplified Bible, New Testament* © Lockman Foundation 1958; *Amplified Old Testament*, Zondervan Publishing House, Part One © 1962, Part Two © 1964. Used by permission.

Scripture quotations identified NAS are from the *New American Standard Bible*, © The Lockman Foundation, 1960, 1962, 1963, 1968, 1971 and are used by permission.

Scripture quotations identified LB are from the *Living Bible*, © 1971 by Tyndale House Publishers, Wheaton, Ill., and are used by permission.

Scripture quotations identified JBP are from *The New Testament in Modern English* © J.B. Phillips 1958, 1960, 1972. Used by permission.



Single, Married— and Single Again

By Derek Prince

The first sixty years of my life fell naturally into two equal periods of thirty years each. (This fact was later brought home to me through a prophecy uttered over me by a brother who had no way of knowing about my previous life.) During the first thirty

years I was single. Then at the age of thirty, in the city of Jerusalem, I made two major life-changing commitments: I married a Danish missionary named Lydia Christensen, and I stepped out in faith into full-time Christian ministry. Lydia and I continued together in the Lord's service for the

next thirty years. Then the Lord called Lydia home to Himself, and I found myself, at the age of sixty, single once more.

THIRTY YEARS SINGLE

During the first thirty years the

main emphasis of my life was upon intellectual education. I was privileged to receive the most intensive type of education that Britain had to offer at that period, with its focus on the languages, the culture and the philosophy of Greece and Rome. I started learning Latin at the age of nine and Greek at the age of ten. By the age of twelve I was required to translate English poetry into correct Greek or Latin verse. From the age of nine to twenty-five I was away from home for three-quarters of every year in various boarding institutions — first a preparatory school, then Eton College, and finally King's College in the University of Cambridge. In 1940 I completed a thesis on "the evolution of Plato's method of definition" and, as a result, was elected into a Fellowship at King's. Although I was nominally an Anglican, my outlook and style of life were like the cultures I had studied so intensively — totally pagan. No one had ever told me about the personal demands made upon me by the gospel of Christ or about its power to change my life.



At Eton College

Shortly after my election to a Fellowship at King's, I was called up for military service in World War II, but took the stand of a conscientious objector — for which I supplied the tribunal that examined me with elaborate philosophic arguments. (The local Cambridge newspaper reported

my hearing under the headline, "Prince Pleads Plato.") The tribunal offered me the alternative of non-combatant service as a hospital attendant and this I accepted. In this capacity I spent most of the next six years in the British army, mainly in North Africa, but finally in Jerusalem where I eventually obtained my discharge.

In the army I set myself to study the Bible, which I treated as a form of philosophy. At first I found it a dry and baffling book, but one night in my barrack room the Holy Spirit brought me face to face with the resurrected Christ — an encounter that radically and permanently changed my life. A few days later, in the same barrack room, I was baptized in the Holy Spirit. These experiences immediately made the Bible a living, meaningful, up-to-date book, offering satisfying answers to the many questions to which philosophy had given me no answer. I determined, therefore, to turn my back on philosophy and to devote myself thenceforth totally to the study of the Bible.

In many ways the army provided me with a very suitable environment. My military duties made virtually no demand upon my intellectual or creative faculties. Except during brief periods of active fighting, I usually had several hours of each day to myself. In North Africa I spent more than three years continuously in deserts. For one period of nine months I never saw a paved road. I was thus able to empathize with Israel under Moses, enduring forty years of divine discipline in the desert before they were ready to enter their God-appointed inheritance. In the desert, life is stripped of most of its non-essentials. One is brought face to face with the four basic necessities of existence, in order of importance — water, food, shelter and transportation. There is little to distract the soul from its pursuit of truth.

Military service provided me with various opportunities to share my faith in Christ. In some of the places where I served I started Bible classes for my fellow soldiers. Invariably these resulted in lives that were dramatically

touched by the grace and power of God. While serving in a small hospital in the Sudan, I found myself in charge of native workmen from a tribe that had apparently never heard the message of the gospel. As a result of my testimony the Sudanese man in charge of these workmen came to know Christ, and his life was so transformed that it became a topic of conversation throughout the hospital. Before I left the Sudan, I baptized him in the hospital swimming pool.



In the Army - 1943

During this period I read the whole Bible through many times. I had no minister or church available to me, but my background in philosophy had given me basic training in methods of analysis. To my delight, I discovered the Bible to be the most logical book I had ever read. Fortunately the one I used had plentiful cross-references in the margin. Whenever I found a certain passage hard to understand, I looked up all the other passages referred to in the margin. I gradually learned that for almost every question the Bible raises there is an answer somewhere else in its pages — if one only knows where to look for it.

Later, when I had opportunity to start attending churches, I looked back with gratitude on the long hours I had been forced to spend alone with my Bible. I discovered that there are important truths revealed in the Bible which are seldom, or never, mentioned in most churches.

From the day that Christ revealed Himself to me, I knew — without any process of conscious reasoning — that He had laid total claim to my life and

that He had a plan for it which, in due course, He would unfold. I was unfamiliar with religious terminology, but — to use the language of the “holiness” movement — I had been “saved,” “sanctified,” and “called” all at the same time. My main objective henceforth was to discover and fulfil Christ’s purpose for me. Ultimately the army was the instrument, under God, to bring me to the place of my calling — Jerusalem.

Every male relative I had ever known had been an officer in the British army. My father was a colonel, my uncle a brigadier, my grandfather a general. Also, I was an only child, without brothers or sisters. Against this family background, Eton and Cambridge had imparted to me an attitude of social and intellectual superiority so deeply ingrained that I was scarcely even aware of it. Six years of service as a despised “conchy” in the role of a hospital attendant began to strip from me the grossest, outermost layers of arrogance and self-sufficiency. But they left almost untouched an even deeper flaw in my personality — that of self-centeredness. I sincerely desired to do God’s will and for this I was ready to renounce my university career with all its privileges and opportunities; but in spite of my sincerity and dedication, in all my judgments and decisions there was always one final point of reference — myself. In the single life I had led up to that time there were important areas of my personality that had never been developed and of my character that had never been tested.



At Cambridge ~ circa 1950

MARRIAGE WITH LYDIA



~Our Early Years Together~

The second thirty years of my life began with my marriage to Lydia Christensen. Only God Himself could have devised a change so abrupt and total as this entailed. For eighteen years Lydia had been the sole head of a children’s home, every need of which was supplied through prayer and faith. She was “Mother” to eight girls, all born in the land of Israel, ranging in age from three to seventeen. On the day of our marriage I became both husband to Lydia and father to her eight girls. It goes without saying that major adjustments were necessary for all of us! For my part, I began to learn what it meant to make plans and decisions that were not centered solely in myself.

Lydia was a Dane, born in North Jutland — the home of the Vikings — and there was a good deal of the Viking in her. As a people, the Danes are habitually frank and outspoken. Lydia was outspoken even by Danish standards. This was very different from my own background and it often embarrassed me. “The British are a nation of diplomats,” Lydia sometimes commented. “You never know when they are saying what they really mean.” Little by little I learned that I could no longer preserve an inner compartment of my life to which I admitted no one and to which I retreated when things around me did not suit me. In due course Lydia and I came to the place where we shared our whole lives frankly and openly with one another.

This benefited Lydia as well as me.

For years she had fought a secret battle against demonic accusations of sin in her life, which were completely unfounded but which she could never fully and finally dismiss from her mind. When at length she exposed this area of her life and told me about these problems, the accusations ceased. As Christians, we have to learn that inner pressures of fear and loneliness and guilt are relieved when we expose them honestly to others who love us, in just the same way that the lingering mists of night are dispelled by the rays of the rising sun.

Two years before our marriage, when I had met Lydia only once, the Lord had spoken to me very clearly by the Holy Spirit: “I have joined you together under the same yoke and in the same harness.” Later, after we were married, these words came back to me, and I saw that they indicated a special purpose of God in bringing us together. The “yoke” was marriage, but the “harness” was service. In Lydia the Lord gave me not only a wife but also a co-worker. For thirty years she was by my side in every type of ministry — as a missionary, as a pastor, as an educator, in counseling, in prayer for the sick, in the casting out of demons. No matter how long the service or how late the hour, I knew I could count on Lydia to the last ounce of her strength.

In later years people often commented on this feature of our ministry. “You work so well together,” they would say. “You’re just like one person.” I would have to

acknowledge that this was a special dispensation of God's grace in our case and that not every Christian wife can take a similar place in her husband's ministry.

There was no aspect of Lydia's character that I valued more highly than her loyalty. Sometimes she would be angry or disappointed with me and she would tell me so very frankly, but I knew that she would never turn against me or betray me. Indeed, one of her greatest problems was to forgive those who treated me wrongly. Speaking of the "virtuous woman" in Proverbs 31:11, Solomon says, "the heart of her husband doth safely trust in her" That was totally true of my relationship with Lydia. I am deeply sorry for any man in Christian ministry who cannot say the same of his wife.

At the time of our marriage Lydia had already proved herself a successful missionary pioneer in an extremely difficult field. She had a strong personality, a comprehensive grasp of Scripture, with unusual insight into its truth, and she was a gifted and popular speaker. By contrast, I had no reputation and no experience in public speaking or ministry. It took me years of struggling to escape from my dry, academic background and to come into the flow of the Holy Spirit in my teaching and ministry.

Had Lydia chosen, she could have continued for the rest of her life as a popular preacher. She would doubtless have overshadowed me and I would

have had to take my place behind her, introduced as "Lydia's husband," a convenient adjunct to her ministry. Instead, she laid down her own reputation and ministry and invested herself totally in mine. Had she not done this, I know that I could never have achieved maturity or fulfilment. In the light of eternity, when we review our lives together, I am sure we will both agree that she made the right choice. I realize, too, that I will be answerable

The greatest investment that Lydia made in me was through her prayer life. I shall never be able to estimate the support and strength that I received through her prayers. The children and I shared a confidence in the effect of her prayers which was well summed up in the words of one of her grandsons when he heard that she was praying for him. "Well, if Granny's praying," he commented, "I suppose that settles it."



Lydia and I with Joska, Our Youngest

for all that she invested in me.

Today in the charismatic movement — and especially in the U.S.A. — I am often grieved to see a married woman pursuing her own ministry parallel to that of her husband and quite probably outstripping him. The immediate result may well be stimulation and success, but the final harvest will almost certainly be frustration and lack of fulfilment — for both wife and husband alike.

Normally Lydia and I began and ended the day by praying together. I do not know how much real Christianity there can be in a home where husband and wife do not share their prayer life. From time to time, as Lydia and I prayed together in this way, the Lord would give us words of encouragement or direction through the Holy Spirit. Usually Lydia would receive an utterance in an unknown tongue and I would then receive the interpretation. In all our years together I cannot recall a single instance of this kind of direction which did not prove completely accurate and reliable.

Much of Lydia's intercessory praying was done in tongues. Scarcely a day passed that she did not thank God for what she called "this beautiful gift." Almost her last breaths on earth were used for prayer — partly in English, partly in Danish and partly in tongues. There really was no other way she could go.

My personal experience of thirty years of marriage can be summed up in the words of Proverbs 18:22: "Whoso



Ministering Together

findeth a wife findeth a good thing,
and obtaineth favour of the Lord."

BEREAVEMENT

About the time that Lydia died, I received a letter from a sister in the Lord whom I did not know, and who did not know my personal circumstances. She related that, in a dream, she had seen me with my right arm amputated and the Lord had told her to pray for me. Actually, losing Lydia was far more agonizing than losing an arm. It was as though something had been taken out from the innermost depths of my spirit. I was conscious of it as an actual physical ache somewhere inside my chest. For reasons I do not understand, the pain would become more intense when I was lying flat. Quite often at night, in order to ease the ache, I would have to sit up in bed, or even stand up and walk around.

Earlier in life I had experienced the loss of parents and of grandparents whom I loved, but in my opinion, a loss of this kind cannot be compared with that of a life-time mate. Frankly I do not believe that the latter can be understood by anyone who has not actually experienced it, and I do not feel that it would be wise or profitable to attempt to describe in detail all that is involved.

About two years earlier I had preached a message on "the grace of yielding." Now the Lord showed me that it was time to practice what I had preached. The very hour that He took Lydia I told Him that I would not ask for her back. To utter these words was a struggle, but once I had yielded Lydia to the Lord, something was released inside me. I could say as Job did, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21). There was no sense of resignation or resentment. Lydia was the Lord's before she was mine. He had an absolute, sovereign right to claim her when He would. All that He might do was right and good and wise, no matter how it affected me personally. Every time I felt the sense of my loss, I disciplined myself

to thank God for what He had done in the lives of us both.

The Lord showed me also that I should be willing to yield to grief. From my classical studies I was familiar with the Stoic theory that the way to overcome grief and pain is to suppress them and to deny their reality. But I had seen in the lives of other Christians that grief suppressed in this way caused deeper and more enduring problems to surface later on. I was reminded that in the New Testament Jesus wept unashamedly outside the tomb of Lazarus (Jn. 11:35); and in the Old Testament the Lord allowed Israel thirty days of mourning, both for Aaron and for Moses, before He required them to resume their normal pattern of daily life (Num. 20:29, Deut. 34:8). Emotions are given us by God not to be suppressed, but to be expressed in ways that glorify Him. After a while God literally "turned my mourning into dancing" (Ps. 31:11). But if I had not first accepted the reality of the mourning, there would have been no reality in the dancing either.



Lydia

About ten years earlier I had authored a book entitled *Resurrection of the Dead* in which I had given many scriptural proofs of the blessed future life that awaits all believers. My faith in this never wavered, but for a time it seemed very abstract and remote when contrasted with the warm and vivid memories that kept flooding in upon me from my life with Lydia. The past was still so close, yet just beyond my reach. Was there anything in the future that could ever really take its place?

The first time I preached in public

after Lydia's death was at a Catholic Charismatic Conference that fell on the weekend of the festival of All Saints. For many years I had paid scant attention to such church festivals. In fact, I did not even recall what this particular festival was supposed to celebrate. However, for my Catholic brothers and sisters its significance was clear: it was a celebration of the communion of all God's believing people, embracing those still here on earth and those who have already passed on to heaven.

God used this experience to adjust my understanding of the relationship between the two worlds. Until then I had always pictured a faint line dividing the kingdom of light from the kingdom of darkness, but a strong, dark line dividing this world from the next. God showed me that I had the lines misplaced. The strong dark line separates the two kingdoms of light and darkness — both in this world and in the next. By comparison, the line which separates God's people in this world from those who have passed on is very faint. At times it is like a veil made of some very fine, almost transparent material.

The comfort and encouragement that I received at this Catholic Conference was but one of countless instances in which I was upheld by the love, the faith and the prayers of my fellow believers of all denominations. Never before in my life had I so desperately needed the support of the Body of Christ, and never did I receive it in such full and overflowing measure. Ultimately it was this that turned a time of sorrow and testing into a time of joy and triumph.

SINGLE AGAIN

Now in my early sixties I find myself single again. Looking back over the past, I understand that my first thirty years of single life were, in God's foresight, preparation for the second thirty years of marriage and ministry. These in turn were, I believe, preparation for the period that I have now entered. I ask myself: *What lies ahead?*



In My Study

Some years ago I made a study of the use in the New Testament of the Greek word *charisma* (from which is derived the now familiar and overused word “charismatic”). I discovered twenty-two different kinds of *charisma* actually mentioned in the New Testament. One, which I had never noticed before, was found in 1 Corinthians 7:7, where Paul says: “Yet I wish that all men were even as I myself. However, each man has his own gift (*charisma*) from God, one in this manner, and another in that” (NAS). The context makes it clear that the *charisma* Paul here refers to, and which he himself exemplified, was that of *celibacy* — i.e., remaining unmarried by deliberate choice and for spiritual reasons. Obviously Paul esteemed this particular charisma very highly, for he says, “I would that all men were even as I myself” — i.e., unmarried. However, he did not attempt to force this condition on those whom God had not called to it.

Elsewhere, in 1 Corinthians 12:31, Paul says, “But earnestly desire the greater gifts (*charismata*) . . .” (NAS). When teaching on this subject of *charismata*, I have sometimes permitted myself to comment that I observe very few Protestants earnestly desiring this gift of celibacy! In fact, most are not even aware that there is such a gift, given and honored by God.

In Matthew 19:10, after Jesus had explained the solemn and binding nature of the marriage covenant, His disciples commented, “If the relationship of a man with his wife is like this,

it is better not to marry” (NAS). In response, Jesus did not tell them that they were wrong in drawing this conclusion about marriage. He merely cautioned them that it could not be universally applied: “Not all men can accept this statement, but only those to whom it has been given” (NAS). The phrase “it is given” agrees with what Paul says about celibacy — that it is a *gift*, given by God to some but not to others.

Jesus then went on to describe three different kinds of eunuchs: “For there are eunuchs who were born that way from their mother’s womb; and there are eunuchs who were made eunuchs by men; and there are also eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He who is able to accept this let him accept it” (Matt. 19:12, NAS). Clearly the third class of “eunuchs” consists of those who, by God’s special grace, have deliberately renounced both the satisfactions and the obligations of married life in order to extend God’s kingdom more effectively unmarried. We often tend to overlook the simple, but significant fact that not only Paul, but Jesus Himself, exemplified this particular *charisma*.

In the matter of the marriage of Christian ministers I believe that Protestants and Catholics need to learn from one another. Concerning the qualifications of a bishop (or overseer) Paul says in 1 Timothy 3:2: “A bishop then must be blameless, the husband of one wife . . .” Expositors tend to occupy themselves with the question of how to define “one wife” to the point that they overlook the initial, positive requirement that a bishop must be a *husband*. Pressed to its logical conclusion, this disqualifies men who are not married.

In the Jewish tradition, a man is not accepted as a rabbi unless he has been married. It is argued that a man who has never been married is not fully qualified to give direction concerning the intimate personal problems that arise among husband, wife, and children. He may perhaps offer theory or theology, but these are not the same as lessons learned from personal

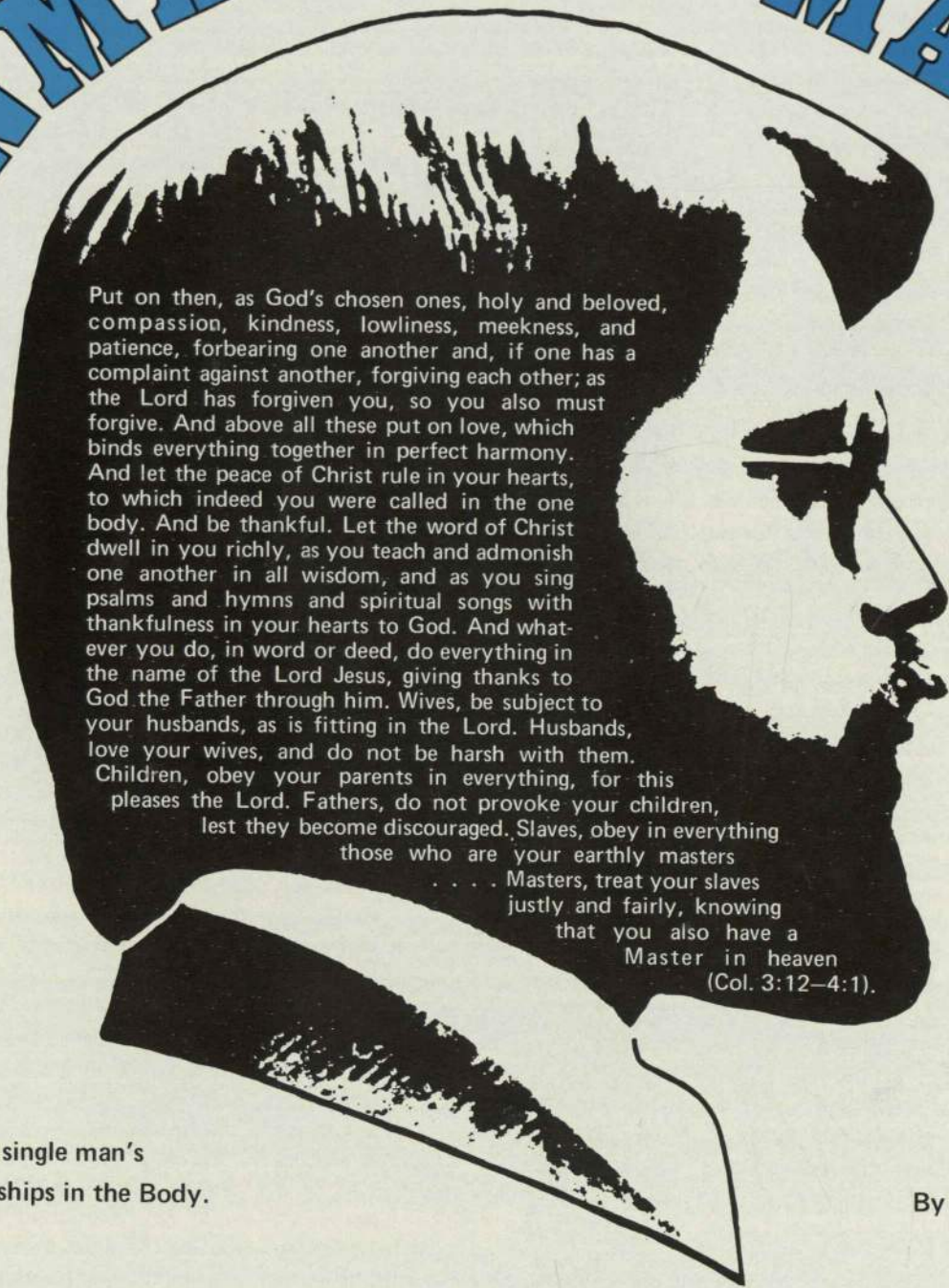
— and often painful — experience. I am reminded of the man who had seven theories about raising children, but no children. About ten years later he had seven children, but no theories!

If, perhaps, Catholics need to adjust their ideas about the marriage of those with pastoral responsibilities, no less do Protestants need to adjust theirs about the God-given *charisma* of celibacy. Among many Protestants, the condition of being unmarried — especially in a woman — is normally viewed with pity or even disdain. This tends to produce two unfortunate results. On the one hand, some believers who would have done better to remain single are pressured into unwise marriages. On the other hand, some believers who in God’s will and wisdom are ordained to remain single are left with the impression that they are for this reason second-class Christians, not so favored by God as their married brothers or sisters.

In my contacts with Protestant ministers — many of them men with strong, successful ministries — I discover that about three out of every four have serious, long-standing problems with their wives and children. I am beginning to conclude that one common reason for this is that such men have taken on commitments of ministry which should properly have been reserved for unmarried men. In studying Paul’s life and teaching, one conclusion emerges clearly: if he had been a married man, he could have accomplished his life’s work only at the expense of failure in the duties of a Christian husband which he himself laid down. *In his case, celibacy was an essential condition for spiritual fulfillment.*

The world situation today confronts us as Christians with both challenges and opportunities unparalleled in history. To meet these challenges and grasp these opportunities we need among us men and women who are as totally mobile and free from normal human ties and commitments as Paul was in his day. For my part, I have told the Lord that if I can from now on serve Him best in this capacity, I am at His disposal. ♣

THE UNMARRIED MAN



Put on then, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience, forbearing one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, and as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Wives, be subject to your husbands, as is fitting in the Lord. Husbands, love your wives, and do not be harsh with them. Children, obey your parents in everything, for this pleases the Lord. Fathers, do not provoke your children, lest they become discouraged. Slaves, obey in everything those who are your earthly masters . . . Masters, treat your slaves justly and fairly, knowing that you also have a Master in heaven (Col. 3:12-4:1).

Examining a single man's
relationships in the Body.

By Steve Clark

In this passage, Paul instructs the Colossians about daily life in the Body of Christ. He begins with the rudiments of Christian character: compassion, kindness, lowliness, meekness, forgiveness, patience. He then specifically addresses husbands, wives, parents, children, slaves, and masters — individuals in the Christian

community who are distinguished by the kinds of relationships they are in. This progression, from rudimentary teaching on Christian character to specific instruction on various kinds of personal relationships, reveals an important characteristic of teaching in the New Testament. Many of the teachings in Scripture are simply

elaborations of the basic Christian commandment to love your neighbor as yourself, but there are also other teachings concerned with how to act in particular relationships. We act differently if we are a husband or a wife, a parent or a child, a slave or a master, an employee or an employer. There are Christian ways of acting in each of these relationships, and God wants to teach us these ways.

"All who belong to Christ are one in Him. This is the prime Christian social reality . . ."

In the third chapter of Galatians, Paul writes, "In Christ Jesus you are all sons of God through faith. For as many of you as were baptized into Christ have put on Christ. There's neither Jew nor Greek, there's neither slave nor free, there's neither male nor female, for you are all one in Christ." Paul says that in the Body of Christ there exists a fundamental unity that transcends all differences. All who belong to Christ are one in Him. This is the prime Christian social reality, the basic principle which determines how we should relate to one another.

But it's also true that each of us participates in many different types of relationships. Our behavior will generally be different in some relationships than it is in others. The way we manifest love, for example, varies from relationship to relationship. Parents are taught in Scripture to discipline their children; this is an expression of love, and a parent who does not discipline his child is not a loving parent. Yet if we were to apply this teaching to our relationships with our co-workers, our

behavior would almost certainly not be interpreted by them as love. An action which expresses love in one relationship may not do so in another. Kindness expresses love in every relationship, but discipline is an appropriate expression of love only in certain relationships. We need wisdom from God about how to express love in any given relationship.

Paul writes in 1 Timothy 5, "Do not rebuke an older man, but exhort him as you would a father. Treat younger men like brothers, older women like mothers, younger women like sisters, in all purity." Paul advises Timothy, who has responsibility as an apostle in a particular Christian community, about how to relate to different types of people. It is clear from the nature of Paul's advice that there is special Christian wisdom about relating to people of different sex and age. In the following paragraphs we will present some of this wisdom as it applies particularly to the single man and his relationships. First, we will examine how we should relate to women. Then we will discuss relating to other men. Finally, we will look briefly at how we should relate to people who are older than us.

RELATING TO WOMEN

Let us begin by reviewing Paul's counsel to Timothy regarding younger women. "Treat younger women as sisters . . ." In saying this, Paul rules out two kinds of behavior. First, he rules out what we might call treating women as "females," merely as members of the opposite sex with whom we may or may not wish to develop some special relationship. Often, when single men enter a Christian group (or any mixed group), they begin to survey the women who are present and think about which ones might be prospects for special relationships. This is the primary way many men in our society relate to women they do not yet know — and often to women they *do* know: as "females." But the Lord wants us to understand that women in the Body of Christ are, first of all, our sisters in the Lord. We love them because they are Christians and human beings. There is an appropriate time and place for relating to women specifically as females, but this is not the primary way we should relate to women.

The second kind of behavior Paul rules out is treating women as neuters. Some men think "men and women, there's not much difference between them." When Paul says we are to love women as our sisters in the Lord, he is saying that their identity as women is important. We need to take into account that women are different than men in some ways. We need wisdom about how to approach these differences in a Christian way.

FIVE PRINCIPLES

I'd like to discuss five principles that can help us relate to women properly.

STEVE CLARK holds a B.A. in History from Yale University, studied in Philosophy at Freiburg/Br University, and has an M.A. in Philosophy from the University of Notre Dame. His publications include *Building Christian Communities*, *Baptized in the Spirit*, *Where Are We Headed?*, *Growing in Faith*, *Knowing God's Will*, *Unordained Elders* and *Renewal Communities*.

He is overall coordinator of The Word of God, an ecumenical Christian community in Ann Arbor, Michigan. He has decided to remain single in order to be freer to serve the Lord and is the head of a group of men who have made the same decision. Currently he is living in Belgium, along with several other members of The Word of God, where he is working with Roman Catholic Cardinal Leo Joseph Suenens of Malines-Brussels.

(1) The Lord wants us to respect and honor women *as women*. We should respect women not merely as human beings, but precisely in their womanliness. Sometimes men can relate to women in a generally respectful manner, yet harbor critical thoughts and attitudes about just those areas where women differ from men. The Lord wants us to take seriously women's attitudes and approaches and concerns. Recently, I witnessed a typical encounter between a husband and wife. Their young son had gotten into a fight at school, and had come home bruised and dirty. His mother was deeply upset, and went to her husband and explained what had happened. Her husband responded, "Don't worry about it. You women are always getting upset about little things. So the lad's a little bruised. He'll be all right." This response illustrates the critical attitude toward womanly concerns which is often displayed in men. In some ways, the husband had a helpful perspective. He knew from experience that boys survive being beaten up, and often gain some benefit from the experience. However, he failed to understand and take seriously his wife's concern. We should try to understand why this or that is a concern, even if we still advocate a different point of view. If he had acted rightly, this husband may well have ended up saying the same thing, but he first would have discussed the matter sensitively, and taken his wife's concerns seriously, instead of abruptly dismissing them by saying, "Well, that's just what a woman always thinks," or "that's just the way a woman reacts to these things."

(2) A second principle for relating to women is that men ought to want to be *respected* and not just *loved*. Often men in our society desire to be loved and appreciated, but do not care as much about being respected. This is a significant social change. Men used to be very concerned about gaining respect. This ideal is being replaced in our society by the ideal of being a "nice guy," someone whom everybody likes. Often the ways that men relate to women are designed to elicit this kind of approval. This makes men reluctant to act toward women in a way that commands respect. Men must learn to be less concerned with drawing from others a positive emotional response, and be more concerned with eliciting respect.

"We should respect women not merely as human beings, but precisely in their womanliness."

Eliciting respect is important because the Lord often calls men to assume authority, to direct things, to correct people, to assume roles where what we need,

above all, is to command respect. This is especially true in the family. Being worthy of respect is thus an important goal for a Christian man. His relationships with Christian women — or with anyone else — should not be designed merely to elicit approval and a warm emotional response.

(3) A third principle: men should not become subject to women's emotions. One of the men in my household called home a few months ago and talked with his mother. During the conversation, he told his mother that he could not come home for a party to which she had invited him. She reacted angrily, and spoke to him in such a way that he felt guilty about his decision. Then his father picked up the phone and said to him, "I don't care whether you come home or not. It doesn't make any difference to me. But I don't want you getting your mother all upset." This is a fairly common male response to women's emotional reactions. "Whatever you do, don't disturb her. Let's not have a scene. Do what she wants." There is something wrong with this approach. My friend's father was allowing his decisions to be determined and controlled by his wife's emotional reactions. These reactions must be considered, but they should not be the major factor determining a decision.

I recently heard of another similar incident. A man in our community was telling me about a problem he was having. A girl from his home town was attracted to him and wanted to establish a special relationship with him. He didn't want to pursue the relationship, but every time he was near her she would flirt with him and attempt to draw him into a relationship. After he had finished describing the situation, I said to him, "Here's something you can do. There's really no problem. Why don't you just tell her directly where you stand? That should straighten things out pretty quickly." He answered, "But if I do that, she'll feel badly." And he was right — she would have felt badly. She wanted something, and he would have been saying to her, "No, you're not going to have that." Men very often subordinate themselves to women's emotional responses, particularly to women to whom they feel some emotional attachment. This is not the Lord's intention for man/woman relationships. We should have the kind of inner freedom that, when we get a negative emotional response from a woman, we don't just submit to the response and make our decision on the basis of "Whatever you do, don't stir her up."

(4) The fourth principle for relating to women concerns speech. Leadership in conversations is one of the areas where men most often abdicate their responsibility. At one point in my life I was in a serious relationship with a woman. One of the reasons I enjoyed her company was that she was a lively conversationalist. This meant that I didn't have to shoulder the burden of carrying the conversation when we were together. She talked and I listened and the relationship worked fine! In social situations, I could rely on her to take the

initiative. But in recent years the Lord has shown me that this is a bad approach. It's not right for a man to constantly let other people take responsibility for conversations, and it definitely isn't right to marry someone so that they can do all the talking! One of the stereotypes (not completely false) of American men is that they sit in front of the television set or read the newspaper while the mother is doing all the talking and setting the direction for family life. The Lord is calling us as his men to take responsibility in this area.

"Men must learn to be less concerned with drawing from others a positive emotional response, and be more concerned with eliciting respect."

(5) The Lord wants us to be willing to be served by women, but not to treat them as servants. Many times we encounter women who want to do things for us. Often men have the tendency to reject this type of service, saying, "I can do that myself." This is a wrong reaction. It is good to allow ourselves to be served, and not just by women. On the other hand, we shouldn't adopt the attitude that women are our slaves and should serve us in every situation in any way that we want. We should adopt a positive attitude toward receiving service from women without indulging in self-centered, domineering attitudes and behavior.

RELATING TO OTHER MEN

We also need wisdom in relating to other men. I believe the Lord wants our primary friendships to be with other men roughly our own age. Again, this is an area of vast cultural change. Starting in high school, many of us associate largely with girls, often with one particular girl. This is not the norm in most societies. In most societies, a man's primary group of friends is composed of other men, and a woman's primary group of friends is composed of other women.

Such an arrangement makes a good deal of sense. Friendship usually contains an element of admiration, the desire to be like another person. When friends talk together, they often talk about being the same sort of person, doing the same sorts of things, or approaching things in a similar way. Therefore, it's right for us to have healthy friendship relationships with other men who are roughly the same age as ourselves. The relationships we have with women as our sisters can be deep and supportive, but they cannot substitute adequately for strong friendship relationships with other men.

One of the reasons why some of us find it difficult to

get into strong, healthy relationships with other men is a deeply rooted fear about being open with men. Since we are usually competing with other men in school, athletics, and for social recognition, we are often more secure and comfortable with a woman, feeling that we can say what we think, and even reveal our weaknesses. The Lord wants us to be able to do this with other men, to share difficulties and receive brotherly support. We need not always relate to other men as our competitors.

RELATING TO THOSE OLDER AND YOUNGER

Finally, the Lord wants us to learn how to relate to people who are older or younger than we are. We shouldn't treat people as if they were all the same, regardless of age. Two points stand out when considering these relationships.

First, we ought to treat older people with respect and deference: not just because they are more competent or have better abilities or are smarter, but simply because they are older. A natural respect and subordination should be present in our relationships with them. We should submit to their preferences in certain things, and we should listen to them and allow them to take the lead wherever appropriate. The Lord wants to restore the natural respect that accompanies such characteristics as age differences.

Secondly, relating to people of different ages does good things for us. Our society teaches us to relate mainly to our peer group. This often starts in school, where grades and classes are organized by age: we thus spend most of our time with people born within a year of ourselves. This is a very narrow range of relationships; people our own age can't help us in the ways that older and younger people can.

It is good to be in relationships with older men. This used to happen in a boy's relationship with his father, older brothers, and sometimes uncles and grandfathers. Nowadays, this does not happen nearly as much. But in the Body of Christ these relationships can be restored. We can receive strength more quickly if we are in a relationship with someone older than ourselves.

God also wants us to have brotherly relationships with younger men. Older brothers should help to raise younger brothers, to help them grow. As we help younger people grow, we are strengthened in return, and grow in maturity. These relationships may seem strange to us, because most of us have not experienced them first hand. But in fact this is the way human beings were meant to live.

In Christian community, the Lord is restoring many natural relationships, and He's giving us wisdom about how these relationships should work. We still have much to learn; there are still many modern social patterns that the Lord wants to free us from. But as we grow in freedom and wisdom, the life God has for his people will develop more richly among us. 🍷

Foreign Outreach Report

A REPORT ON *VINO NUEVO*

May of 1975 marked the beginning of an important new outreach in the ministry and history of *New Wine Magazine*. For the first time, *Vino Nuevo*, *New Wine* in the Spanish language, made its appearance in the Spanish-speaking world. Through the joint efforts of many Christian workers, both in the United States and in Costa Rica, where it is published, *Vino Nuevo* has a potential of reaching many of the 213 million Spanish-speaking people of the world and is today already having a profound impact on those who receive it.

Each bimonthly issue centers around a theme which the *Vino Nuevo* staff selects, according to the needs of the people who receive the magazine. Once the central topic has been chosen, the staff, under the direct supervision of Hugo Zelaya, Director of Operations, begins to translate

regular staff members are Randall Chester and Andrés Villavicencio, who handle circulation and distribution.



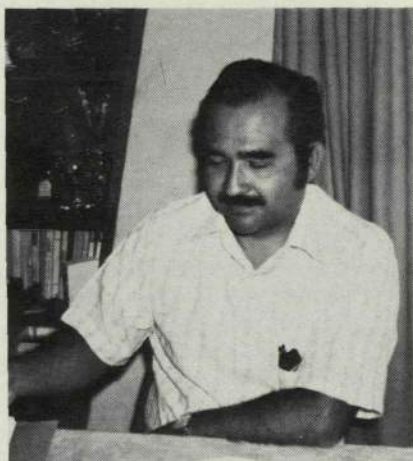
Vino Nuevo staff members.

available to aid them in their growth in Christ.

The response to *Vino Nuevo* has been truly overwhelming. Its present circulation is 10,000 and it finds its way into 38 Spanish-speaking countries. These include all the Latin American nations, Spain, Portugal, and portions of 15 other countries. As an



Vino Nuevo being printed.



Director Hugo Zelaya.



Editor Noé Martínez prepares art work.

articles from past and current issues of *New Wine* into Spanish. In addition to these, a few articles have come from recognized ministries in the Latin American nations. After the translating work has been completed, Editor Noé Martínez is responsible for editing the articles and designing illustrations and other artwork. The other

Vino Nuevo's message is unlike that of any other magazine made available to the Spanish-speaking world. The magazine meets the needs of its readers with unique messages on such subjects as the New Birth, Water Baptism, the Baptism in the Holy Spirit, God's Order for the Home, Spiritual Warfare, and the Kingdom of God. For some Spanish-speaking Christians, *Vino Nuevo* is the only source of supplementary Christian teaching

example of how well this magazine has been received, we thought you might like to see some typical letters that *Vino Nuevo* readers have sent to the staff.

From Columbia:

I greatly enjoy reading your excellent magazine, *Vino Nuevo*. It has cleared up many points in the Bible which were not taught to me during my four academic years of theology in a well-known Latin American evangelical seminary.

I have received the baptism of the Holy Spirit, and this experience has revolutionized my Christian life and pastoral ministry. I want to keep receiving *Vino Nuevo* in order to be edified in the exciting life in the Spirit.

From Chile:

Your magazine, *Vino Nuevo*, has

been a source of great joy to me. The themes are out of the ordinary and the traditional. The language is simple and direct.

From Venezuela:

I came upon your magazine quite unexpectedly. Based upon the Word, it comes to the people of God at an appropriate time.

From Spain:

I have received the first issue of *Vino Nuevo* with joy. I see in it a proof of our Lord's love for His people.

I believe this magazine is essential for all of us who wish to grow in the knowledge of the Word and at the same time desire the Holy Spirit to do a complete work in us.

From Honduras:

Vino Nuevo has come to fill a vacuum long existing.

Despite the excellent reception of *Vino Nuevo* in Spanish-speaking



Vino Nuevo is trimmed to size.



Pages of *Vino Nuevo* are stapled.

countries, there has been a real shortage of financial support from those who get the magazine. The main problem is that in most of the countries either the government all but forbids money to be sent outside the country or there is such a high rate of inflation that the people cannot afford to contribute. Even though the staff of *Vino Nuevo* works without salaries,



Worker makes plates to be used for printing.

the magazine, which is supported entirely by contributions, has a

minimum budget for each issue of \$5,200.00. This amount is spent for supplies, printing, and other materials, along with an occasional token gift to members of the staff.

Since *Vino Nuevo* is a part of Christian Growth Ministries' foreign outreach program, we feel it is our responsibility to make its need known to the readers of *New Wine*.

Therefore, the CGM Board of Directors has agreed to use its accounting and data facilities to receive and distribute funds for the continued operation of *Vino Nuevo*. If you have a concern for the spiritual growth of Spanish-speaking people and the Lord is speaking to you concerning this aspect of our foreign outreach program, we would ask you to do these three things:

- (1) Pray for *Vino Nuevo*, asking God's continued blessing and provision for its work.
- (2) Prayerfully consider a financial contribution to *Vino Nuevo*. (All checks should be made payable to Foreign Outreach.)
- (3) Send the names of any Spanish-speaking friends you may have, whether in the United States or abroad, to the *Vino Nuevo* offices so those friends can receive the blessing that comes through this magazine.

We hope you will give your prayerful consideration to these three commitments to this important aspect of our foreign outreach program.

HELP SUPPORT VINO NUEVO

- ☐ YES, I wish to contribute
\$ _____ to the ministry of *Vino Nuevo*
- ☐ YES, I will pray for *Vino Nuevo*

Name _____
Address _____
City _____ State _____ Zip _____

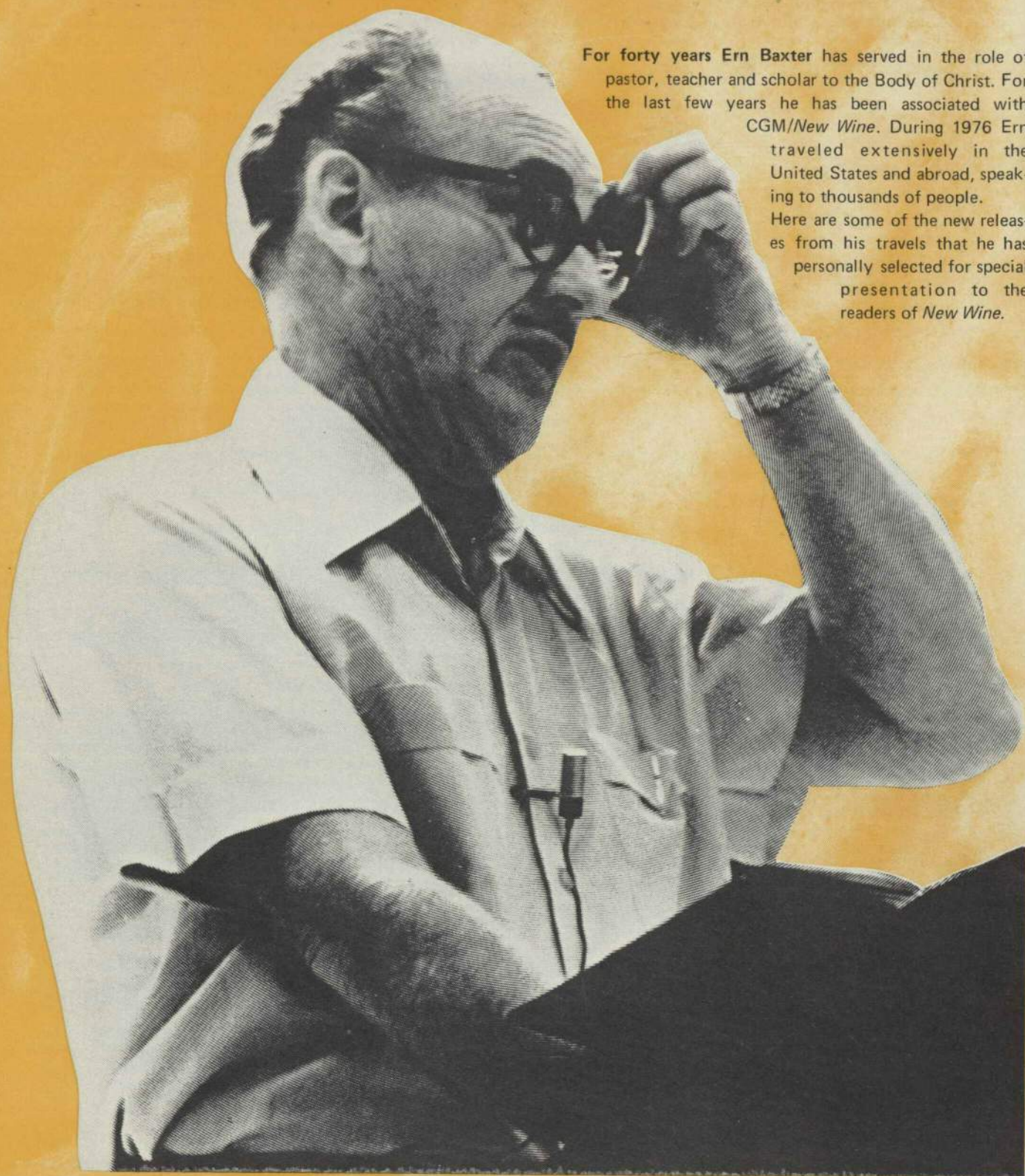
Clip out and mail to *Vino Nuevo*
c/o Christian Growth Ministries
Box 22888, Ft. Lauderdale, FL 33335

If you have Spanish-speaking friends or know of someone who would like to receive *Vino Nuevo*, or if you wish to receive the magazine yourself, send names and addresses to:

Centro Para Desarrollo Christiano
Apartado 5551
San Jose, Costa Rica

MEET ERN

For forty years Ern Baxter has served in the role of pastor, teacher and scholar to the Body of Christ. For the last few years he has been associated with CGM/*New Wine*. During 1976 Ern traveled extensively in the United States and abroad, speaking to thousands of people. Here are some of the new releases from his travels that he has personally selected for special presentation to the readers of *New Wine*.



All tapes \$4.95 unless otherwise indicated.
BUY 3 OR MORE TAPES FOR \$3.95 EACH.

SERIES

COVENANT

"Let him who has an ear hear what the Spirit is saying to the Church." The word covenant is being heard today by leaders and members of the Body of Christ all over the world. Listen in as Ern shares at a conference in Great Britain where people from all across Northern England assembled in a great gathering. In these messages Ern delivers his soul with unusual anointing and insight into the real meaning of covenant.

THE PURPOSE AND PROMISE OF COVENANT SERIES

EB-156 THE NATURE OF COVENANT

God is calling for men and women of integrity and loyalty. Ern explains the nature and necessity of covenant.

EB-157 THE RIGHTS OF COVENANT

Ern uncovers the believer's covenantal rights, pointing out who and what we are to God.

EB-158 THE RESPONSE TO COVENANT

Using the biblical examples of Jesus, Noah, Abraham, Moses and David, Ern shows the necessity of obedience to walk in covenant integrity with God.

EB-159 THE PROMISE OF COVENANT

Ern illustrates the results of covenant, using God's fulfilled promise to make Abraham the father of the great nation of Israel.

W-PP-1 Above four tapes in an attractive album \$16.95
Special introductory price — \$14.95

THE PERSPECTIVE AND PRACTICE OF COVENANT SERIES

EB-160 THE BASIS OF COVENANT

Ern presents the basis of present day covenant, the New Covenant which brings the Jew as well as the Gentile into the redeemed community.

EB-161 THE UNITY OF COVENANT

The Body of Christ can't come together on the basis of doctrine, culture or color but rather by the unity of the Spirit subject to the Lordship of Christ.

EB-162 THE MAKING OF INTERPERSONAL COVENANT

Citing the necessity of covenantal relationships with

other Christians, Ern warns against being hasty, encouraging us to wait for God to reveal those to whom we should relate.

EB-163 THE TEST OF COVENANT

As with Jonathan and David, covenants will be tested, and Ern explains the inevitability and value of this testing.

W-PP-2 Above four tapes in an attractive album . \$16.95
Special introductory price — \$14.95

SINGLES

EB-455 THY KINGDOM COME

Through this message you will relive the final exciting moments of the historic National Men's Shepherd's Conference in Kansas City. This dynamic message deals with the approaching reality of Christ coming to earth to rule with all authority. Many who were there feel that this is one of the greatest messages Ern has ever preached.

EB-456 THE IMPORTANCE OF UNITY AT THE TOP
Opening Psalm 133, Ern stresses the absolute necessity for local leaders to come together in true unity in spite of the difficulties they will inevitably face. Speaking to a group of church leaders in Atlanta, Ern encourages both those with leadership responsibility and those who are submitted to local leaders.

EB-454 BEAUTY OF HOLINESS

To many people, "holiness" is a word filled with dread, producing protests of religious legalism and bondage. This message, however, shows that holiness is something beautiful when "beauty" is rightly defined.

EB-452 GOD AND THE NATIONS

In this study of Acts 17, Ern deals with a much neglected area of truth — namely, God's relationship with the nations of the earth and His complete sovereignty over their activities and their futures.

EB-453 THE BELIEVER AND THE WORLD

This message emphasizes the divinely prescribed attitude which every believer should have toward the world. Using John 17 as his text, Ern defines "the world" and encourages Christians to adopt a godly perspective of it which will rightly govern their conduct in everyday life.

Use form on page 31 to order these messages.

YOU ARE CHRIST'S BODY

By
Dennis Corrigan

Finding your function as an individual member.

Now you are Christ's body, and individually members of it." Thus, the apostle Paul ends the New Testament's clearest definition of that all-important doctrine: The Body of Christ. Unfortunately, to many of us this doctrine remains in the realm of "dogma," useful only for preaching or Bible study. Because of this, it is imperative that we evaluate our understanding of what it means to be a member of Christ's Body and the various demands that it makes on our lives.

OUR PLACE IN THE BODY

For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

For the body is not one member, but many. If the foot should say, "Because I am not a hand, I am not a part of the body," it is not for this reason any the less a part of the body. And if the ear should say, "Because I am not an eye, I am not a part of the body," it is not for this reason any the less a part of the body. If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be? But now God has placed the members, each one of them, in the body, just as He desired. And if they were all one member, where would the body be? But now there are many members, but one body. And the eye cannot say to the hand, "I have no need of you"; or again the head to the feet, "I have no need of you." On the contrary, it is much

truer that the members of the body which seem to be weaker are necessary; and those members of the body, which we deem less honorable, on these we bestow more abundant honor, and our unseemly members come to have more abundant seemliness, whereas our seemly members have no need of it. But God has so composed the body, giving more abundant honor to that member which lacked, that there should be no division in the body, but that the members should have the same care for one another. And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with.

Now you are Christ's body, and individually members of it (1 Cor. 12:12-27, NAS).

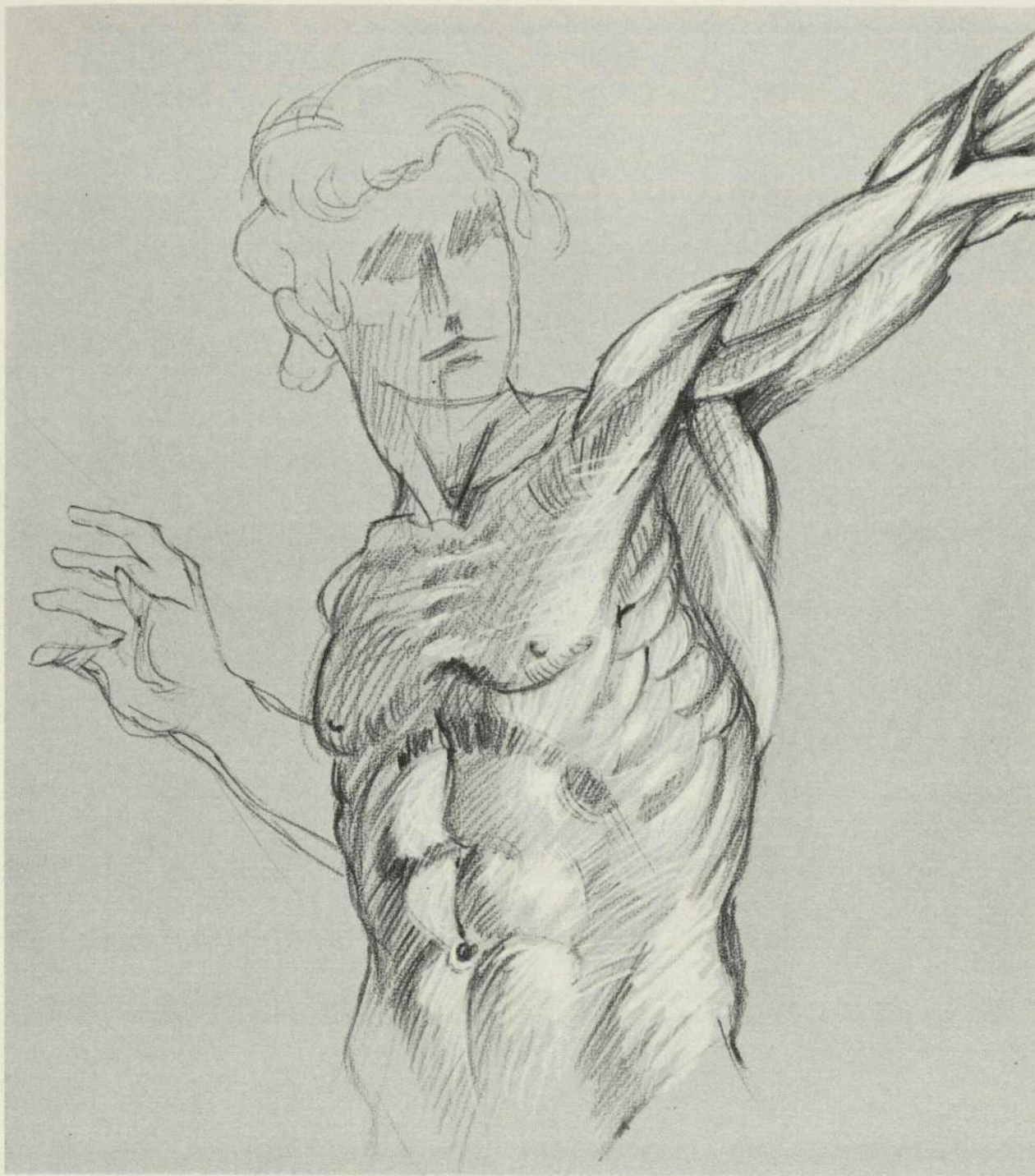
Paul compares the Church to a human body. This comparison is much more than a metaphor, although it is metaphoric in form. Just as a body is nothing more than the physical organism by which the life housed within expresses itself, so the Church — the community of saints — is the physical organism by which Jesus expresses Himself. This is literal reality! Although individually we aren't literally hands or feet or ears or eyeballs, collectively we are literally Christ's Body. We are the only means by which He is able to physically express Himself on earth.

DENNIS L. CORRIGAN is a graduate of Princeton Seminary, and for several years has been a co-worker with John Poole in the Gospel Temple at Philadelphia, Pennsylvania. He resides in Marlton, New Jersey with his wife, Robin and three children.

Let's look more closely at the analogy Paul draws in 1 Corinthians 12. First, he emphasizes the importance of each individual member and that each has a necessary function (see vv. 12-24). "For the body is not one member, but many," he says. Every member is necessary to the wholeness and completeness of operation of the Body. Although our own individual function may seem less glamorous or outstanding ("seemly," NAS) than that of others, this is only apparently the case. Our function is, in fact, no less vital to the Body than that of even the most prominent member. Besides, God arranges it in such a way that each member is honored equally.

The opposite feeling is to be discouraged in us as well. If our particular function is more prominent and comes more often to the public view, we need to carefully guard against the idea that the less visible, less prominent members are less important, less necessary or less honorable than we are! In our physical bodies many of the joints and most of the vital organs are totally hidden from view. This is no less true in Christ's Body. This is one reason why Paul affirms that when we measure ourselves by ourselves and compare ourselves with ourselves, we are without understanding (see 2 Cor. 10:12).

Along with this idea, Paul teaches that there is a diversity of function among the many members of the Body. Each member plays a different role. Because of this, it is unwise to look at other members in order to understand our own individual function. The fact that our function exhibits a different ability or emphasis than that of another member should



not cause us to be envious or discouraged. Our desire as an ear shouldn't be to have vision, but rather to have a very keen sense of hearing.

As diverse as the functions are, we can rest assured that the arrangement of the Body is perfect because the various parts are placed in the Body as God wills (v. 18). One of the serious problems resulting from predominant-

ly human organization in churches is that many people are put into a position, and expected to function in a manner in which God never intended. Because a man serves well as a deacon doesn't necessarily imply that he can function as well as an elder. A prophet shouldn't necessarily be expected to function with the same excellence as a pastor.

The rule of thumb which can apply to all members is that we should "wait on our ministry." We should all press into the basics of our life in Christ — in fellowship, prayer, meditation, communion in Spirit and so forth — and wait to see that particular ability and function which manifests itself in us as a natural result. In this ability will be seen a specific emphasis and

quality. As soon as this function can be determined, we should give ourselves wholly to it in order that it can develop in us as best it can.

A word of caution here — determination of one's function will be made by the Body as a whole. We may think that grace has been given to us as an apostle, but if we find ourselves being received as a pastor by the people as a whole, the chances are that our apostolic aspirations may be a little off base.

Paul's fourth point is that all of the members are dependent on one another. What good is a hand without a wrist, a foot without an ankle, a circulatory system without a heart? The common idea of "just Jesus and me" should give way to the realization that Jesus lives in all of our brothers and sisters, collectively as well as individually. We must understand that we need everyone else in the Body if we are ever going to make it to completeness: "If the whole body were an eye, where would the hearing be?"

OUR FUNCTION IN THE BODY

Returning to the human body as a picture of our life in Christ Jesus, we should be able to glean some further understanding about our relationship to one another in the area of function. If a part, or member, of our body is not properly functioning, it is either not functioning at all or it is malfunctioning. A member which is at rest is properly functioning unless it is resting at a time when it is being called upon to work. Then it is malfunctioning. The three alternatives for our members, therefore, are that they are either functioning properly, functioning improperly, or not functioning at all. There are no other alternatives.

This third alternative is known medically as *paralysis*. If our heart malfunctions or ceases to function we have a condition which we commonly know as a "heart attack" or "cardiac arrest." The result in any case is either severe restriction and retardation, or death.

If any member of our body so abandons its proper function, our

body becomes diseased, whether that member is a vital organ or a simple limb. It should be immediately obvious to us that a diseased or handicapped body is incomplete and cannot grow to completeness until the proper function of the crippled part is restored. This is true first because of the immediate lack of that member, and second, because the whole body must divert its energy and resources away from growth in order to take a course of compensatory activity; that is, the remaining members must make up for the lack of the crippled member. When two legs abandon their proper function, the arms are forced to compromise their own proper function in order to turn the wheels of a wheelchair or to manipulate a set of crutches.

In our physical body every member has either a positive or a negative effect on the whole body; it cannot have a neutral effect. It is very important that we realize that this applies equally to the Body of Christ. For any member to malfunction or to be "paralyzed" is harmful to the Church — it has a distinctly negative effect! The only way that we can have a positive effect as a member of the Body of Christ is to find our proper place and be committed to functioning in it.

We are continually exhorted throughout the fourteenth chapter of 1 Corinthians that all we do should be to the building up of the Body of Christ. We are to do everything we can to cause it to grow! All of Paul's energy went toward this goal (Col. 1:28,29) and that is where all of our energy should go (Eph. 4:16). Whenever we are not functioning properly, we are defeating the very purpose for which we were called by God in that we hinder Christ's Body from growing into the fullness of the stature of Christ.

IMPORTANCE OR PROMINENCE?

Every one of us is an *important* part of the Body of Christ and our proper function is absolutely necessary to the health, well-being and completeness of

the Church. We need to realize that importance is *not* the same as prominence. The nose is a prominent part of our body; the liver isn't. But who can deny the vital importance of the liver?



Fleshly ambition, our carnal desire for prominence or preeminence, is continually being incited by Satan. This fleshly ambition is his perversion of an honest and healthy desire for a feeling of importance and usefulness to others. This God-ordained desire can be satisfied only as we begin to function faithfully as a member of the Body to which God has called us.

We can evaluate our feelings of importance by using the principles of love, faith, and growth as our standards of judgment. We can be guaranteed that we are serving the Body in love if our dominant aim is the advancement and growth of the whole Church and its individual members. We should ask, "Is my activity directed by a desire to be known, to have power over people (i.e., "to lord it over them"), to advance my own personal position?" To the degree that it is, we are not being motivated by love and the feeling of importance is self-induced.

If my function is the result of striving, if I'm uptight as I function and lack confidence in God's enablement, then my functioning is not of faith and my feeling of importance is a false one. If faith doesn't well up in those

who hear me, and if fruit isn't borne through my functioning, my function lacks faith.

GROWTH AND DEVELOPMENT

We need to consider growth and maturity as we consider our proper functioning in the Body of Christ: Is my self-evaluation regarding my ministry (service, function) to the Body of Christ based on a realistic appraisal of my development in Christ? In order to answer this question, we must understand some basics about Christian growth.

Just as we begin in the natural realm as babies, so we begin in the spiritual realm. None of us is born physically mature! It is the same spiritually! Spiritual growth, just like natural growth, takes time and is relatively painful. Since we all are expected to function properly and since this function is one *cause* of growth, obviously maturity isn't required for us to begin to function effectively.

Often our difficulty in grasping this is due to the fact that we confuse the proper working of a member with his apparent outward contribution. A baby isn't going to be able to contribute as much to the Church's growth as is a mature person serving as an elder. A two-year-old can't lift as much as a twenty-year-old. A five-year-old girl cannot bear children. A boy of seven years cannot run the affairs of State. However, all of these can function properly in their respective places in the home and society.

Many of us have inherited the erroneous idea that we are qualified to contribute major ministry in the assembly by virtue of the fact that we are members of the Body of Christ, irrespective of spiritual age. This is simply not true. A cursory reading of the New Testament will bear out the fact that only seasoned and greatly matured elders were looked to for "heavy," and substantial ministry. The younger men, the "neophytes" or novices, were not allowed in a place of responsibility in the Church (1 Tim. 3:6).

Now this is by no means intended

to suggest that because we aren't all mature or "seasoned" that we all don't have a very valuable contribution to make in ministry to the life and growth of the Body. What we are striving to convey is that just as in the natural realm where the leaders and great men of today were yesterday's unable children, so it is in the spiritual realm! Just as certainly as a journeyman carpenter qualifies only after three or four years of apprenticeship, so it is in the Church.

Now the question arises, "What is all of this talk about proper functioning, and grace to minister having been given to all if it is only possible for those who are mature?" Again we must stress that prominent, "heavy" ministry such as teaching, preaching, government and the like, constitutes only a very small percent of the Body's functions. Can a fourth-grader function as fully in his position as can a university student in his? Of course he can! Can an infant function as well in his maturity as can an astute businessman in his? Of course he can!

For some members of the Body at a given time, the proper function is to be passive and receive ministry without making any apparent contribution. For a young member it is to do all he can to grow. As a newborn babe it is to desire the milk of God's Word. *For him to do anything else at that time would be for him to malfunction.* In the case of the infant member of God's Body, his obligation is to be nurtured, cared for and thus grow. By his doing so he is doing his utmost to advance the growth and health of the whole Body. Hence, one of the most important issues for all of the

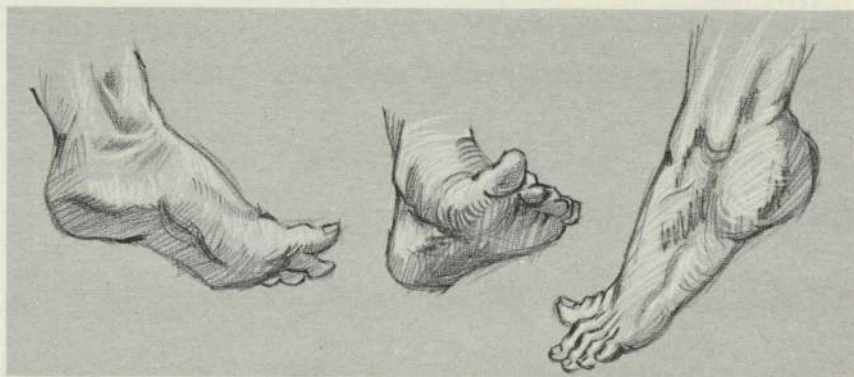
members of Jesus' many-membered Body is each person's proper relationship to the Body of Christ. This assures his proper position for growth and service. This is being properly "fitted" to the "joints" which supply life and hold things together (see Eph. 4:16).

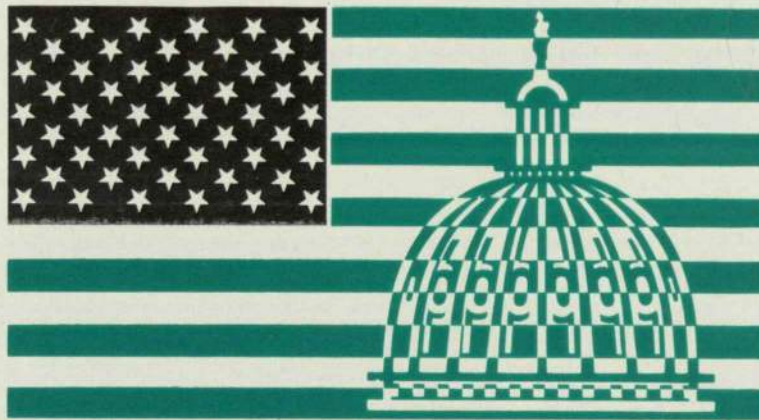
COMMITMENT

Two principles make it quite easy to hold a true course in finding this proper position: 1) *Spiritual supply and demand* and 2) *submission* to one another. The physical body is so constructed that it knows when it is hungry and it knows the most reliable sources for food. Likewise, the Body of Christ makes demands for sustenance on these reliable sources. It satisfies its thirst from those in whom are springing up wells of living water. It asks strength only from its strong members. God says it this way: "A man's gift makes room for him, and brings him before great men" (Pr. 18:16). If you are correctly positioned and functioning properly as a member of the Body of Christ, you'll not go unnoticed or "unused." If you aren't, don't complain that nobody listens or pays any serious attention to what you have to say.

Because of this, we never have to strive by our own effort to enter our place of proper service. The only thing we must do is to see to it that we give ourselves to fellowship and "are where the Body is," and we must make sure that we are submitted to those who are "over us in the Lord." The arm, in order to properly function, must remain closely joined to the shoulder.

(continued on page 25)





INTERCESSORS REPORT

by
John Beckett

Dr. Charles Stanley, pastor of the First Baptist Church of Atlanta, Georgia, addressed the National Prayer Congress in October 1976, and this month's Intercessors Report contains excerpts from his excellent message. Not until we recognize the power behind the forces that oppose God, can we realize how great our prayer offensive must be. Nothing less than total commitment and obedience will dislodge satanic strongholds that cripple the Church and hold our nation in spiritual bondage. The following revised and edited version of Dr. Stanley's message pinpoints characteristics of effective, dynamic prayer — prayer that moves mountains.

And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

And I brought him to thy disciples, and they could not cure him.

Then Jesus answered and said, O faithless and perverse generation, how long shall I suffer you? bring him hither to me.

And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

Then came the disciples to Jesus apart and said, Why could not we cast him out?

And Jesus said unto them, Because of your unbelief: for verily

I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

Howbeit this kind goeth not out but by prayer and fasting (Matt. 17:14-21).

I believe the supernatural prayer of God is available to every single believer, to remove any and every "mountain" in his or her life, and by "mountain" we mean any circumstance, any event, any aspect of a person's life that prevents him from doing or attaining the will of God for his life. Above all, we need to remember that God is in the mountain-moving business: He knows exactly what to do to remove any and every "mountain" that comes our way.

Often when we face such a circumstance in our lives, rather than looking to God immediately, we complain, and we moan and groan to our friends. We get down in the dumps, we lose our faith, we ask God where He is — while all the time the Scripture says we should bring our mountains to God so that He can move them for us.

But even beyond our personal mountains, when I look at our nation today, I see mountains that seem absolutely insurmountable from a human point of view. When we look at these mountains and then at our own resources, we tend to say, "Lord, there's no way for these mountains to

be moved." That's correct — as long as we look at ourselves — for it will take a supernatural miracle of God to change what is happening in this country. The most powerful resource we have as God's people is in looking to God in prayer, believing Him to move the mountains that threaten to destroy this nation.

Now, all the praying we can do is great, but the kind of praying that I want to specifically talk about is the kind that moves mountains no man can budge. The type of praying that moves mountains is the *prayer of faith*. The Lord says throughout the Scriptures, "If ye shall ask anything in my name, I will do it." He says, "If thou canst believe, all things are possible to him that believeth." He says, "Call unto me and I will answer thee and show thee great and mighty things which thou knowest not," He says, "This is the confidence that we have in him, if we ask anything according to his will, he hears us and if we know that he hears us, we know that we have the petitions that we desire of him." Hebrews 11:6 says, "Those who come to God must believe that God is." God is what? God is able to do anything and everything. God is really willing to release His supernatural divine power in human circumstances if He can find somebody who is willing to believe Him and expect Him to do it.

Do you believe that God will move the mountains that keep us from being

the people God wants us to be, or from being the nation God wants us to be? I believe that God is just as much in the mountain-moving business today as He was 2,000 or 4,000 years ago. What He's looking for are men and women who are willing to trust Him, willing to get out on a limb and believe that God will intervene in any and every human circumstance.

The second characteristic of that kind of prayer is that it must *focus on God* and not on the mountain. You see, one of our difficulties in praying is that we get caught up in the problem. One of the most beautiful examples of the right kind of praying is in 2 Chronicles 20 when Jehoshaphat heard that his enemy was approaching. What did he do? He didn't call a committee! The Scriptures say he fell on his face before the Lord and cried to Him for rescue and protection.

He didn't begin by saying, "O God, look at our enemy; look how strong they are; look how powerful they are!" No! He began by saying, "O God, Thou art the Creator. You are the one who brought us out of Egypt." He began to pray a prayer that focused completely on God. And the next day, the Scripture says, he went out to meet the enemy. Do you know how he went out? He went out with his choir out in front of his army

singing their way to victory. Why was he able to do this? Because Jehoshaphat knew that the secret to mountain moving is to focus upon the God who moves the mountains and not on the mountains themselves.

The third characteristic of prayer that moves mountains is that it must be *faithful praying*. Many of us get excited about a prayer need for two or three days; then when somebody asks later, "Are you still praying for so-and-so?" we reply, "Oh, I almost forgot about that." The Scripture says a man ought always to pray and faint not. That expression "to faint not" doesn't mean to fall down and lose consciousness. It means to "lose heart, to give up" because the answer doesn't come immediately.

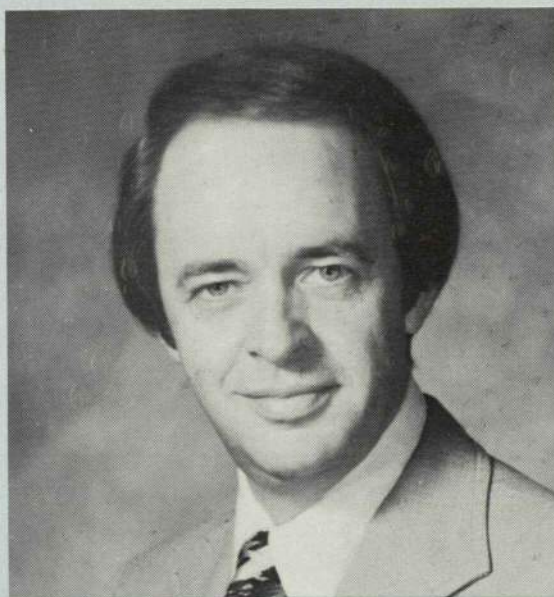
How many of us are willing to pray with the same tenacity that Jacob had when he wrestled the angel? He said, "I'll not let you go until you do what I want done." I believe God is looking for people who are willing to hold on to Him, to bombard heaven, to keep on asking until the asking becomes praising and thanksgiving. The kind of prayer that moves mountains may start off in weakness, but it ends up in strength. It may begin with asking, but it ends up in thanking. God will honor that kind of tenacious hold on the promise of God.

The fourth essential characteristic of mountain-moving prayer is it needs to be *fearless praying*. If we're going to see miracles, we're talking about something only God can do. If we want to see in this nation the release of supernatural power that can change what voting cannot change, what councils cannot change, what committees cannot change, it can only come by God's intervention. And if that's true, there must be fearless prayer . . . prayer that comes to God expecting Him to do something.

There is a passage in Isaiah that most people have probably never read. Isaiah 45:11 says, "Concerning the work of my hands, command ye me." You and I might think, "Who in the world are we to command God?" But God says, "Concerning the work of my hands — concerning what I want to do — command ye me." God is more willing to answer prayer than we are to ask Him. He doesn't want us to approach Him hesitatingly, as if we were beggars, or as if we were unworthy, but rather with confidence and boldness. We aren't coming in our own righteousness, but in the blood of Jesus Christ. And when we approach the throne in the atoning blood of Jesus Christ, He says, "You can command Me and I will answer your petition."

DR. CHARLES F. STANLEY is a graduate of the University of Richmond, and Southwestern and Luther Rice Theological Seminaries. He has pastored churches in North Carolina, Ohio, and Florida. Presently he serves as pastor of First Baptist Church of Atlanta, Georgia.

Dr. Stanley is married and has two children.



If ever there was a time when the people of God need to lie prostrate before the Lord and hear Him say, "Command ye me with fearlessness, with boldness, with anticipation, with excitement, with expectancy," this is the time! Little puny prayers that we lift up while hopping out of bed or going down the expressway in the morning won't get the job done. God is not going to change a life or change a nation with that kind of praying. I know the excuse people give: "You can pray anywhere." Sure you can, but you won't move mountains by praying down the expressway! The kind of prayer that moves mountains is prayer that approaches God, expecting Him to do something and not giving up until it happens.

How many times have you said to God, "Lord, here's what You said You'd do. I am not giving up until You do it. I'll keep throwing it back up to You until the answer comes pouring out of heaven, just like I ask." That's fearless praying!

Another characteristic of that type of praying is that it comes from a person who is able to *feel the burden of the Lord*. We've all heard people get up in Sunday school and read off a little prayer: "Now Lord, bless our Sunday school, this, that, and the

other." God doesn't hear it! What I mean by prayer that feels God's burden is this: when you and I are willing to get quiet enough, long enough for God to share something of the tremendous weight of the burden of His heart with us, then we'll experience prayer that moves mountains. There has to be some weight. There must be something of a burden from God.

When is it that your praying really gets down to serious business? When somebody's life is at stake? When some tremendous burden is placed upon you and you begin to vicariously feel something of the hurt, and the pain, and the suffering in somebody else's life? Then when you pray you tell God what you want. You quote Him a Scripture. You remind Him of what He promised to do. That's the kind of praying that moves mountains.

Can you imagine Elijah walking up to that altar of sacrifice and saying, "Lord, I want to pray in Jesus' name, or in the prophet's name, and I sure hope you'll take care of this." Nothing would have happened. Elijah, before God, felt the weight of the paganism and the unbelief of Israel. He said, "It's time you began to make a choice. Stop halting between two." The problem with Christians in this

country today is we don't hold much burden for this country. While we see these mountains engulfing us, we run our way with our pleasure, doing the thing we want to do while God looks for Christians who are willing to be quiet and to feel the burden of what God feels.

When you begin to feel what God feels, something will absolutely transform your prayer life. It will no longer be light little perfunctory prayers at bedtime, when you spend just two or three minutes with God. It's going to be the kind of prayer that drives you to your knees, prostrate on the floor before God when you plead with Him to do something you are unable to do.

Another characteristic of prayer that grabs hold of God is that it must be *mixed with fasting*. Jesus told the disciples, "The reason you couldn't heal that boy was because of unbelief in the kind of prayer that moves mountains; it is the kind of prayer that is mixed and intermingled with fasting." Now, why? Because fasting necessitates and involves the discipline of one's life — getting your life under control and determining to hold on to God. It declares that your devotion to Him is more important than eating, more important than sleeping, more important than fellowship. It means

Cut out on dotted line and enclose in envelope in center of magazine.

Do your friends receive new Wine? They can . . . and you can help them.

PLEASE PRINT

Your Friend _____
Address _____
City _____
State _____ Zip _____

☐ Yes, I would like to send New Wine to a friend

\$ _____ contribution enclosed

PLEASE PRINT

Your Friend _____
Address _____
City _____
State _____ Zip _____

☐ Yes, I would like to send New Wine to a friend

\$ _____ contribution enclosed

Cut out this form and enclose in envelope found at center of magazine.

All contributors receive IRS tax-deductible receipt at year's end.

you are willing to bear the burden of God, willing to become what God wants you to be in order for God to use you the way He wants to.

Remember — *God is the mountain mover; we are the instruments; but prayer is God's plan for moving the mountain.* If He can find a group of people willing to pay the price, I believe God could change the history of this nation. When you look back in history, it's amazing to see how many times God has altered the history of a nation, the course of its direction, because a handful of people were willing to pay the price in prayer.

The supernatural power of God is available to each of us if we'll meet the requirement of getting God in on what we're up to. I remember back in 1957 while I was a student in school at Ft. Worth, Texas. I was in a corner of my living room and had been praying for quite some time when I felt God say something to me I have never forgotten. I had been talking to God about what I wanted to do with my life, and I felt Him saying to me, "Charles, whatever you accomplish in your life you will accomplish only on your knees." As I look back on my

life, I see the times when I have gotten up, and nothing happened. But as long as I stayed down, God has done some tremendous things.

I believe the principle is not only applicable to me, but to every believer: God releases His power only when men are willing to get on their knees in humility, submission, surrender, and yieldedness to the will of God, depending in faith upon God's supernatural power. I believe when we can do that, the windows of heaven will open and a tremendous flood of the blessings of God will come upon us.

We have done everything else. You name it and we've done it. We've had crusades, we've tried everything that comes down the track, but there still has not been a time when this generation of Christians in America fell on their faces before God in desperation — holding the inspiration of the Scriptures in their heart, believing God, clinging to Him until the asking turns to praising. We only have one resource for levelling the mountains that threaten to crush us, and it is available to every one of us. That resource is to pray. If we do not pray, my friends — I want to ask you — what shall we do?

Intercessors for America Newsletter carries news of concern to Christians and informs them of crucial issues before Congress and of urgent prayer needs in the government and nation. It is a great aid in helping Christians pray for the government.

If you would like to receive this newsletter, send your name and address to: Intercessors for America, P.O. Box D, Elyria, Ohio 44035. Although the newsletter is free, it is supported solely by contributions (which are IRS deductible.)

At the Chicago Summit Conference in September 1975, national Christian leaders established the first Friday of each month as a day of united prayer and fasting for all Christians in America.

As a reminder to those who participate in this day of prayer and fasting, we want to point out that the day set aside this month is: **February 4.**

YOU ARE CHRIST'S BODY

(Cont'd. from page 21)

From all of this, we can draw several very practical conclusions which, when applied, can help every member to be effectively used by God. First, the most important requirement for all of us is that we maintain a very close and committed relationship to the Body of Christ. This is obvious! If we are going to have a positive rather than a negative effect on the Body, we must be totally involved with it. *Because we are God's own purchased possession, we have forever forfeited our right of noninvolvement.*

Attendance at the regular, appointed gatherings of the Body of Christ is the most basic step by which we can show our commitment to Jesus Christ and His Body. It is foolish for us to talk about our love, vision and concern for the Body if we seldom show up at

its gatherings. The hand isn't of any benefit to the body lying on a table, dismembered from the body, and the same applies to us as Christians. Hence, the first basic conclusion from a very practical standpoint is that true and honest commitment will manifest itself, without fail, by involvement. Dr. Howard Ervin once said, "Total commitment inevitably predicates involvement!" Therefore, we can expect that the more committed a person is to Christ, the more he will be involved with His Body — that is, His People!

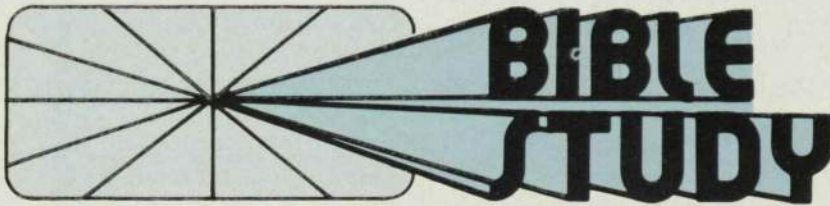
RESULT

In discussing the idea of the up-building of the Body, Paul says:

Speaking the truth in love, we are to grow up in all aspects into Him, who is the Head, even Christ, from whom the whole body, being

fitted and held together by that which every joint supplies, *according to the proper working of each individual part*, causes the growth of the body for the building up of itself in love (Eph. 4:15,16).

When we individually commit ourselves to Him with a renewed assurance and zeal, we will see Christ's Church transformed from a "pile of stones" into "living stones, being built up into a spiritual house." Our spiritual unity and completeness in Christ will be manifested through "the temple of the living God," the "one body with many members." The "sleeping giant" previously paralyzed by its disjointedness will stand up in power and "the Lord shall roar out of Zion"! May God grant common vision that we may all see we can no longer afford the luxury of "being at ease in Zion." For "you are Christ's body and individually members of it." 🍷



BIBLE STUDY

SINGLES

by Jim Croft

At times single people — both men and women — are tempted to view themselves as misfits when it comes to finding their place in the Body of Christ. It is now time for them to see themselves as able to become vital members of any Christian community. Not only do they have a legitimate place, but in some respects they are favoured with spiritual potential beyond that of their married peers.

(Bible Study answers are found on page 31.)

1. Read Deuteronomy 21:18–21 and answer the following questions.
 - a. What two attitudes were considered sufficient reason for punishing a young man? _____
 - b. What were the three specific acts for which he could be subjected to punishment? _____
 - c. What was the punishment given for these offenses? _____
 - d. What three categories of persons were responsible for both the conduct and punishment of such young men? _____
2. According to Deuteronomy 22:15–21, who were the ones responsible to protect the chastity of a single woman until she was married? _____
3. After reading these first two texts, would you say that the moral conduct of single people was their own business or the concern of the entire community? _____
4. What young man loved a girl very much, but found that he hated her after he had conquered her? (2 Sam. 13:14–15.) _____
5. What three rather surprising things did Nehemiah do when he found that many of the Jewish single men had married unwisely? (Neh. 13:23–25.) _____
6. Jacob's seven year wait for _____ seemed to him just a _____ because of the _____ he had for her. (Gen. 29:20.) _____
7. What man remained single for 40 years, then married

- to the grief of his parents? (Gen. 26:34–35.) _____
8. What three things did Paul desire that young widows do? (1 Tim. 5:14.) _____
9. Up to what age were women considered young? (1 Tim. 5:9.) _____
10. In the early Church, an older woman could have a very fruitful ministry and even be supported by the church. This ministry consisted of her continuing in _____ and prayers _____ and _____.
11. 1 Corinthians 7:7–8 states that Paul desired that all men have the ability to live as he did, yet he understood that not every man had been given that particular gift. What was that gift? _____
12. According to Paul, if a man was loosed from his wife, could he automatically assume that he was to seek another wife? (1 Cor. 7:27–28.) _____
13. However, if such a man does marry, he has not _____
14. There is most definitely a difference between the potential devotion of single women and that of married women. What advantage does the single man have over the married man? (1 Cor. 7:32–33.) _____
15. Does the single woman also have the same advantage? (1 Cor. 7:34.) _____
16. What two church offices are not normally open to the single man? (1 Tim. 3:1,2,12.) _____
17. Assuming that the office of pastor is synonymous with one of the answers to question 16, what four offices could a single man potentially hold? (Eph. 4:11.) _____
18. Name a single man who filled the office of apostle, prophet, and teacher. (Acts 13:1; 1 Cor. 1:1.) _____
19. What New Testament evangelist left a very fruitful field of ministry in order to see one eunuch converted? (Acts 8:26–27.) _____
20. Whom did the eunuch serve? _____
21. When Jesus' disciples said that it was perhaps not best to marry, who did Jesus say would receive their statement? (Matt. 19:10–11.) _____

SHELL GAME



REVEALED

By
Linda Barbour

Come out, come out whoever you are!

I've always had a terrible self-image and been painfully shy. The shell I was carrying around was truly something to see. I think most people have shells of various thicknesses and degrees of opaqueness. We use them to conceal and protect our real, vulnerable selves. For whatever reason we choose a shell, we use it to insulate us from possible hurtful contacts, particularly rejection. These shells are artificial and do not reflect our true nature, but distort everything into a "creamier-than-life, pabulum-like" exterior, designed to be non-offensive. Although intended to be non-offensive, this exterior often portrays a too-rosy portrait and may elicit jealousy and envy from brothers and sisters who know that their lives do not match up and therefore may feel inferior.

Because of my particular brand of shell, my relationships within the fellowship were warped. Some people were afraid of me, some thought I was extremely willful, some thought I was really creepy. I even told those few who actually liked me that they would not want to be my friends after they knew the "real me." Worse than these feelings were my own: I did not like other people, I did not trust them, and I certainly could not see Christ in them. But in my secret heart of hearts I was incredibly hurt.

The feelings that went through my mind ran like this: "My needs are not being met here," "No one really loves me," "Why don't people call me?" "Why didn't they think to invite me?" "Why wasn't I chosen?" "I'm not the creep of the world, am I? — or am I?"

My insecurity cried out for reassurance, recognition, acceptance, love. I was waiting for God to prove that His

people loved me. I was afraid and alone, and as my aloneness grew, it began to include a separation from God and the Body. Finally I sank down to the very depths of the mire; I was wallowing in self-pity.

Through the counsel of many strong Christian friends and their insistence on loving me when I was the most unlovable, the Lord managed to teach me to trust Him for the total keeping of my life. I began to see God's love beautifully manifested in my brothers and sisters and began to be able to respond without the warpedness of my shell interfering.

At this point there was little shell left to interfere. The Lord moved me into a community household, where I was surrounded by people (overwhelmed might be a better word). Previously I had chosen to either live by myself or in a very loose relationship with no commitment involved. The household consisted of my shepherd, his wife, their two teenage sons, a school teacher, a university student, and myself. The supportive atmosphere was very healing for me at first; then I began to feel hemmed in, never able to be alone, unable to do the things I wanted, unable to see other people.

Just about that time, the Lord allowed me to buy a house which I moved into alone. He showed me how to rely on Him for constant love and protection, but then I began once again to feel isolated. This time I knew it was not my living situation; it was something deep within me. I began to question God: Why don't people come to visit? Why did only a few come to the housewarming when it was announced to the whole community? Why did I feel so let down? Why won't people spend time with me if they love me the way they say the do?

Doesn't everyone know I need their support? Why can't they see I need their reassurance of my acceptability — my personhood — my sonship?

As I began to identify these feelings in myself, I suspected others felt similarly. So I decided to forget my need and concentrate on another's need for recognition, love, acceptance, and reassurance. In order to encourage this specific person, I invited five people to my home for games and dinner. It was incredible how positive everyone was, and the night was a fantastic success. In talking later with some of the participants, I found out that many people felt the lack of fellowship and felt quite a bit like I did. None of us had thought before of taking affirmative action to remedy the situation. I saw that eating together and playing together were non-threatening ways of being able to break initial barriers and that during the time together, each would begin to see that his suspicions and defenses were completely unnecessary. Sure enough, we found that those people of whom we were afraid were also afraid of us. And all that fear was due to simple ignorance and unfamiliarity with one another. We discovered that we now have considerably less tension when we meet together accidentally; there is not a searching for something to say. Our meetings are not just "Hi!" and "Bye!" Now when we see each other, we meet with honest pleasure and great delight.

We have a trio that really enjoys giving these game nights. To unbelievers it would be the most unlikely group, but I think the Lord's choice is quite unique. We are (or were) three of the quietest people in the community — the very least likely to even attend such a gathering. We've expanded our events to include more people and even organized a theater party. As I was talking with one of the brothers, I commented that this was really a wonderful challenge the Lord had given us to accomplish, because the act of serving (or in the world, entertaining) people in the fellowship was truly an incredible blessing. Each time we get together I learn to break barriers a little more and am finding that I no longer feel outside the mainstream of community life.

For two years it had seemed like I had taken care of the community's children, but that none of the adults felt that I was worth getting to know. Now I know that isn't true. It isn't true for anyone in the community. The real problem occurs when we close ourselves into our shells and prevent anyone from getting to know us. I believe that anyone who chooses to come out of their shell can be in the mainstream of life in their group. All it takes is the dropping of the selfish attitude that says, "Why don't they like me?" and changing to the attitude that says, "I will take the initiative to get to know these people." Getting to know new brothers and sisters is

really great medicine; it's just what the Great Physician ordered!

I've found through these fellowship evenings that most people are genuinely blessed that you invited them. They are honored in a way that resembles the way all true believers are honored when Jesus invites us to his banqueting table. During the latest of our evenings one brother said, "Tonight you really treated us like royalty." Without thinking I answered back, "Well, after all, aren't you a child of the King?" Later I began to think about it. It is in treating our brothers and sisters as royalty that they truly become royal, attaining the ease and confidence to fully manifest their sonship. It now appears to me that this is the essence that has been missing from many of my relationships: the attitude of treating others as royalty — the Chosen of the King. ♣

Charismatic Conference

Charismatic Christians will gather in Kansas City, Missouri, on July 20–24 for one of the largest events in the history of the charismatic renewal: the 1977 Conference on Charismatic Renewal in the Christian Churches. Over 60,000 are expected at this monumental gathering of God's people. Nightly sessions of all participants will be held in Arrowhead Stadium, while seminars and workshops on many topics, sponsored by various groups, will meet during the daytime.

The conference as a whole is under the direction of an ecumenical Planning Committee, with Dr. Kevin Ranaghan as chairman. The Planning Committee is responsible for each of the Conference General Assemblies, while the various church-related charismatic committees will guide the denominational sessions and many of the workshops.

Along with many other teachers from across the Body of Christ, all six of the teachers associated with Christian Growth Ministries and *New Wine Magazine* (Don Basham, Ern Baxter, Bob Mumford, John Poole, Derek Prince, and Charles Simpson) will be involved in ministry at the conference.

If you would like registration materials for this event, you may write to:

New Wine Magazine
Attn: 1977 Conference on Charismatic
Renewal in the Christian Churches
P.O. Box 22888
Ft. Lauderdale, FL 33335

Please be in prayer for the Planning Committee, for the people who will be ministering at the conference, and for all who will be attending. We also want to encourage you to make every effort to be present at this great gathering of God's people.

LINDA BARBOUR is a graduate of the University of Texas at Austin where she presently serves as secretary to the Hebrews Studies Program. She is active in the Well Community in Austin.

QUESTIONS & ANSWERS

This month's answers by Charles Simpson.



What specific suggestions can you offer that would help singles find personal fulfillment within the structure of a local church?



My first suggestion is for the entire Church as well as the singles themselves: singles need to be thought of as part of the Church and family structure. Compartmentalization and isolation have created more problems than they have solved. After all, "God sets the solitary in families" (Ps. 68:6).

Both the Church and singles need to take initiative in relating individual singles to family units if they are not already so related. (I say this assuming that the family unit is still the basic social unit, although that is open to question among many non-biblical societies.) Relationships should be more personal and less general, and especially less organizationally oriented.

Second: The Church gives a lot of input to singles (young singles particularly) that takes on a lecture appearance. Singles need to be given an opportunity to offer feedback and input to the whole Body. A single should take the initiative, if necessary, to make himself or herself heard by relating and communicating with local church leadership.

This communication and relationship needs an expression of practical service. Most singles need to be needed, and there are many in the Church who could benefit from their compassion and ability. One church assigned young singles to assist

widows, an arrangement which benefited both groups. The Church should take the initiative to provide such opportunities for practical service. If it does not, then the single person should find a way to serve a needy or worthy person. One of our great social tragedies is that we have failed to challenge and harness the imagination and energy of the single person.

Most young singles are wrestling with the decision of life's work. The Church can assist by exposing him to professional guidance in skills, crafts, vocations or professions. There needs to be a much closer link between the single person and the Church in the important decisions of his life. The Church can assure greater fulfillment for the single if it plays a greater role in his life and requires more of his life for the Church. (Note: The great world political and religious movements are the result of an ideal that harnessed committed youthfulness.)



How should a single man involved in ministry approach the question of marriage? Does one have to be married in order to serve as an elder in accordance with Paul's command in 1 Timothy 3:2?



The first consideration for any single should be: *Is marriage the will of God for me?* While family is the basic social unit, one must not assume it is always God's will. Marriage should be looked

on as a choice, not an inevitability. Every person who is aware of a call to service prior to marriage should seriously consider celibacy because it offers an opportunity to give oneself totally to service. The Apostle Paul was probably celibate. Our Lord Jesus was, and so were numerous other outstanding historical and biblical figures. We must avoid presuming on God's will, falling into stereotyped patterns or merely becoming victims of passion.

I pastored for three years prior to marriage. I came to a personal decision that marriage was God's will for me. Then I began to pray that God would lead me to the young woman who would share in His purpose. He did.

One should also consider his philosophy of marriage and the philosophy of his or her mate. Deciding what each expects from marriage will help to produce a mutual perspective and fulfillment. *Counsel will help* in this process. A mature and experienced counselor can help one evaluate his own maturity as well as that of a potential mate, and can even help evaluate compatibility. One should be sure to find a counselor whose advice is based on a lifestyle that is an example.

Another serious question to ask is: Am I ready to continue my calling and take on the added responsibilities of marriage? If vocation and family begin to compete rather than complement, both can be destroyed. Again, mature counsel can be of immeasurable assistance.

In answer to the second part of this question — no, I do not believe an elder has to be married. "Elder" denotes maturity, not marital status. Many spiritual leaders including our

Lord were not married. I believe 1 Timothy 3 is alluding to the kind of family an elder ought to have if he is married. It is harder to evaluate a man without a family because one's family is such an obvious reflection. This is true of all, but especially ministers. To sum up my response to this question, it is better to be single in the will of God than married outside of it.



What qualities should a single person look for in a mate? How can you know if a "friend" is the "right one"? In what practical ways can a single plan or prepare for marriage?



This may sound terribly out of date, but considering the family of your "friend" is important. While your potential mate may be significantly different from his or her family, he is bound to have been strongly influenced. Family compatibility is an obvious and strong advantage.

How one relates to his family will give a strong clue as to how that person will relate to his new family. I looked for someone who was loved by those who knew her best — family, pastor, peers. Love comes more easily and lasts much longer if your friend is lovable. If a person is really lovable, his friends and family will be a testimony to that quality. Many singles are so blinded by their own emotional desire that they can't see their "friend's" inability to relate. A mature counselor can help you see yourself and a potential mate more objectively.

While visiting in India several years ago, this subject of selecting a mate came up with a Christian father. He asked me, "Who is better qualified to evaluate a potential mate: a young person 18 years old or a parent who has been married 25 years?" I felt like I'd been trumped!

Another fact that will help you

know your friend's true qualities is observing whom he or she admires, because we tend to emulate those we respect. Knowing the kind of person your friend looks up to will tell you a lot about the person your friend really is.

There is no better list of personal qualities than Galatians 5:22,23 — the fruit or nature of the Holy Spirit Himself — love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Compassion, loyalty, integrity, and responsibility are four attributes that stand out in my value system.

The answer to the following questions will also help you to know if your friend is right for you:

Is my friend committed to the will of God?

Is my friend approved by the people I respect?

Do I trust my friend?

Do I enjoy listening to my friend talk?

Do I enjoy moments of quietness — just being together?

Are our life-styles compatible?

Do I find my friend attractive?

Have I known my friend long enough to be sure my answers are correct?

Preparation for marriage begins with being a mature person. Discipline, education, and responsibility will help that process. A man cannot be a good husband if he is not first a good man; likewise it takes a mature woman to be a good wife. Marriage roles are rooted in personal identity.

Establishing a personal relationship with an older person whose marriage is exemplary will help before and after marriage. That person can be one's own parents, or pastor, or just an older person in the Lord.

Establish a relationship with your potential mate in as many different settings as practical — spiritual, recreational, entertainment, intellectual, and family. Most often your relationship should be nurtured in group activities.

Make basic decisions together before marriage such as: marriage concepts — who leads? How will decisions be made? Who will earn the

money? Who will handle the money? Where will we live? How much will we give, save, spend? How will we relate to our parents and other relatives? These are important questions which can't be taken lightly. If your backgrounds are similar, these decisions won't be too difficult, but even so, be prepared to continue learning and adjusting after marriage.

Some books on the marriage relationship by Christian authors can provide help on problem areas for those who are interested. One I recommend personally is Tim LaHaye's book, *The Act of Marriage*.



Within the Body of Christ, how should single people relate socially? Why is there often a division between gatherings for "marrieds" and those for "singles" and how can such barriers be broken down?



As I suggested earlier, singles must see themselves as a part of the whole Body. Indeed the rest of the Church must realize this and take the initiative in integrating the activities of all its members. The normal family consists of a husband, a wife, children, and grandparents; some of these are single people. Compartmentalization of our lives has broken down the family unit and taken something from us — our ability to relate to people with different interests. Despite the fact that disintegration seems to have permeated our whole society, the Holy Spirit is leading us to a reunification of the Body. Family activity should take precedence over individual activity; church activity should more often encompass all the people and be on a level so as to interest all of them. Such activity will regenerate communication and mutual help for one another.

True, the Holy Spirit's energy and creativity will be required, but He is

* ACCOUNT NO.

Mail to Christian Growth Ministries, P.O. Box 22888, Ft. Lauderdale, FL 33335

<input type="text"/>																			
NAME																			
<input type="text"/>																			
STREET																			
<input type="text"/>										<input type="text"/>									
CITY										STATE					ZIP				

ORDER FORM ☐
☐
☐

Use this order form for Ern Baxter tapes only!

129

MIN.&TYPE OFFICE USE ONLY	QUAN.	CAT. NO.	PLEASE USE CATALOG CODES ON ALL ORDERS	UNIT PRICE	TOTAL
-					
-					
-					
-					
-					
-					
-					
-					
-					
-					

Please Use Your Account Number To Speed Handling Of Your Order.

*** HOW TO FIND YOUR ACCOUNT NUMBER**

Your New Wine Address Label

7509	999999
Mr. & Mrs. John Doe	
1409 Main Street	
Anytown, U.S.A.	
67490	

This is where to find your account number.

Sub-total

Fla. residents 4% Sales Tax

Postage & Handling 8% of Total order

Total enclosed

*No Billing, No C.O.D. (includes Prayer Groups and Book Stores)

able to help us. The alternative to inclusive activity is disintegration into groups and, finally, individuals.

Polarization is mainly the result of selfishness and laziness. It is easier for people to separate into their groups — all marrieds, all singles, all grandparents, all professionals, all men, all women, all Blacks, all Indians, etc. After that we begin to fight one another for our selfish interests. The next step is burial. The antidote is a vision of wholeness, accompanied by the prayer, planning, and leadership that can bring it about. Reunification should begin in the family. When we can all relate in the family, then we

have a beginning for relating to all those in God's family. Activity and communication will stir up godly compassion. Our goal should be Acts 4:34 — "There was not a needy person among them." 🍷

Book Available

For *The Act of Marriage*, mentioned by Charles, see the back page order form. *Note:* This is a helpful but explicit Christian handbook on sexual love.

BIBLE STUDY ANSWERS

(From page 26)

1. a. Stubbornness and rebellion, b.

Disobedience, gluttony, and drunkenness, c. Stoning, d. Fathers, mothers, elders; 2. Father, mother; 3. The community; 4. Amnon; 5. Contended with them, cursed them, pulled out their hair; 6. Rachel, few days, love; 7. Esau; 8. Marry, bear children, guide their house; 9. 60; 10. Supplication, night, day; 11. Celibacy; 12. No; 13. Sinned; 14. He can care more for the things of the Lord; 15. Yes; 16. Bishop, deacon; 17. Apostle, prophet, evangelist, teacher; 18. Paul; 19. Philip; 20. Candace, Queen of Ethiopia; 21. Those to whom it is given.

Qty:	Item:	Price:
() DBI-9	What is God After — Basham @ \$4.95	_____
() 9151	How to Change the World — Mumford @ \$4.95	_____
() SI-35	All in the Family — Simpson @ \$4.95	_____
() Pak-6	Buy all three messages for \$11.97	_____
() 7512	The Best of New Wine '75 @ \$.50	_____
() L402	The Act of Marriage — LaHaye @ \$3.95	_____
() C501	Seed Truth @ \$1.50	_____
	Subtotal	_____
7702	Fla. residents 4% Sales Tax	_____
Postage and Handling: 8% of total order. Postage & Handling		_____
	TOTAL enclosed*	_____

Please Mail Coupon To:
Christian Growth Ministries, P.O. Box 22888, Ft. Lauderdale, Fl. 33335

*No Billing, No C.O.D. (Includes Prayer Groups and Book Stores)

Tapes for winter listening

New Releases

WHAT IS GOD AFTER? by Don Basham

"He that has begun this good work will perfect us through it."

In this tape message Don outlines two aspects of God's Kingdom: our *inheritance* where God calls, saves, empowers and equips us, and His *Lordship* where authority, placement, reigning, tests and maturing take place. An enlightening and encouraging message of what, why and how God seeks from His people.

DBI-9 \$4.95

HOW TO CHANGE THE WORLD by Bob Mumford

"As Christians, we can and should have a profound influence on the world." Looking at a disillusioned society, Bob challenges individuals and groups alike with their

Special price for all three messages . . . **\$11.97**

responsibilities to the world. The listener is instructed not to hide his light under a bushel but to let it shine forth to be a lasting effect on the world.

9151 \$4.95

ALL IN THE FAMILY by Charles Simpson

In this significant message Charles bares his heart concerning his past and present Christian relationships. He deals with the nature of Christian relationships and the vital and important difference between relationships based on geography or doctrinal or ecclesiastical organizations and those relationships that are recognized as family in nature. A must for all those seeking for or walking in Christian relationships today.

SI-35 \$4.95