

The Oil and the Wine

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1 Corinthians 12:22-23 *Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.*

The “*more feeble*”, the “*less honorable*”, or the “*uncomely parts*” here does not mean those who are of a lesser status in the Body of Christ, nor does it refer to one’s physical appearance. Instead, it refers to those who may be young in the faith or not as mature. In this sense of the Greek word “**asthenes**” (as-then-ace) meaning “**the base**”¹, and in context with the writer’s intent, it means they are part of “**the base**” or “**foundation upon which another is built**” as God has set one over against the other, that one may not be made perfect without the other. The mature, seasoned and growing-in-Christ cannot be so without the other. The other cannot become more seasoned and mature without those who already are. And without both working together, with the Spirit of Christ working in each, there cannot be unity among the Body of Christ. **John:17:22-23**: *And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*

For the sake of discussion we will refer to this Biblical concept as the principles of “**rejuvenation**” and “**ancestry**”. To rejuvenate means to take what is old and make it new again, or to take something from an old condition and restore or revive it to a new condition. Ancestry refers to that which another is descended from. Those you came from have a part of defining who you are. The impact of ancestry, positive or negative, is up to you. You choose how you will let God use your ancestry in your Kingdom destiny. We watched the new Rocky movie the other night. An old trainer tells Rocky, “In order to beat this young boxer in this new world of boxing, you are going to have to have a punch that hits him so hard that his ancestors feel it.” You cannot have one without the other. It is a core principle of family, generational transfer, revival, and other biblical concepts we often speak of. You cannot have the new without first having experienced the old, and the old is only of value to the whole if it embraces the new. The seasons are another example. Spring cannot come without first the Fall. Fall cannot come unless you have had Spring. So it is in the Body of Christ. The weaker need the stronger. The young Christian needs the mature ones. The young must honor the old. At the same time, the old needs the young and in turn need honor as such.

Again, in **1 Corinthians 22-23** the words the writer uses are also defined as those who are sick, those who are weary, down-trodden -- those who need encouragement and hope restored. He is referring to those who have been wounded in their souls and spiritually bruised or abused. He is referring to those who struggle and need admonishment, correction and accountability. All of these are to be considered no less honorable but a part of God's plan for the Body of Christ and your and my life process of growing in Christ-likeness.

In no uncertain terms God has established in all of creation the “**Law of Mutual Dependence**”. This law governs all creation as well as all parts of social framework. “The conditions of our life in this world involve us all, in a thousand subtle ways, in the obligation to serve one another, and subject us all, whether we will or not, to the law of self-sacrifice.”²

“Nothing in the world is single, All things, by a law Divine, In another's being mingle.”²

The new cannot take place without the old and the old have no place without the new. Without both there is no unity in family, in a society, or in the Body of Christ. The success or failure of this law is solely found in the spirit of which the new and old embrace. Both the old and new must be immersed in and drink from the same spirit, the Spirit of Christ. In essence both become mutually dependent, not just on each other, but on the Spirit of Christ working through each.

1 Corinthians 12:13 *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

Now after the resurrection and ascension, Christ tells the disciples He will send another referring to the third person of the Trinity, the **Comforter** “*meaning one who teaches, guides or instructs,*” the Holy Ghost. In **Matthew 3:11**, John speaks of Him who is to follow the Messiah and in whom we are to be immersed and drink from -- “*I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:*”

Note that John baptized with water unto repentance. Over the past weekends we have taught that there are two principles God has given us that we might walk in the true liberty of Christ. These are “confession and forgiveness”. Both of these operate in the law of “repentance”. True repentance involves both the humble confession of one’s transgression of God’s law and expectation and the receiving of God’s forgiving grace be it from God or from the heart of another you have transgressed against. In either case, both come with a great responsibility and accountability to the law of repentance. You cannot have forgiveness without confession and a true confession comes not without the fruit of real repentance.

What is real repentance? Repentance is when I turn from the identified unrighteousness in my life and never visit it again. It is like true forgiveness. To truly forgive does not mean I cannot remember the wrong done to me, but if I have forgiven I do not dwell on it. I do not allow it to hinder my righteousness in Christ nor yours. In my forgiveness granted to you, an unconditional covenant is made never to bring it up again. So it is with repentance. Your confessed sin is not counted against you by God because you have covenanted never to repeat the offense. In contrast, if you confess while having reservation to repeat the offense, it is not repentance and the responsibility of forgiveness does not lie with God but on the condition of your heart. **Matthew 12:34:** *O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.*

Romans 10:10: *For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

How is it that one can hear the expectations of living as God desires, say “Amen”, then walk out the door and do just the opposite? Is it that they do not fear Him? Is it that they do not really love Him? I believe it is a little of both. They do not love Him enough that they fear breaking His heart. In the absence of a “visible god” and a relationship that grows new, stronger and deeper every day, they find a means in which they are willing to justify self above the heart of Father. Jesus speaks of such in the parable of the Samaritan.

Luke 10:25-30 *And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, **Thou hast answered right: this do, and thou shalt live.** But he, willing to justify himself, said unto Jesus, **And who is my neighbour?** And Jesus answering said, *A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.**

This lawyer knew well the law. He knew what was required for eternal life. However, he was

hoping for a loophole. He was hoping there was a way to honor God and still live for self. He was hoping there was a way to be in God's favor and yet keep his social status above those who were considered of less honor and esteem. So, here we find as Jesus begins the parable, that the man who was victim of theft was both dead yet alive. He was half alive, but also half dead. However, so was the young lawyer. He was living halfway spiritually alive but still hanging on to being spiritually half dead.

Jesus said in **John 10:10** *The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.*

Now we know that in the parable of the Samaritan, a priest and then a Levite cross over to the other side of the street to pass over him who was dying. This is exactly what the old law did for man. This is what religion does today. It is self-centered, cold and heartless. It has no compassion and not the Spirit of Christ. But then the Samaritan comes in **Luke 10:33-34** *But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him. And went to him, and **bound up his wounds, pouring in oil and wine**, and set him on his own beast, and brought him to an inn, and took care of him.* What does he do for the living dead? There are many in the earth today who are living but they are spiritually dead. But the Holy Spirit has come as the Good Samaritan to bring new life to old vessels. To pour out in a new oil and wine into old wounds.

Luke 5:37 *And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.*

We must be a people who are full of the compassion of Father, passion for Father, and who are living in Christ daily drinking from the Spirit. We must be a people who are broken vessels made anew and filled with a new oil and new wine. We must let old wounds go. We must be a people who are not half alive and half dead but a people who are fully alive in Christ. We must resolve to make no justification for self and embrace the law of "**Mutual Dependence**" in the Spirit of the Holy Ghost and drink the new oil and wine. Let the wine cleanse the wounds and let the oil sooth the irritation in your soul. Let the oil and wine strengthen and bring life and encouragement in your troubles that you might continue in life in Christ. When troubles come your way you do not have to feel like the "walking dead". You do not have to say, "I live in Christ yet I am troubled in my soul; I live in fear; I live in depression; I live in insecurity; I live in worry; I live wounded." You can truly live in the Spirit of Christ that takes unpurified water and makes it the best new wine.

1 Strong's Concordance

2 The Pulpit Commentary by H.D.M.Spence and Joseph S. Exell, Volume 19 Corinthians