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Singleness in life and ministry: a personal testimony

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Singleness in Life & Ministry: A Personal Testimony

Jane Tooher

Elective for P&A conference. February 5, 2018

Resources / Further reading

Books & Resources on Identity, Singleness, Sexuality, Friendship
Allberry, S., Seven Myths of Singleness (Crossway) Expected early 2019
Allberry, S., ‘How celibacy can fulfil your sexuality’ (26/08/16), https://www.thegospelcoalition.org/article/how-celibacy-can-fulfill-your-sexuality/
Cameron, J., John Stott’s Right Hand: The Untold Story of Frances Whitehead (Piquant Editions) 2014
Harrison, G., A Better Story: God, Sex and Human Flourishing (IVP) 2017
Meynell, M., What Makes Us Human? And Other Questions about God, Jesus and Human Identity (The Good Book Co.) 2015
Roberts, V., True Friendship: Walking Shoulder to Shoulder (10Publishing) 2013
Rosner, B.S., Known by God: A Biblical Theology of Personal Identity (Zondervan) 2017
Shaw, E., The Plausibility Problem: The Church and Same-sex Attraction (IVP) 2015
Trevenna, J., The Heart of Singleness: How to be Single and Satisfied (The Good Book Co.) 2013
Wilson, T., Mere Sexuality: Rediscovering the Christian Vision of Sexuality (Zondervan) 2017
Webster, D.D., Soulcraft: How God shapes us through Relationships (Regent College Publishing) 1999


Ministry Leadership
Ash, C., Zeal without Burnout: Seven Keys to a Lifelong Ministry of Sustainable Sacrifice (The Good Book Co.) 2016
Birkett, K., Resilience: A Spiritual Project (Latimer Studies) 2016
Brain, P., Going the Distance: How to Stay Fit for a Lifetime of Ministry (Matthias Media) 2004
Moore, R., ‘Should you quit?’, https://www.russellmoore.com/2018/01/24/should-you-quit/, 24/01/2018
Prime, D., Pastors and Teachers: The Calling and Work of Christ’s Ministers (Highland Books) 1989

Websites & Facebook pages
Dani Treweek -
https://www.biblicalsingleness.com
https://www.facebook.com/biblicalsingleness/

Sermons / talk
Numerous talk on singleness by single women, single men, married women, and married men. They include being single in ministry, single and complementarianism, a biblical theology of singleness, and divorce,
Garrett, I., 3 sermons on singleness & marriage in the service of God, , http://clayton.tv/new/0i0/2909/

Statistics

Quiet time material I’ve found helpful in recent years (K.I.S.S)
(i) Explore by the Book series (The Good Book Co.) (various years, various authors) Short readings, a couple of questions, a couple of praise and prayer points. Space for notes.
We know we are sexual beings. We know this sexuality is meant to mean something. But unless we know what our sexuality is for, we won’t understand how it’s meant to work. The best we’ll be able to do […] is try to get some passing entertainment from it. The architecture of the Bible points us to the purpose of why we’re sexual beings. Scripture begins with a marriage (Adam and Eve), and it ends with a marriage (Christ and his church)—
and the former is the trailer for the latter. The joining together of the man and woman is a picture of how heaven and earth will one day be joined together through the union of Jesus and his people. This connection is reflected throughout the Bible. Song of Songs uses the mutual delight and intimacy of a husband and wife to reflect the delight of Christ in his people. The prophets frequently use marital language to describe God’s relationship with his people; he is the groom, and they are the (frequently wayward) bride. Jesus picks up this language in the Gospels, describing himself as “the bridegroom” (e.g., Mark 2:19–20). Paul teaches the Corinthians that just as a man and his wife become one flesh, those who join themselves to Christ become “one in spirit” with him (1 Cor. 6:16–17). And in Ephesians 5:31 he goes on to say that the mystery behind human marriage is—as we now see it’s always been—Christ’s relationship to the church. Human marriage, then, reflects the big story of the Bible—the big thing God is doing in the universe: making a people for his Son. And this story provides the key to understanding our sexuality. It also accounts for why the Bible defines marriage as between one man and one woman, rather than two persons of the same sex. In Matthew 19:4–5, Jesus connects the phenomenon of marriage with the fact of our having been created male and female. Marriage is predicated on gender difference; it’s because we’re male and female that we have this thing called marriage. Jesus then goes on to show that the only godly alternative to marriage is singleness. When the disciples balk at the intended lifelong implications of marriage (v. 10), Jesus points them to the example of the eunuchs—the long-term singles of his day (vv. 11–12). If marriage is too much commitment, there’s the option of celibacy. Jesus gives no third alternative, whether cohabitation or some alternative consrual of marriage. For marriage to be a parable of Christ and the church, it must be between like and unlike, male and female. Change this arrangement, and you end up distorting the spiritual reality to which it points. Alter marriage, and you end up distorting a picture of the gospel itself. This vision of marriage helps us keep it in healthy perspective. Grasping what it points to means we won’t demean or trivialize it, and it also means we won’t idolize it. Marriage is not ultimate, but it points to the thing that is. Marriage itself is not meant to fulfill us, but to point to the thing that does. So if this is the ultimate purpose of marriage, where does that leave singleness? Are those of us who are celibate wasting our sexuality by not giving expression to our sexual desires? It means singleness, like marriage, has a unique way of testifying to the gospel of grace. Jesus said there will be no marriage in the new creation. In that respect we’ll be like the angels, neither marrying nor being given in marriage (Matt. 22:30). We will have the reality; we will no longer need the signpost. By foregoing marriage now, singleness is a way of both anticipating this reality and testifying to its goodness. It’s a way of saying this future reality is so certain that we can live according to it now. If marriage shows us the shape of the gospel, singleness shows us its sufficiency. It’s a way of declaring to a world obsessed with sexual and romantic intimacy that these things are not ultimate, and that in Christ we possess what is. This doesn’t mean our sexual feelings are redundant, dangling unfulfilled like the equivalent of an appendix. The consumption our sexual feelings long for can (if we let them) point us to a greater consummation to come. They remind us that what we forego on a temporal plane now, we will enjoy in fullness in the new creation for eternity. Sexual unfulfillment itself becomes a means of deepening our sense of the fuller, deeper satisfaction we await in Jesus. It helps us to hunger more for him. We skip the appetizer, but we await the entrée. Celibacy isn’t a waste of our sexuality; it’s a wonderful way of fulfilling it. It’s allowing our sexual feelings to point us to the reality of the gospel. We will never ultimately make sense of what our sexuality is unless we know what it is for—to point us to God’s love for us in Christ.” (Sam Allberry, https://www.thegospelcoalition.org/article/how-celibacy-can-fulfill-your-sexuality/)

“In C. S. Lewis’s The Great Divorce, the narrator and his guide visit heaven and encounter a ghost named Sarah Smith. The narrator immediately recognizes Sarah as “a person of particular importance” because she’s surrounded by young men and women. Describing them as her sons and daughters, the guide explains, Every young man or boy that met her became her son—even if it was only the boy that brought the meat to her back door. Every girl that met her was her daughter. . . . Her motherhood was of a different kind. Those on whom it fell went back to their natural parents loving them more. Sarah Smith’s motherhood wasn’t biological but spiritual. Her children were born through faith, not through sex. As a Christian, I worship a man who was a biologically childless parent. Jesus Christ never married, never had kids, yet he said: “Behold, I and the children God has given me” (Heb. 2:13). And consider what the prophet says of him: “When his soul makes an offering for guilt, he shall see his offspring. . . . Out of the anguish of his soul he shall see and be satisfied” (Isa. 53:10–11). Jesus never held a son or daughter in his arms, but he nonetheless came to bear children, to give birth to a people—like me and perhaps you—who now bear his family resemblance. To be clear, having spiritual children isn’t the same as having biological or adoptive children. But just because it isn’t the same doesn’t mean it can’t satisfy. The family of God is expansive—uniting the old and the young, the black and the white, the orphan and the widow, the single and the married. When I look upon the families who have brought me into their homes, loving me and giving me children to love, I realize I am already a single mother by choice—even if our only bond is one of faith and love.” (Bethany Jenkins, https://www.thegospelcoalition.org/article/turning-40-while-single-and-childless/)

7. **Myths about singleness**

8. **Things to watch out for as single people**
Exercises you may want to do:

1. Choose to listen to 2-7 different sermons – at church and online over the course of a week or so. Choose any sermons, they don’t have to be on singleness / 1 Cor 7, they can be on any passage / any topic. And ask yourself: How do these sermons help me understand singleness?

2. Older singles in our churches
Ask them about their ministries; their gifting
What they want to do
What they have done in the past

3. When having people over / inviting people out, ensure there is sometimes a range of marital status if you find you are always spending time with people in the same marital status as yourself.

4. Ask your minister what is the importance of the local church? Listen to some sermons, do some reading on the importance of the local church.

In closing

From Sam Allberry:
Adam in his Garden said, "Not your will but mine" and brought death.
Jesus in his Garden said, "Not my will but yours" and brought life.

Who are you going to put your trust in? A leader who you can give you a ‘moment’, or the everlasting God?
Where is your faith?