A Treasury of Devotional Thoughts...

valuable reference book and related scriptures.

Beside Still Waters
By HUGHES DAY, M.D.

An outstanding collection of inspiration drawn from the author's extensive reading of world literature and the faithful study of God's Word. Words, gathered from scores of writers, touch a wide variety of personal needs, including anxiety, certainty, dedication, forgiveness, God's care, heaven. Even if you read a regular devotional-like book, it is possible to dip into these pages and find an uplift for that particular moment.
God has created man to be a creaturely reflection of His spiritual, holy, and blessed nature. That they might be a mirror of His spirituality He gave them the understanding; that they might be a copy of His holiness and love, the will; and that they should be a vessel of His blessedness and happiness, the feelings.

But then came sin. The whole man fell. His understanding was darkened (Eph. 4:18), his will became evil (John 3:19), and his feelings became unholy (Rom. 7:24).

Out of this ruin the work of Christ now saves him. As Prophet He brings knowledge, i.e., light, delivers the understanding from sin's darkness, and establishes the kingdom of truth.

As Priest He brings the sacrifice, cancels the consciousness of guilt, thus delivering the feelings from the crippling pressure of misery and an accusing conscience, and establishes the Kingdom of peace and joy.

As King He rules the will, guides it in paths of holiness, and establishes the kingdom of love and righteousness.

Thus does His little Church, becoming a threefold salvation, become the unfolding and explanation of His name Jesus. It is because the Rambler is the Christ, the three-answered, that He is Jesus, the Savior. His threefold office sets man free in the three powers of his soul, the understanding, the feelings, and the will. A full, free, and complete salvation is introduced, so that the redemption could not be more perfect than it is.

The threefold worthiness of darkness, unhappiness, and sinfulness is met by a threefold, yet organically single salvation of enlightenment, blessedness, and holiness, and the spirituality (Col. 3:10), glorious happiness (Eph. 2:19), and holiness of God (Eph. 4:24) shine new out of the creature who is His image.

Ernst Sauer, The Triumph of the Crucified

Suitable for Framing

The Creature Who Is His Image

Some preachers are greeting the 1980s shoulder to shoulder. They are looking at the world with hope and enthusiasm. They are trying to make a difference in the world today.

But not all preachers are convinced that the future is bright. Some are questioning their own role in the world and are wondering what they can do to make a difference.

One preacher, for example, has been a critic of the Church's response to the crisis in the world. He believes that the Church has been too focused on its own problems and has not been proactive in addressing the needs of the world.

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Grief and Promise

This is my last issue as editor of the Preacher's Magazine. When you read these lines, six months later, they will be in the pastor's mail of a great Florida church, Pompano Beach First Church of the Nazarene. The place has gone too quickly, and my editorial work with the Preacher's Magazine has been so much richer than I ever imagined. The weight of the task has been heavy, because of the long list of various ministers who have served as editors. But my faith has grown stronger and I feel better than I ever have. But my faith has grown stronger and I feel better than I ever have.

During this period, the magazine has changed. It has matured and become so much better. Full power has come to the editor and the inside graphics have made the magazine more readable. Every issue has been a learning experience, and I believe it has become a better magazine. The Preacher's Magazine is making a significant impact on your life and ministry.

I have grown in this assignment. My sorrow comes because I will miss our quarterly editorial sessions. The pain intensifies when I think of the benefit I will miss from planning each issue with the editor and fellow editors. The pain intensifies when I consider the fact that this one phase of my life is closing even as another portion opens. The ministry of the holy ones of the church is important. There is so much that we can accomplish in these times. I have traveled the church and have been impressed with the commitment for improved ministry that we have met nearly everywhere. Should the Lord take His people, the SS and the SSIs are going to be a great period of great challenge and blessed opportunity. If we know what to do with such a time, it will be a great period of great challenge and blessed opportunity. If we can stay the course, I think of the great impact and influence for the Preacher's Magazine is just around the corner. Wesley Tracy, a gifted writer and a careful editor, now shortest his time and increases his responsibility. But my faith has grown stronger and I feel better than I ever have.

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The holiness churches are going through a time of change, adjustment, groping for identity and carrying heavy guilt in some places—floating guilt, for at times we are having a time of it figuring out why the guilt, but it is there nevertheless.

Let's be honest with ourselves in order to love Christ's church more, shall we? In some quarters there are those who are genuinely concerned about the lack of membership increases in our denominations as well as those who are quietly leaving us for other than holiness loyalties. In other quarters there is a backlash against some fanaticism of the past—so much so that a monotonous formalism has set in. Still in other areas there is a boredom of church routine that has taken over—a continuing to mouth the "God words" of saving grace, holiness, and the like, but somehow the majesty has gone with the mystery of His Presence.

Others are sensing that subtle compromise has taken the place of strong religious conviction about the holiness life-style—why not give in a little here and a little there, after all what can be so wrong with this or that? Further, in some churches there has been such a fear of being emotional because of a few examples of the past that things have become downright dead in straining to be proper. Granted, it is hard to keep a balance, yet that is forever the challenge to the alive church—to keep on target with the Spirit. But of course, that means vibrant prayer lives on the part of all, lady as well as clergy. That means family altars that are on fire. That means truly committed Christians who are faithful to worship. That means killing Christians. That means individuals who have the Spirit in their own spirits so that when they gather together in one place one can sense the power of the collected strength. That means preachers who prepare meaty sermons. That means more than going through the motions, saying the same orthodox lingo, pulling out "Ambrosial" from the congregation—whether they want to say Amen or not. It means more than simply singing loudly the same old hymns just because they are there and we still want to hang on to the holiness barrier. It means more than prying testimonies out of a Sunday evening service and forever telling people to smile on the next hymn "if they really mean it"; oh, how those get after about the fourth smile-pick.

Among clergy and laity there is a tiredness setting in on us, threatening to smother us. We are tired of dragging into church, dragging into another program, dragging into another promise of wow-growth, another bonanza that won't float, another poster, another come-on, another set of cliches, another seminar, another conference, another lets-get-together.

With the tiredness there comes disenchantment. How many times can we be given the promise of this formula, that set of how-to-do-it and have them «cave in», without throwing in the towel? Then there are those reports of "spectacular things or that church" that really turn out to be a mirage, just not nailed down to the facts; so another explosion level is grown on the skin of the church. We've been fed a "line"—either intentionally or unintentionally—that simply did not have the goods behind it. Could it be that we have looked unto our own ways too much—that old trick of the enemy of the devil. Moreover, can it be that we have failed to face realistically the fact that the church just won't hear? Syra, the world wants to hear a message that promises eternal security—carry the Bible and live as you please. Sure, the world wants to hear you can have the Friday night "bounce in the Spirit", at some prayer meeting—with tongues besides—without having to live the Holy Life. Sure, the world wants to hear that one can parrot some ritualistic phrases for a quickie hour early Sunday morning without "coming through for Jesus in a complete commitment from Monday through Sunday the next week. The church—that is, Christendom—has come up with these baits so as to get its adherents to do everything but be all-out for God. Yet the holiness denominations historically have preached that it is holiness or forget it. But the world just does not want to hear that, try and large. Yet we continue to kick ourselves for not growing like the Calvinists, the charismatics, or the Catholics; but we demand more than an eternal security theology and an emotional Friday night religious party often void of biblical depth or a call to holiness. We preach a death to all that popular in the world? Further, can it be that we have outdone ourselves from the wrong motives with the wrong objectives? And can it be that we have tried to grow by some attempt to keep up with the denominational Jonestes, not reckoning that the same factors which brought their total convulsion will bring ours? Can it be that we have wanted the spirituality without the cost, desired the winnings without the付出, craved for the end result without consulting the Bible for the means to that end?

Furthermore, as holiness denominations, with our particular mission for the Lord within Christendom, have we honestly faced the fact that what we preach is the last thing in the world the world wants to hear? Syra, the world wants to hear a message that promises eternal security—carry the Bible and live as you please. Sure, the world wants to hear you can have the Friday night "bounce in the Spirit", at some prayer meeting—with tongues besides—without having to live the Holy Life. Sure, the world wants to hear that one can parrot some ritualistic phrases for a quickie hour early Sunday morning without "coming through for Jesus in a complete commitment from Monday through Sunday the next week. The church—that is, Christendom—has come up with these baits so as to get its adherents to do everything but be all-out for God. Yet the holiness denominations historically have preached that it is holiness or forget it. But the world just does not want to hear that, try and large. Yet we continue to kick ourselves for not growing like the Calvinists, the charismatics, or the Catholics; but we demand more than an eternal security theology and an emotional Friday night religious party often void of biblical depth or a call to holiness. We preach a death to...
Can it be that we have tried everything but the basics in attempting to keep up with the denominational Joneses?

With that the people will sense the Lord's creative nearness—boredom gone. With that the worshipers will wield their like-mindedness in the Spirit—stale

ness leaving the room. With that the genuine dis-


ciples will stand up to testify if they like, and if they do not feel so led, then they will stay seated, the service moving on in a new direction—with all being under His control. With that the altar will be opened and people will come to pray or they won't which-

ever, those present will have done their best for that

service—and so floating guilt will begin to drain out.

With that the people of God will go to their work on Monday mornings in the Spirit—blessed, sound in mind and spirit, ready to live the life even if every-

one else seems to want to go to hell.

Could it be that as a whole—throughout the holiness denominations—we need to back up the local happy worshipers with a new sense of conviction concerning our holiness cause? We have boy-
cotts concerning nicotine, alcohol, movies, and dances, but rarely does anyone talk about these

anymore. We might offend someone. We might look stupid or not appear contemporary. We might not “fit in” with some group that is wearing the

church. We might “run off” someone who looks like a good prospect. And so rarely is a crystal-clear statement forthcoming from our periodicals or pul

pits concerning the holiness cause to which we have committed ourselves before God.

Could it be that part of the “renewed feeling” we get in so many of our services is due to the Spirit simply saying, “When you people called holiness folks get back to what you were called to do, then I'll add My fire to your efforts. Then I'll come to sweep across our hymn-singing. Then I'll get to new hearts in conviction so that they'll get saved

at your altars. Then I'll give somebody something to testify about that will be fresh—so that you

preachers won't have to yank and plead from the

pulpit for someone to groggy rise from his seat to repeat the same worn words. Then I'll bring spar-
tle to your worship and meat to your sermons and

a new vision to your eyes. Then I'll throw out some of your two-by-four programs and give you some-
things to really sing about.”

Could it be that God is simply waiting by the side of the road till we follow through with what we promised and what He has called us to?

I don't know, but I get the feeling that maybe it is coming to all this. After all, I saw an ad from

one of our headquartered inviting people to a clergy gathering in order, in the words of the ad, to get

"back to the basics." And I heard a denominational

leader say that perhaps we have concerted, sen-

nated, conferences, and conventioned ourselves to death; that it may be that we holiness people will

have to get back to our knees, back to real revivals, back to praying and fasting, back to biblical preaching that "calls the shots" as the Old Book states

them.

We have wasted through the skepticism of the

60s with the God-in-dead superstition. We have for-

ticked through the Jesus People movement. We have also examined, written about, and analyzed the charismatic sweep. We have heard the dialogue

sermons and experimented with those "loose" Sun-

day evenings when the preacher sat on a stool in

his Levic. We have had our hugs-and-kisses times in the name of Jesus. You know, the love-Jesus-

and-do-as-you-please fests. We have then grown

up a bit with the weekend retreats, study seminars, and the like with the accent on head-intake. And so here we are, most of us where we were when

this all started.

What has been missing? Why didn't we make it? Why were we left in the dust? Why didn't our "boat come in"? Maybe the ad is getting near to the truth of it all—perhaps we conveniently forget the basics—the old-time fundamentals of what makes a hol-

iness person a holiness person. Perhaps God is wait-
ing to see if we can find the basics again—that is, what is supposed to make us sanctified folk

"tick."

Wouldn't it be a breath of fresh air to find them again?

Talking church growth requires \textit{philosophical support}. Church growth is not merely good methods, better management, and more efficiently directed strategy. Two basic axioms: Church growth is not merely recognizing homogenous units. Churches grow not because they evangelize receptive individuals, but deliberately become friendly churches. To be sure, these good things will help. A spurt to it is necessary. Churches will lapse back into a stagnant condition.

If a congregation holds a sub-conviction concerning the lostness of mankind, how can we remedy the situation? If it doubts whether anyone is ever really lost. If it has read more of Aaldus’s work than of John the Evangelist, a good starting place is to read what the Lord actually said. In any congregation, if the people are fed on the Word, they come to believe the Word. Part of the problem in churches today is weak biblical preaching. Since the foundation of the pluralistic order is the conviction that each life-style is about equally right, Christians find their own children and themselves drifting almost unconsciously toward relativistic religion. This holds that no one has The Truth. All religions and ideologies are partly true and partly false. People say, “You know a part of the truth. So do I. Let’s get together and dialogue. Perhaps we shall together arrive at a true concept of reality.” Jesus Christ was a very great man, but then so were Gau- tama, Krishna, Confucius, and Marx.”

This climate of thought is the constant threat of the New Testament Church. Indeed, of the entire biblical revelation. Yet church growth today must proceed in this pluralistic milieu. What is the right attitude toward this conditional contemporary dogma?

We hold that church growth is not mere gimmicks and gadgetry which will operate in any organization, on any theory of eternal truth. Rather, church growth supposes that the biblical revelation has been given by God and that, in the absolute matters concerning man and God, no one has revealed His perfect will authoritatively and completely enough so that Christians in this century or any other, this land or any other, may confidently go forward knowing that they are basing their action on unchanging truth.

While Christians are thus, by divine command and the example of Christ himself, to proceed on the basis of religious freedom, they are to reject as they would Satan himself, the sly lie that all opinions about absolute values, about God and man, freedom and justice, eternal life and eternal death, repentance and morality are equally true and equally false.

Devoid of Bible reading and Bible obeying Christians from the is- lands of the South Pacific, who 150 years ago were totally illiterate, will be seen to be remarkably well-taught Christians in Scotland who 150 years ago were a totally literate society. In short, when God’s revelation is accepted as the One Authority, the Unchanging Word of God, then human opinions yield and a Christian way of life results.

In this Christian way of life, the good things in the Scottish mission have been preserved. Indeed they have been enhanced and made still more beautiful. All this has been achieved not by watering down biblical teachings about God and man achieved by methods, but rather by bringing the wealth of the nations into Zion and there purging it of all sin, all evil, and all death. The whole Church is richer because of the enriched contribu- tion of every member.

Early Christians had every human reason to go in many ways at least as true as theirs. To shout aloud that the One Savior was a crucified Jew, was logical impossibility. Yet that is exactly what they did. They went everywhere preaching the gospel. If we think it difficult for us today to proclaim the words of God, we should remember that it was ten times more difficult for the Chris- tians in the first century to do so. But they disregarded the liars, and proclaimed the Word with boldness. They were certain. They believed intensely. Un- shakeable conviction was one of the secrets of church growth in the Early Church.

It is still a main secret of growth today. Church growth rises from the teaching of Christ and His certainty. People of unshakeable conviction, we know, view many of the insights from the social sciences, and of communication and manage- ment; but without certainty, all of them must change. Therefore the once clearly stated methods must be changed.

Compulsion is one of the seeds of church growth. Why do churches grow? Because Christians care for people. The world is full of hurting people, most of whom are saved by their fami- lies, tears, and oppressions. If churches are to grow compas- sionately, not through the quickened efforts of our sisters-to-publishers and sinners, to join together in the fellowship outside the normal community of the faithful. The church must be larger, as those who are very kind to each other.

The Fellowship of the Crucifixion

No wonder new churches multiply. They gloried in the Cross! Nothing could stop them— not even a cross! All other op- stacles, all other costs, deprivations, and sacrifices seem only a small in the light of Calvary. In paying the cost of Christian living, the believers were simply sharing in the redemptive suffering which His Lord had endured. They were declared that suffering for Christ was a high privilege.

Obstacles to the evangelization of the rest of the world must not stop Christians today. The Early Christians overcame far greater obstacles. Given firm conviction, the indwelling of the Holy Spirit, and endurance born of being comrades of the Cross, Chris- tians must make sure the gospel is proclaimed at home and abroad with ceaseless fervor and faith.

The opportunities for the spread of the gospel were never brighter than they are today. The Early Church not only had courage and tremendous endurance, they also evangelized receptive peoples. For 20 years they con- centrated on the Jews. For another 20 years they concentrated on the receptive Gentile fringes of the synagogues communities, planting hundreds of churches. Today in America and around the world, we also must seek out recep- tive communities—they are legion—and multiply churches and Christians in them.

Sometimes a community which seems hostile is actually quite receptive. It is hostile only to a form of evangelism which does not speak to them. The Navaho na- tion is a case in point. It has been extensively missionized and evangelized, but without much effect. Recently, by proclaiming the gospel in the Navaho lan- guage and thought forms, and adapting it to their fail needs, more than a hundred new churches have been established. The great evangelization of ethnic minorities in this country away similar application of Paul’s prin- ciples—to the Jews I became a Jew in order to win Jews . . . to those outside the law, I became as one outside the law . . . that I might win those outside the law. . . . I have become all things to all men that I might by all means save some” (1 Cor. 9:19-22, RSV).

Christians and churches from one another in England usually find it difficult to evangelize individuals and societies of another. The Christians of Jewish background did not evangelize the Gentiles. The Gentiles did not evangelize the Jews. The official revelation of God and special messengers like Paul and Barnabas announced to the Gentiles that they must "speak the Word" to the Gentiles, whereas the Jews had already heard the word of the Lord through their own people. When in middle class churches when they evangelize lower class neighbor- hoods, when they evangelize neighborhoods of dif- ferent ethnic and linguistic bases. But these barriers are not as formidable as those faced by New Testament Jews and Barnabas. Difficulties did not stop them. Let’s not go back the Fellowship of the Crucif- cution. If any one plan fails—if God does not bless it to the salva- tion of lost women and the multiplication of calls of His Body—Christians devise new plans. We will not turn back.

Christians who evangelize faith- fully and help churches grow are blessed by God and are a bless- ing to their neighbors. They are the precious wheat. Christians who report the good news of God and spal- nish, who care for the lost, who pal- nish, who care for the lost, who pa- no pain, no humiliation, and no obstacle deter them from doing God’s will, are part of the Fellow- ship of the Crucifixion.

Christians who anticipates—painlessness advances will not stumble easily and fall short; but church growth ready the price will win through. If some of our programs in evangelism do not succeed, we follow them with others. If our present missi- onary efforts in the plant churches, we shall send out others who will. If God is pleased, next time we shall face the problem, for we shall have the power to go back. If not, the new church will be dead. It is not going to continue the good news of God’s plan of salvation to all men. If we do not pay the price, today, tomorrow, this year, the church shall die. If we do pay the price, however, it will keep us in this world! We belong to the Fellowship of the Crucifixion.
Passing fancies or fads have long affected the spiritual tone and progress of the Church of Jesus Christ. Some have brought momentary spurts of interest and growth. Often this brief spasm has diverted the church from its central redemptive mission. It is appropriate, therefore, that concerns should be raised now and again about the status of the so-called "church growth movement." 

Crusade Evangelism

For a time we were all caught up in crusade evangelism (identrominational city-wide campaigns) and imagined that great growth would come to individual churches through that participation. We came, however, to recognize that very few members were added to the local churches. Those proliferation were churches of extremely high visibility who were well prepared to participate and follow up on all converts through a discipling process. Crusade evangelism had been based on creating a spirit of religious fervor and it drew the attention of the community to the gospel. However, it has been well established that most "decisions" were church people already, who went back to their home church after the crusade.

Saturation Evangelism

Saturation evangelism, especially in South America, followed a similar pattern with too few new converts being discipled and enlisted in Christ's Church. "Here's Life, America," a publicity man's dream for motivating large numbers of Christians, had similar results. Only a tiny percentage of those who did become discipled and enlisted in a local church as new converts.

Church Growth as a Concept

Pastors have been through many "programmatic" innovations that were quite faddish. The human mind, being what it is, accepts prepackaged programs quite readily. Conceptual thinkers are rare. It is much easier to make a commitment to a specified program that is promoted through "channels" than it is to conceptualize basic principles.

Church growth, on the other hand, conceptualizes principles and deals with the end result of whatever programs, campaigns, or specialties are used in the development of Christ's work in the earth.

Indeed, good stewardship demands concern for the end rather than just strategies and programs especially on the part of church planters. The gospel itself builds in accountability that none of us should or could escape. It seems inescapable that church leadership would attempt to divorce accountability of the dollars and lives that are employed in the promotion of the work of Jesus Christ. Programs in themselves are not bad; in fact, they are necessary. Good programs will change and be replaced by better ones. Good strategies may be highly productive for a short time, to be replaced later by equally good strategies.

This is the way it is in all pursuits of life. Jesus proposed to his first disciples "fishers of men." They understood that terminology extremely well. Jesus modeled for them changes in strategy when he urged them to "try again" by casting their "nets" on the other side.

To "shift" at something new when it obviously is working for some people in some place is neither sensible nor good stewardship. Neither is it sensible to think it will work everywhere equally well as for all people in all circumstances.

Innovators

John Wesley did not easily field preaching. Reluctantly at first and then with great enthusiasm, he preached to thousands of miners outside Bristol, England. Standing on the brow of a hill with natural voice amplification, he fully explained the nature of his method. His method may have emboldened old friends and associates, but the hungry-hearted miners heard the gospel gladly.

Francis Asbury led his circuit riders with unequaled zeal and enthusiasm in an age when horse-power was not a real "thing." Later, the crusade methodologies of Billy Sunday and others who have followed are a train opposed by some. When William Carey proposed to take the gospel to the "heathen" in distant lands, his peers, colleagues, and superiors thought if a huge waste of time and effort; for after all, if God intended for the heathen to be saved he would see to that, they observed.

There is a sense in which one cannot escape "fads" in religious life any more than in other phases of life. After all, a fad is a "temporary fashion" and excites the attention and develops prestige. However, a fad can be somewhat "irrational." I wanted to start off by saying, "The Church of Jesus Christ just simply doesn't have time for fads and gimmicks," but honesty forces me to admit that a great deal of "temporariness" has gotten involved in our methodology. Is the church growth movement a passing fancy... a fad... a temporary fashion?

Basic Principles of Church Growth

In the light of the possibility that we may be "wasting" our time on another fad, it is appropriate that we look at church growth. After all, none of us want to waste our time on superficialities, temporary solutions, or faddish programs that are not growth thought is quite complex. It cannot be explained in a paragraph. Dr. Don Glaser, in his article said that the early church growth writings should deal with unactualizing a clear mission, a theology, a missional thrust, and a missional identity. He felt that mission theory and mission theology were in dispute.

Dr. McGavran, who once claimed to know "the last word" on the subject of church growth, set out to attempt to seriously present the reconciliation of some of the factors of the Church of Jesus Christ. He took the position that it was pleasing to God when a church was well inspired, comprised of baptized believers, and that some attention should be given to anthropological foundations, that is, the matter of "size, number, ethnic, cultural composition, and relationship to the undiscipled. These are matters which, if the Christian is to be a good steward of God's grace, can be measured and must be known."

The beginning of the 1980's, only Europe and America knew much about the expansion of the Church of Jesus Christ, which was due perhaps largely to the failure of Reformation leaders to pre-serve mission orders indispensable to the Catholic system of extension of the gospel.

Dr. McGavran saw "faithfulness to God" as being an essential definition of church growth. "Where there is no failure in the task of Christ, there is no growth." He believed that church growth would follow where Christians exemplified faithfulness in finding and restoring to life in the kingdom of God. "Folding and feeding" were essential factors in the process.

Obedience to God in planting and developing churches was seen by him as more than a sociological process, though sociological factors were never ignored. The complexity of church growth is readily discernible in seeing how we approach different kinds of people in the process of "making disciples."

Universal Fog

Chapter four of Underscstanding Church Growth is entitled, "A Universal Fog." Theological, psychological, sociological, and philosophical are seen as restricting growth. Some of these deterrents are perceived by church growth advocates to be universally applicable. Catering to upper classes instead of the masses of working class people will slow a religious movement. Establishing unattainable membership standards and making high academic requirements for all pastors likewise are seen to restrict growth. Pastors who can't release parts of "their" ministry to others and can't practically receive feedback from members may be in the growth-restricting fog.

Rapid Change

All this is complicated in the light of the rapid societal changes of the last two decades. Since 1960 we have seen student riots, civil rights marches, assassinations, Jesus People, man-walking platforms, loss of efficacy in the pulpit, Watergate, decline of religious interest, and growth of pluralism. This has perhaps made churchmen even more suspicious of new growth to the gospel.

Earlier there were two world wars and a national depression. The churches of America responded by building buildings. This is the medieval concept of church. It is no wonder that a younger generation would reject the concept of the church being a building. The people of America were ripe for the growth of various cults and ideas. The great achievement of the church was a nationalistic, comprised of God's people, and that some attention should be given to anthropology, that is, the matter of "size, number, ethnic, cultural composition, and relationship to the undiscipled. These are matters which, if the Christian is to be a good steward of God's grace, can be measured and must be known."
Supremacy of Jesus Christ

(1) The first principle of church growth is recognition of the absolute supremacy of Jesus Christ. Salvation is found only in the Body of Christ (Eph. 1:10, 22; 2:20; 4:15). With Christ as Head of the Body, the church gets its unity, growth occurs in Him, and it is our relationship to Christ. Our Lord was not content with "feeding" the hungry and healing the sick. He pressed on to give His life a ransom for many so that we "have His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). A true sense of mission is not content with merely searching or even "finding" willing people, but is satisfied only with them to Christ. This is an irreplaceable element.

Internal Growth

Maintenance of institutions, service, good works, or　shepherding persons is not quite enough. Findab upon us (1:8), Body (1:22), and disciple the lost (Acts 2:47). The ind is not enough. Findab upon us (1:8), Body (1:22), and disciple the lost (Acts 2:47).

Expansion Growth

"Expansion growth" must also be a normal part of the process within the church. Expansion growth will bring in people from the outside as new conv to continually add new believers to the Body of Christ. A local church grows greatly when many scattered cells are created which form the Body of Christ.

Extension Growth

"Extension growth" in new churches are continually planted. Maximum finding occurs when local church bodies become extensions of the extension effort that multiplies many churches.

God's World View

(5) A fifth guiding principle of church growth deals with having God's view of the world. Everyone has a "world view." We see the world around us; understand it depending upon our perception of the world's accountable, explanatory conditions. Only when we see the world as God sees the world and we are motivated in our efforts to cause "growth" in Christ's Body. We turn again to the Scriptures to understand God's view of the world. Second Peter 2-3 helps us look upon the world as being under the judgment of God. It is a lost world, and task-oriented groups are, a world that awaits the fiery judgment of God.

When God looked upon this kind of world, He was "not well pleased" (Heb. 11:8; 1 Peter 3:3). Every Sunday school child learns a great motivational value when they are taught to quote "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16). A true sense of mission is not content with merely searching or even "finding" willing people, but is satisfied only with them to Christ. This is an irreplaceable element.

Church Growth Strategy

With this profacing statement, we now come to strategizing. Church growth teaches that every Christian must have a strategy for reaching the lost for Christ. The right goal is "to make disciples." Having the right strategy is imperative if satisfactory results are to be expected. In order to find the right strategy one must know something about people in general and about a particular segment of the population which he hopes to win. Practical data has been collected able to be given to churchmen as the church grows in developing the right strategy. Not all need to have the same strategy. Christ's parable in Mark 4 (about the sower and the seed) gives emphasis to putting the seed in the right place at the right time. No self-respecting farmer, then or now, would so promiscuously broadcast seed everywhere in hardship, sowing stiltless, or shallow soil; if responsive soil were available in which to sow the seed. The same works in the church; the seed of the Lord seeks out the right place, the right time, and the right strategy in order to maximize the effort, energy, and the effectiveness of the Kingdom building. This does not rule out some speculative broadcasting of the seed of the gospel in unpredictable areas. The "hard" areas are not ignored entirely.

This is difficult for some to grasp or appreciate. Some are more interested in strategy accountability. Proclamation without measurement of results is impractical. Accountability is the norm. "We must have all responsibility on the unsealed and denies the theology of "search" that joins Christ in "setting apart" the church and therefore is responsible.

"Commission" to come in is relegated to a position of "let them come if they want to." The lack of a strategy becomes a strategy itself—a strategy of inaction. Deciding to do "nothing" is the strategy.

Homogeneous Units

Targeting one's strategy, or culture, or groups becoming a legitimate strategy of soul winning (known as the homogeneous unit principle). Urban church growth could take place differently than rural church growth. The bigger the church, the more recognizable the image of Christ. It is a lost world, and task-oriented groups are, a world that awaits the fiery judgment of God.

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FOUR PRICELESS GIFTS
YOU CAN GIVE YOUR CHURCH

An address to laymen by Win Arn

President, the Institute for American Church Growth in Pennsylvania, California

A growing number of people are finding their church to be a spiritual reservoir of renewal and strength...a center that provides their lives with focus, balance, direction, and hope.

They look to their church as a place that gives spiritual and moral training to their children, a caring group of Christian friends, corporate worship experience, plus an opportunity for meaningful service.

It is also a widely held, and generally accurate, belief that practicing Christians spend more time to cope with personal problems, any involved and "salvaged" Christian what their church means to them and they will easily recall the benefits of being an active member in their congregation.

During his 1980 inaugural address, John Kennedy shocked a church in another nation when he declared, "Ask not what your country can do for you, but ask what you can do for your country." However, few Christians involved in their local church have seriously considered the religious paraphrase to that statement..."Ask not what your church can do for you, but ask what you can do for Christ and your church." Here are four important gifts you can give your church in appreciation for what Christ and your church have given to you.

Discover and Use Your Spiritual Gifts

The New Testament is clear in its teaching that each of us has been given his gift, his due portion of Christ's bounty...he gives gifts to men...to equip God's people for work in his service, to the building up of the body of Christ' (Eph. 4:7-12, NIV). Paul also says that he would not have us ignore spiritual gifts (1 Cor. 12:1), and Peter reiterates that every Christian has received a gift (1 Pet. 4:10).

Taking seriously this biblical concept of each Christian as a unique, contributing member of the Body of Christ (Rom. 12:5) could set in motion a "spiritual revolution" in your church that would bring an outpouring of God's blessing through new growth and vitality.

As one who has served as a "midwife" in seeing scores of churches come alive in new growth and outreach, I know that when those in a congregation identify and apply their gifts, the whole body grows. But the opposition is also true, that a congregation which allows its members to be "unemployed" in using their gifts, will decline and eventually perish. What is true of the congregation is also true of the individual. A person who has found and is using his unique gift, is productive, fulfilled, and contributing to body growth and development. The individual not using his gift will be spiritually frustrated and will search for real personal growth and development.

As more and more individuals identify their gifts, they have combined their efforts in the congregation, and apply their uniqueness in service, the church is immeasurably enriched and strengthened.

Influence Your "Web" of Friends and Relatives

Imagine your church as a large water tank, out of which a one-inch-wide pipe drains water. People leave through this "pipe" by death, by transferring out, and by reversion (falling away and/or indifferent). In some denominations the policy used to be to move ministers every year. Now the ministers stay...it's the people who are moving. In the average American congregation 40 to 60 percent of the members have changed residence, and therefore churches, in the last three years. To replace and add to our water tank we must have a two-inch pipe bringing in the water.

"HOW DO PEOPLE COME INTO A RELATIONSHIP WITH CHRIST AND THE CHURCH?"

I have asked that question to over 8,000 people throughout America in the last two years. The results have been strikingly consistent:

- 0.001% of those surveyed listed some major evangelistic crusade or television program as the reason.
- 12% listed "visitation." Someone, one person other than they that are now part of that fellowship.
- 2.4% listed the church program as the major factor...perhaps a young single group, a recreation program, or a special interest group.
- 8.5% said the Sunday school was the major reason.
- 6% of those surveyed indicated they were "walk-ins." One Sunday they visited, stayed, and are now a part of the congregation there. (Usually in their background were previous identification with the denomination of the church.)

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Preaching and Church Growth

by Bill Sullivan
Executive Director of the Department of Evangelism
Church of the Nazarene

Preaching is not widely discussed in church growth literature. It is not even in the index of McGavran's *Church Growth*, which is the bible of the church growth movem

Peter Wagner does not include it among the factors of church growth in his widely circulated book, *Your Church Can Grow*. A leading periodical of the American Church Growth Movement, *Church Growth America*, seldom mentions the relation of preaching and church growth. In expressing his views to the subject, the editor, Win Am, said: "Unfortunately, many churches choosing a pastor, place greatest priority on the man's ability to preach. Certainly congregations are entitled to well prepared and well delivered messages. Yet common delivery represents a very small portion of the pastor's total workweek. Indications are that the sermon, by itself, is a relatively minor factor in the growth of the church."

Some of the basic concepts of the church growth movement have led to this conclusion. The concept of church growth is obedience to the imperative of the Great Commission, which is "make disciples" (Matt. 28:19). Preaching, teaching, baptizing, and making disciples are understood to be part of the process of making disciples. Going into all the world is considered "preaching" evangelism. Preaching the gospel is "proclamation" evangelism. Both of these forms of evangelism are good but incomplete. Making disciples requires persuasion evangelism which means "responsible church membership." This hierarchy of evangelistic goals reveals preaching from a position of primacy. It becomes one among many factors in making disciples.

Another principle which has affected the importance of preaching in the Church Growth movement is the Body Life concept of the church. This metaphor leads to emphasizing the tality and their role in the functioning of the church, including evangelism. No longer is ministry the private responsibility of the pastor or the relationship of the laity and the pastor. The pastor is now the "leader," the "director" of the saints so that they may do the work of ministry (Eph. 4:12). Just as the body has various parts and each performs a particular and complementary function, so the church has many members, each with a gift or gifts for doing the work of the church. Thus, the Church is as likely to have the gift of evangelist as the pastor. "Eagerly desire spiritual gifts, especially the gift of prophecy" (1 Cor. 14:12).

The logical conclusion of the Body Life concept is the disjunction of preaching from the core of essential clergy functions. For it only follows that if the pastor may not have the gift of prophecy or evangelist and a layman may have either or both, then preaching should not be an absolute requirement of the clergyman. This redeeming of responsibilities for the clergy has shifted preaching to a lower priority.

One other principle of church growth which is another neglected facet away from preaching is the importance of research. Data from hundreds of churches have been evaluated by church growth systems. Factors other than preaching have been found to produce church growth. One piece of research revealed that only 8 to 12 percent of the people in the church who are designated to come to church because of the pastor's charisma, are really affected by the church's growth thinking. Thus, in most church growth literature, not one priority on preaching can be found. This is particularly interesting since one of the first considerations on any list of church growth priorities is leadership. It must be remembered that leaders symbolize the organizations, whose constituencies see them in a representation of the whole. This is particularly significant for leadership creates a high degree of authority for leadership and strong loyalty in the constituency.

Pastors who are leading their churches, and particularly leaders, often have earned a great deal of authority in the congregation. Church growth workers who do not have some authority he has because of charisma, are considered not to have the job description. This is an authority he has earned through relationships. But it is questionable if a person can earn enough authority, perhaps, to supersedes the power of key lay leaders whose relations are of more longevity than the pastor's. And it is not only longevity that must be overcome but there are family loyalty and psychological debts to contend with.

A pastor must have some visible identification in order to rise to a position of primary leadership. Ordination to the eldership or election into the church organization is sufficient. The act of preaching is required to place the seal of divine authority upon a pastor's leadership. The fact that he assumes the right to preach and demonstrate ability in preaching, tremendously affects the people of the congregation. The people anticipate that the preacher will speak the very words of God (Pett. 4:11). His ability, style, and spirit will either fulfill their hopes or disappoint them.

In most church growth literature, not one priority on preaching can be found.

Preaching that is an experience in the life of the preacher, lifting him above oratory and making him radiant with the reality of his message, is bound to give divine authentication to the pastor among his people. The foundation for authority in leading a church is effective preaching.

This is not to say that preaching is the sole source of a pastor's authority. Without good interpersonal relationships and leadership activity his authority will be constrained.

Effective preaching not only establishes a pastor's leadership, it may also be very important in producing converts for the church. While personal evangelism may be successful in some churches, public evangelism may be more effective in others.

Preaching, as an evangelistic method, may in fact increase church growth in holiness churches. Two factors are particularly effective in public evangelism. One is the very nature of evangelical preaching with a call to immediate decision. The other is the public atmosphere which provides a time and place for religious experience and an event which is easily a functional substitute for baptism. Such an experience is dramatic and comprehensive introduction into the community of believers. Thus, while preaching may not draw the crowds it may "draw the net," resulting in many conversions.

Indeed, public evangelism is the method the Church of the Nazarene has used throughout its history. Without evangelistic preaching, which can yield immediate results both in the denomination could easily cease.

Preaching also provides instruction for believers and helps in their growth toward responsible church membership. Dr. McGavran supports this use of preaching in *How to Grow a Church*. Proclamation and instruction are frequently linked in the literature. The repetition of basic truths makes a telling impact. The instruction in preaching is especially important to those new Christians who are not involved in structured Christian education.

But preaching not only has evangelistic and instructional value; it also provides a tremendous focus for celebration. It is questionable if the primary focus of worship should be more prayer than preaching, as has been claimed. The Word present in the reading of Scripture and its truths is a beneficent focal point of worship. Celebration in worship is the expressing of Christ's presence and professed salvation must be acknowledged. This is true of believers. Preaching provides the divine-human act to inspire worship.

Preaching, then, must not be regarded as unimportant to church growth, its contribution may be in areas where it has not been seen the past. While preaching may not have been the overall focus of church growth, it is now being acknowledged ever so slowly. But this must not cause us to underestiminate the importance of preaching in the continued growth of evangelical churches. The word of God communicates the imperative, personal call, and Spirit-enabled method which contribute significantly to the expansion of God's kingdom.

NOTES

BIBLICAL AUTHORITY
AND
CHURCH GROWTH

by Morris A. Weigelt
Professor of New Testament, Nazarene Theological Seminary

The whole church growth movement has raised an interesting variety of questions. One of the more persistent is the relationship of church growth and biblical authority. Precisely stated, the issue is: "In what ways will the attention to church growth and the contextualization of the gospel affect the function and force of the authority of the Bible within the church?"

It is exciting that we are giving such careful attention to the processes and definitions of the church growth movement. The adjuvant functions at so many different levels of the church are significant.

The process of Internationalization, for example, forces us to separate the essential elements of the gospel from the merely cultural components. The increasing pluralism in the church affords our definitions. The tendencies toward an inflexibility coercion using the Bible as an exhaustive set of endless rules tends to frustrate the process of internationalization. The necessity of defining clearly the great affirmations of the Word in preparation for translation into differing cultural applications will probably be a painful process for some. The alternate temptation to abandon rigid authority and live with bountiful license is the new dilemma.

These issues are complicated by the prevailing subjectivism and relativism of modern culture. Authoritative proclamations are not readily accepted. Preservation of a clear-cut understanding of the nature of the authority of the Word is difficult under the pressure of subjective experience-centered religiosity.

Our failure to fully understand our own Wesleyan heritage also complicates the issue. The inadequate understanding of the work of the Spirit in the process of inspiration guarantees the revelation of God has also contributed to the problem. The "Battle for the Bible" has affected the problem as well. Although a great deal of energy has been expended in the debate, it appears that much of it has been misdirected. The emotional elements in the debate have served to obscure the really significant matters.

In church factors, it is obligatory for holiness denominations to carefully explore the implications of church growth for the understanding of biblical authority. The whole church growth movement is tending toward an inflexibility coercion using the Bible as an exhaustive set of endless rules that tends to frustrate the process of internationalization. The necessity of defining clearly the great affirmations of the Word in preparation for translation into differing cultural applications will probably be a painful process for some. The alternate temptation to abandon rigid authority and live with bountiful license is the new dilemma. These issues are complicated by the prevailing subjectivism and relativism of modern culture. Authoritative proclamations are not readily accepted. Preservation of a clear-cut understanding of the nature of the authority of the Word is difficult under the pressure of subjective experience-centered religiosity.

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When the "homogeneous unit" principle ceases to be a means of evangelism and becomes the source of exclusive groupings within the Body of Christ, the principle must submit to the judgment of the Word.

Church growth is the technical title given to the movement fostered by Donald McGavran with goals of increasing efficiency in evangelism, church plant- ing, and responsible church membership. The movement has been given essential definition as follows:

Church growth is that science which investigates the planting, multiplication, function, and health of Christian churches as they reflect the effective implementation of God's commission to "make disciples of all nations" (Matt. 28:19-20). Church growth strives to combine the eternal theological principles of God's Word concerning the expansion of the Church with the insights of contemporary social and behavioral sciences, employing as its initial frame of reference the foundation work done by Donald McGavran (Church Growth Seminar notes).

The standard work in the field is McGavran's Understanding Church Growth (Eerdmans, 1970). The book raises a number of significant issues in the definition of church growth. First, it creates awareness of the processes of church growth. Using sociological and empirical patterns, the issues and hindrances to church growth are identified. Second, it examines the social and cultural structures which must be taken into consideration in the whole process of evangelism. Third, McGavran states the principles that "men like to become Christians without crossing racial, linguistic, or class barriers." This principle has been more fully developed into the "homogeneous unit" principle (Continued on page 56).
THE BEHAVIORAL SCIENCES AND CHURCH GROWTH

by Paul R. Orjala
Professor of Missiology, Nazarene Theological Seminary

The behavioral sciences are psychology, sociology, and anthropology, plus the applied fields which relate to them. These applied fields, such as communications, learning theory, leadership theory, and developmental psychology, have all been drawn upon at times by church growth writers.

"Church growth" itself is defined as a technical specialty in the field of missiology represented by papers which use the technical language and concepts originated by Donald A. McGarva and developers work with students and colleagues. Its origin in the field of missiology makes church growth thought revolve around the concept of mission. When agreement is reached on the purpose of the church, then church growth can be studied in its proper frame of reference.

The writers in the church growth movement deliberately use the behavioral sciences in developing concepts, describing data, and employing methods. A number of these writers have their doctorates in the behavioral sciences and most also have seminary degrees. Almost all of them have been missionaries and most of them presently teach within a seminary context.

The basic question here is whether or not the empirical approach of the behavioral sciences can be reconciled with the revelatory base of theology to give us a valid conceptual frame for dealing with the growth of the church. The answer is both yes and no.

The theological fields have always made use of the behavioral sciences whenever their content included description of the behavior of human beings in their society. The input derived from human observation is more massive in the area of practice, but it is also clearly seen in church history, Bible, and theology proper. From this regard, the study of secular, as well as church history is seen as the study of the acts of God as observed through the grid of human history. From this perspective, church growth is merely following in a well-established tradition and is not unique at all in the sources of its inputs.

In another sense, however, we must acknowledge the basic incompatibility of the behavioral sciences which merely observes and attempts to interpret a social order which has been infected and distorted by sin with the theological enterprise which is based on the revelation of a Holy God whose perspectives and organization are perfect.

There can never be an ultimate harmony of science and the Bible because science is always changing and adapting with each new input of information while the Bible is fixed in its viewpoint and content.
Research, according to Webster's New World Dictionary, is the combination of two Latin words, meaning back, and care meaning to go around as in a circus ring.

"Back to the circus" might be one rather perverse way of defining research.

Before we get carried away with neo-scholarly interpretations, however, let us acknowledge that there are other places than circuses where it is possible to go around in circles.

Not always is circumlocution profitable, however, and that is the point of this article.

For us, research simply means to search the past for keys to the future. It has no other justification.

In circling back to study the past, we need to know what to look for, where to find it, and what to do with it after it is found.

We might prefer to talk about the present, but the present is rather sterile. Certainly by the time present statistics of the church and statistics, in their way into the record books, they have achieved a certain simultaneity to the days of yore.

Two significant categories of demographic value to any pastor—his church and his community.

Although the two objects of research may be approached separately, the information gathered must be capable of being compared.

First: The Community

You are the pastor; you are a new in town. What do you do first?

A windshield survey is helpful at the very first. Obtain a street map and mark the location of the church. Then identify the main thoroughfares and follow them through from one city limit to the other, north and south, noting as you do the visible community factors as you drive by.

You will note such things as shopping centers, schools, industrial areas, residential areas, apparent economic levels of different neighborhoods, other churches, traffic patterns.

Next stop: Chamber of Commerce. Identify yourself; tell them you are new in town and have made a brief community survey.

Ask for information about population, income levels, types of businesses, economic projections, major changes planned (as in new residential development), business zoning, bond issues, or freeway construction.

Some chambers of commerce will have a wealth of information, others will not. It depends on the individuals in charge. Most information you receive from a Chamber of Commerce will be slanted on the optimistic side, but that's all right. Take it for what it is: You're learning things about this new community you didn't know before.

Next stop: Newspaper office. Subscribe to the local newspaper. Tell them why you're there. If the person behind the desk doesn't invite you to meet the editor, ask to meet him (or her, as the case may be). Tell the editor your story—You're new in town, have made a brief community survey, and talked with the Chamber of Commerce. Ask: What other things do you think I should know?

If your area is large or particularly complex, you may want to avail yourself of sophisticated computer analysis from the Department of Home Missions, Kansas City.

The Department of Home Missions is the agency in CAPC (Census Access Project) that can supply detailed computer resident data by census tract for any area in the United States.

This service will become particularly valuable as the 1980 decennial census data is added to the computer file, probably by 1982.

At the present time, the CAPC material is of significance primarily if the area in which you live has not changed drastically in the last 10 years.

The way that you as a local pastor can tap into the CAPC system is to write to the Department of Home Missions and state your request.

Dale Jones, the department statistician, will help you determine what you need and advise you of the probable cost. You may only what it costs the department to get the information you want extracted from the CAPC computers.

Census information from CAPC includes age, sex, economic level, racial characteristics, housing characteristics, and many other specific modules of information.

The Church

For the community data to be of primary use to you, you must also be researching your own church history.

The pastor's CHURCH PLANNING NOTEBOOK, available from Nazarene Publishing House, is a useful tool in gathering and organizing data about your local church so that it can be used in planning for the future.

You will want to compile and graph the recorded statistics of your church including: Building and school attendance, morning worship attendance, and church membership which together comprise the "composite membership" figure which is the community accepted measurement unit in church growth statistics.

You will also want to compile information on levels of giving to the church or the other programs of your church.

This will enable you to compare the membership of your church with the population of your community and ask such questions as:

1. Is my church growing as fast as the community population? Faster? Slower?

2. Is the membership of my church comparable to the population or is there a significant difference between the two?

3. Is the financial support being given by the members of my church where I would expect it from the size of the population?

4. Are there segments of the community that we are not reaching?

5. Are there financial support trends that I need to guard against?

6. Are there segments of the community where we are being over emphasized?

It is from questions like these that you can design your church program to most effectively reach your goals of ministry.

If, for example, there are few young children in the community but a growing number of senior citizens, you may be prepared with Senior Adult Ministries before you ever go out to canvass the community. You need to have something to offer.

On the other hand, if you find the school board is planning to construct three new schools in the next three years to take care of anticipated increases in the number of school-age children, then you need to be ready to minister to a growing number of families with young children who will be moving into the community.

If a significant portion of your community population speaks a language other than English, you need to consider a specific language ministry among the population.

If a particular racial group are a significant part of your community population, then you should be present in the same ratio in your church membership.

Pastoral care is a cooperative endeavor. The emphasis on this scientific outreach strategies to reach the community.

As a pastor, you know your ministry is that required once you know that that population exists. The research is only the preliminary to your ministry.
So every one of these grids has assigned to it a certain mathematical value. And obviously when our young pastor-planter comes in we just hold up the mathematical chart and say, “Choose your grid.

You can go to a grid with a mathematical value of one, which would be the toughest area we can think of to penetrate with the gospel through the Church of the Nazarene using a white Anglo-Saxon young map using Nazarene methodologies that he’s been trained to use in college or seminary.

The higher the value, the more receptive the population ought to be and the more success we ought to have in planting a church.

The Number One unchurched state in the U.S. is Washington. Oregon is second, California third.

We’ve taken a look at projected population increase, age distribution—we think we do better with young people than with old people—our research tells us that. For the percentage of population under 40 gets a point assignment of 20. We go after young married couples. We have had in church growth thinking, people in change-of-life situations tend to be more receptive to the gospel than at other times. So we zero in on those who have moved, had children, or recently married. We tend to do better with husbands and wives and nuclear families than we do with divorced couples and singles.

The Population Formal

Next we look at population characteristics. We note the population characteristics of Eugene, then the population characteristics of the census tracts or grids.

That’s the population funnel. Now over that funnel we now do a church demographics. We studied all the churches in the United States and we were assisted in this by the Glenmary Research Center and Fuller Theological Seminary.

One unchurched state in the United States is Washington. Number Two is New York, third, Hawaii fourth, Alaska fifth, and Nevada sixth, Las Vegas ranks 13th in a list of cities with the most unsaved people in the United States. Now what does this tell us who live on the West Coast? Simply that we live in the middle of the most unchurched population in the country.

We can take one or two attitudes about it. Two churches as far as those salesmen as far as those natives running barefoot. One of them sent back a telegram to his headquarters, “No posi-
The church plants have to be out on the streets. They and their churches are going to grow in proportion to the number of people they call on. They have to hit the streets. They have to go door-to-door. They have no other alternative. How can they help make their job easier? Sunday school bus-is a good way to see people; but on Sunday morning, nearly every church in Eugene is busy. They all give the same children out of the same pool, same pieces at the same time on the same day. Why should I number 143 getting into the same pool for the same kids at the same time on the same day? I'm not going to do it.

So when am I going to run my bus ministry? On Saturday, I'm going to run a Saturday Fund Day School because you can do all kinds of things on Saturday that you can't do on the Lord's Day. You can have a program and fun and games and—oh!—on Saturday. Who's competing for the kids on Saturday? I checked with the Seventh Day Adventist Church and they don't have a bus program. So go after them on Saturday.

Recently we started what we call Joy Clubs—Jesus, Others, and You—and we are looking for 1,000 children by the end of the first year in Joy Clubs. All of those kids are going to come from the prospects for that you know what is going on and that you're not going after the same children, out of the same pool; see the opportunities, having the concepts well enough to exp-

Eugene First at the bottom. So that we can put all of this into perspective.

This is basically what you do in the research. You can start as broadly as you want and then narrow the field. The more churches you want to plant, the more research you have to do.

Your people need to have confidence in the fact that you know what is going on and that you're not operating by the seat of your pants, and that it is not a try-and-error sort of thing. What do I need to know? I need to understand the concepts well enough to explain them convincingly to my people. I need to know that there are 185,000 in my town, that 40,000 of them go to some church on any Saturday or Sunday, that there are 145,000 people left in my town who need the gospel Saturday or Sunday, that there are 100,000 of them who need the gospel Saturday or Sunday. What do I need to know? I need to understand the concepts well enough to explain them convincingly to my people. I need to know that there are 185,000 in my town, that 40,000 of them go to some church on any Saturday or Sunday, that there are 145,000 people left in my town who need the gospel Saturday or Sunday, that there are 100,000 of them who need the gospel Saturday or Sunday.

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Experience suggested that inspiring preaching plus an excellent choir plus a high community and comprehensive Sunday school were the three crucial ingredients in the congregation that expected to increase in numbers. There is still considerable merit in that formula, but it has lost some of its attractiveness for at least three reasons:

First, that formula involves a relatively passive role for most of the members. The minister is responsible for the preaching. The choir director, perhaps with the assistance of several paid soloists, is responsible for the music. The Sunday school superintendent, and, if the number of dedicated teachers is responsible for the Sunday school. This means that in the typical 400-member congregation perhaps 350 do not have any major program responsibilities. A second reason for the dissatisfaction with this formula is that it often placed the central responsibility on the paid staff— the preacher, the choir director, and the director of Christian education. Third, this formula allows the parish to meet the demand, and there never was enough to go around. Third, this formula is no longer applicable to many of today's people who belong to churches during the middle third of the 20th century, and many of them looking for more than can be found in the traditionally passive implementation of that old formula.

The challenge is still to communicate the Good News of Jesus Christ as Lord and Savior, but the method of communication is changing. Therefore it may be useful to review several ideas which have helped spur church growth in other congregations. These are presented in the order of ease of implementation. The easiest ones to implement are described first.

1. Wear Name Tags!
   Everyone appreciates being called by name. Everyone appreciates polite people. Everyone appreciates help in being able to identify and remember people by name.

   One of the rudest and most widely-used procedures in the churches today is to ask the visitor, "Who are you?" The visitor is often very conspicuous and who know none or only a few of the members by name, to wear a name tag while none of the members wear name tags. This creates a "game" in which the visitor is certain to lose. Everyone who can read can call the visitor by name, but the visitor has great difficulty in understanding directional signs that welcome the stranger and make it easier to find one's way into and around the building.

   The beginning point is the erection of three or four signs at the entrance or two or more from the meeting place which direct the stranger to your church. Next, if you have off-street parking, post directional signs which indicate that this is a church parking lot. Third, if the building has two or more entrances, place a sign on the outside of the main entrance saying, "Welcome." Fourth, place a directional sign outside the main entrance to guide strangers. If this is a large, complex structure, consider placing directional signs inside each entrance to guide strangers.

   Therefore, if your nursery is (a) in the basement, (b) too far from the main entrance, or (c) adjacent to the main entrance, or (d) worse yet, is a part of the main entrance, the choice is to remove some of the front push to expose the change area. A third alternative is to widen the aisles or to create a new entrance through the rear wall. All three alternatives are not to the actions of the building committee of 1924 or 1953 or 1961 or 1995 to produce a depressing impact on the worship experience of people in 1980 or 1981. The comfortably filled sanctuary attracts the largely vacant sanctuary reaps. Who is in charge today?

5. Encourage Children's Programs

Craig Brinkman, pastor of congregations of people five choices for Sunday morning worship. These are: (1) worship with us at the hour we gather and in the way we worship God; (2) go to some other church for worship; (3) stay away from worship; (4) watch a worship service on television; or (5) listen to a worship service on the radio. Many of these alternatives which are interesting in growing have expanded with the television. For example, programs do not include (6) worship with us at an earlier hour; (7) worship with us at an alternative time; (8) worship with us at the hour we gather and in the way we worship God; (9) go to some other church for worship. The second objection represents a member-congregation of people five choices for Sunday morning worship. The third objection expresses the desire to preserve the atmosphere of worship. The second objection represents a member-congregation of people five choices for Sunday morning worship.
tions already are divided into three segments: (1) those who regularly participate in worship; (2) those who attend occasionally; and (3) those who rarely or never attend. What is alarming is that a fourth group, those who attend "out of necessity," exists. In any congregation the possibility of some- thing is done to reduce the seating capacity of the nave so that the worshippers will not be de- pressed by being surrounded by a "sea of faces."

The first five suggestions on this list are not new. They do not require any radical change. The next six are more difficult, and they apply to any congregation since they in- volve either a change or a more active role by the members.

6. Change the Pedagogical Style
Most Sunday school classes for children and youth are skill-oriented, dull, based on the expectation that the teacher will be present every Sunday, boring, building-centered, unexciting and passive. Teachers are friendly, humor- less, and based on the memoriza- tion of set information, methods, ideas, and models are now readily available to almost every congregation. The Sunday school class that is vital is one where the students experience learning, is more creative, is based on a greater degree of participation, expects the pupils to think, and gives results in the students remembering more of what they have learned. This approach requires you to consider if you are interested in real learning, if you are interested in changing congregations in which you are who are not in any church now.

7. Promptly Return All Visitation
Interviews with 121 recent adult new members indicate that the overwhelming majority are tre- mendously impressed by a prompt, personal, and interested call, and they invited the pastor to visit them soon after they have visited a congregation for the first time. Incidentally, two calls are better than one.

Far less effective are post- cards, letters, and telephone calls. When their first visit is not returned, many potential new members assume that congrega- tion is not interested in them and they continue their church shop- ping by going to a different church the following Sunday.

8. Start New Groups for New Members
While it is true that most long- time members prefer to see new members join existing classes in the women's organization or adult classes in the church, other groups, also, it is true that few members find the existing groups to be easy en- ter and gain a sense of belonging. There are sufficient exceptions to this generalization to delude the longtime members into be- lieving that it is not necessary to form new groups to assimilate new members. The congregation that expects to grow and fulfill that expectation, however, is creating at least one group or two annually.

9. Call on the Potential Dropout
One of the most effective meth- ods for facilitating church growth is to reduce the number of mem- bers who drop out or disappear from view. The easiest way to do this is to monitor the nominal records that members send to the church. One approach is to have a personal call on each member whenever that change occurs in his or her behavior. Thus, whenever a regular attend- ee at worship misses a few days in a row or whenever an occasional attendee misses three consecutive Sundays, that person receives a personal visit.

Likewise, when a customer increases its financial commit- ment or cancels their plan of giving, makes any other change in their behavior, that person receives a personal visit. All of the evidence indicates that it is far easier to keep a potential dropout from becoming inactive than is to activate the inactive members.

10. Trade Lists of Inactives
Among 65,000 residents, the pastors of the four Presby- terian congregations met and exchanged the names of inactive members. Each congregation placed the names of inactive members, not on the basis of geographical cor- relation, but rather on the basis of becoming interested in this con- gregation, or if by September 30 no further calls had been made, one Lay Witness Mission here which will strengthen the faith and enhance the ability of at least 20 of our members to witness to their Christianty commitment to others. In each of these five examples, the pastor will be given a formulating that goal have control over whether or not that goal is achieved. The church does not depend on the response of its members in realizing the objective of this type of goal does create new expectations.

12. Advertisements
If your congregation wants to grow, advertise with special em- phasis on your distinctive role and involvement in your church programs you offer, if the meet- ings you sponsor are not advertised, you will have about 1000 people who do not know the church, a demographically oriented, is an example of a church that it is not necessary to form new groups to assimilate new members. The congregation that expects to grow and fulfill that expectation, however, is creating at least one group or two annually.

11. Set Goals
An almost universal character- istic of growing churches is that the minister and the members of the church set goals. If the members of your congruga- tion do not share that expecta- tion, the church will not grow. By setting goals. Goals can create excitement and awareness.

In setting growth goals steer away from setting goals on what the people will do such as, "Our goal is for 50 people to join our church." A better approach would be to articulate the goals in words that assume a more active role for the congregation. Some examples of this could be: (a) during the next year we will invite at least 100 people to our church; or (b) during the next year we will make at least 100 people contact an evangelical counselor on people who are not actively involved in the life of any congregation; or (c) within six months we will organize a "Fisherman's Mission" in at least 100 families and each member will spend at least one evening or afternoon every week in visitation-evangelism; or (d) by the end of next year we will have doubled the number of the barriers that, without know- ing that we were doing it, we have built into the church, and which tend to discourage prospective members from becoming interested in this con- gregation; or (e) by September 30 no calls had been made, one Lay Witness Mission here which will strengthen the faith and enhance the ability of at least 20 of our members to witness to their Christianty commitment to others. In each of these five examples, the pastor will be given a formulating that goal have control over whether or not that goal is achieved. The church does not depend on the response of its members in realizing the objective of this type of goal does create new expectations.

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A calling program was active in church number five. A sample came to call each Thursday night, but just sat and didn't say much. When the couple met the family in public those church folk talked acted like any other waiting room. Many congregations had fellowship gatherings during the week. For some reason, though, these gatherings were usually in the daytime which elim- inated working adults.

The next church was very large and many people coming and going. It has a sizeable bus ministry without proper supervision, so the children were often disrupting the services. The main objection, however, was that a preacher was used. For instance, he preached against woman work- ing, but hired a woman to work in the nursery.
Incarcational Preaching

by Oscar Reid
Professor of Preaching, Nazarene Theological Seminary

One of the great experiences of life is to hear the Word preached with authority—but in a manner in which Word, preacher, and congregation are caught up in the preaching event. It is not a matter of those factors and spends little time contemplating the theology of preaching he is doomed to frustration. This may be one reason why many preachers leave the ministry. They have divorced theology from practical homiletics and consequently are left with only the rhetoric of preaching.

Theology and homiletics have never been married, for many. They have never learned that preaching is the natural expression and end of theology. When one "does theology," he will inescapably end up as a preacher. That may be one of the reasons that most, if not all, theologians are preachers. In fact, in Europe and many of the traditional churches of America, the seminary professor will be found pastoring the church of the community. "Doing theology" must emerge in concrete forms, finding its expression in all of the pastoral functions.

Clyde E. Fant asks: "If theology does not unite the human dilemma with its ultimate concerns, is it truly theology? Likewise, if preaching has no theological basis for its considerations of form, method, and delivery, can it be justified as practice at all?" (Preaching for Today: p. xiii)

Now before I am misunderstood, allow me to say quickly that "preaching is ministry only when a sermon is being preached." Attention must be given to the practical aspects of the preaching experience—rhetoric, speech, delivery, etc. On the other hand, the sermon must be united theologically with the theory of preaching, and therein lies both truth and dilemma. The consideration is far more practical than many of my readers will give me credit for—but please read on.

When a pastor stands in his pulpit on Sunday morning, his preaching is more than the proclamation of the Word—it is the Word proclaiming! I do not intend to obscure the unique event in Christ with what happens in preaching. However, there is a real sense in which "the proclaimed Christ is the real Christ."

In proclamation, Jesus Christ again takes form as the incarnate One and dwells among us. In preaching He must continue to become enfleshed in our midst. What a great discovery it is for the pastor when he suddenly realizes that when he stands behind the pulpit and preaches, he is not telling people what to do, but that there is an actual personal encounter with Christ until Word-event encompasses the three elements of Incarnational preaching—Word, preacher, and congregation, all caught up in the mystery of communication. This helps us when he makes a distinction in religious language between sign and symbol. The latter is actually participating in the event until some words are more than signs, but actively involved in the event that preaching defines.

That means that the pulpit of the city and the pulpit of the prairie are one, for it is Jesus Christ revealed in both. Whether the pastor is speaking to 20 or 1,000, when he preaches incarnationally, God in Christ is there!

All of us need to hear again the theological dimension of preaching. So many things get in our way until we wonder if the cost makes preaching worthwhile. Then we lose ourselves in the preaching event, any sacrifice is worthwhile for that kind of experience.

Many years ago I was meeting with a District Church School Board at beautiful Lake Placid, New York. That evening we trudged through the snow to the (Continued on page 33)
Special Notice—Nazarene Pastors

The Fields Are Ripe!

It was once said, "As long as there are people, there will always be a need for teachers and education." And so it is with evangelism. As long as there are unchurched people, there will always be a need for missionaries and evangelists. And so it is with the fields of evangelism. As long as there are unchurched people, there will always be a need for missionaries and evangelists.

If you are interested in becoming an evangelist, there are opportunities for you. The Nazarene church has a strong emphasis on missions and evangelism. You can become involved in various ways, depending on your gifts and interests. You can become a missionary, a mission worker, or a missionary's wife. You can also become an evangelist in your own church or community.

For more information, contact your local district or conference office. They can provide you with a schedule of upcoming evangelism events and give you more details about how you can become involved.

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For information in locating an evangelist, call the Department of Evangelism on our toll-free WATS line 1-800-821-2154 (in the United States, except Alaska, Hawaii, and Missouri).

Are you ready to go out and share what you have been called to do? Are you ready to share the good news of Jesus Christ with others? If so, then contact your local district or conference office today. They can provide you with the resources and support you need to become an effective evangelist.

Gather the Harvest

Department of Evangelism

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If the Department of Evangelism booth at General Assembly is to meet and exceed its goal of $1 million, we must have your support. Please consider making a contribution to our campaign to support the mission of National Evangelism. Your gift will help us reach more people for Christ. Thank you for your support.

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The editorial chair is supposed by the wise counsel of a rotating editorial board. Persons with experience and expertise on each Preacher's Magazine theme are recruited to help us by consultation and writing. This time the editorial staff went to several specialists in Church Growth. We consulted with some, and requested articles from others. The editorial staff and the Church Growth team are pictured below.

Our next issue will accent STEWARDSHIP.

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**RESOURCE PERSONS**

RAY REGIN, Ph.D., Assistant Professor of Psychobiology and Director of Counseling Services at Mid-America Nazarene College, author of A Pastor’s Handbook of Church Administration.

BAITH SMITH, Ed.D., Professor of Religion at Mid-America Nazarene College, author of A Pastor’s Handbook of Church Administration.

LEON DIANE, Executive Director, Department of Stewardship, Pastoral Care Institute.

RALPH SCOTT is the founder, president, and chairman of the Board of Directors of Church of the Nazarene in Fort Collins, Colorado. He has also served in other denominations in Illinois and Ohio.

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For information regarding these seminars in depth, contact...

**Stewardship Department**

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320
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INCARNATIONAL PREACHING

(Continued from page 32)

our log cabin church where an evangelist was pouring his heart out in revival services. I listened dispassionately.

The evangelist crucified the king's English and made a mockery of homiletics. But when the altar call was given, three stalwart young men gave their hearts to the Savior. Then the Spirit started speaking to me in a way I have never forgotten. "You see, I used him in a way that I could not use you." I learned two important lessons that night. First, that every man, regardless of his ability, has something to say to me. Second, that Christ was there incarnationally speaking in ministry.

There are two questions we would like to ask: What is "incarnational preaching," and what price must be paid to preach incarnationally?

The Fact of Incarnational Preaching

Clay E. Fant reminds us that the struggles of the Early Church were christological. Was Christ God, man, or God-man. How could the divine Word be enthralled in the human? The early heresies took the paradox apart. To the Ebionites, Jesus was none other than man. For the Docetians He was none other than God. His appearance was manlike, but He was only disguised as man. In both heresies the incarnation of the Word was lost.

Preaching faces the same problem by denying the paradox of the presence of both: "the historical Christ" and the present situation of our own contemporary existence. The temptation is for preaching to become all human or all divine. In one case, "there is nothing of God," in the other, "there is nothing of man." God, himself, became incarnate to communicate with man at his most profound level. Nothing in all the universe could compete with this ultimate revelation that "God was in Christ" and that "the Word was made flesh and dwelt among us" (John 1:14).

It is only reasonable to understand why the incarnation is the true theological model for preaching because it was God's ultimate act of communication. Jesus, was the Christ, most perfectly said "God" to us because the eternal Word took on human flesh in a contemporary situation. Preaching cannot be detached.

The problem is that all of us as preachers are pulled between two poles. We may either see preaching as proclamation alone and forget the human situation, or we may preach the human situation and forget the proclamation of the Word. In each, there is heresy.

There are those who can give the minute details of the scripture and forget there is a congregation awaiting the word of grace. There are others who with compassion can speak with love, but are empty of the authoritative Word and in the end preach only platitudes. As Fant observes, this is the "true split chancel in the church." To the right "Beware of the leaven of the Pharisees"; but likewise to the left, "Beware of the leaven of the Sadducees" (Matt. 16:12).

Only when the preacher sees the mystery of paradox in preaching grounded in an incarnational model does Christ truly stand in the pulpit to enfranchise the message and actualize the Word-event.

Some preachers can give the most minute scholarly details of the text and forget there is a congregation awaiting the word of grace.

The imperatives involved in incarnational preaching

The preacher who preaches incarnationally must position himself in relation to the Word. That is, he is under the Word and under its judgment. I cannot overemphasize the importance of thorough exegetical study in preparation. I have discovered in working with seminary students that when they take their exegetical study seriously, usually they communicate better, and second, a number of sermons may come out of the one study. There is a third dimension: genuine biblical study places one under the Word and helps us to acknowledge our humanity in the light of God's sovereignty. When we see our weakness and failure in the light of God's sovereignty, we are well on our way to a confessional dimension in preaching which is the bridge between the Word proclaimed, the Word present, and the congregation who sees the pastor-preacher as one with them.

It is already apparent that the pastor-preacher has a profound obligation to interpret the Word to the best of his abilities with the instruments which are at his disposal. The many written resources of our disposal make "stoppy" exegesis unpardonable.
Neglect of the Word in favor of an existential approach will result in pragmatic failure.

How many have we lost because of either carelessness or lack of integrity. We didn’t think it important and an essential hermeneutic whether the interpretation was reasonable or not. The result was a pragmatic failure. The other side of the picture is just as important. One of my senior students in a seminar research report brought to our attention that H. H. Farmer, the great English preacher, observed that we should bring our sermons home, speaking of “you and me,” rather than “our.” His view is far more important than we might first envision.

Proper speech is essential to the communication of the Word. The most of exegetical studies will remain in the office unless we can take those theological moils and make them “palatable” for the congregation. Tilton suggests in the Theology of Culture (p. 213), that we must overcome the worst stumbling block (the lack of proper communication). In order to bring our people to the right stumbling block—the gospel. He is not speaking of persuasion. A man who turns the gospel down has heard the Good News, But many never hear the gospel because of the stumbling blocks of errant preparation or of criticism.

I will be speaking in Canada next Sunday. I pray that I will not fail them. For if I have made the impression. Jesus, Christ, the Word, will speak through me and be present in Word-event. That is my hope—but that is not enough. Join me in that adventure whether speaking to 10 or 1,000. It is your heritage as God’s ministers of the Word.

Bonthofer put it all together in I Have Loved This People (p. 45).

In the midst of a Christianiad that has been written with an eye beyond mere to the Word of the forgiveness of sins through Jesus Christ and the call to a new life in obedience to God’s holy commands, must come a more proclaimed...

We call to preaching. Proclaim and hear in all places the whole counsel of God for a new life. Come together to worship as often as possible.

The Drive to Preach

There is no greater misfortune as regards the success of a preacher than that he should lose the preacher urge. There is no greater sin than a "commodity for success."

"Routine visitation“ may imply just that. To do a numerical goal. "Pastoral care,“ however, could indicate concern for the person, as one to whom you may minister. It seems to me that this tension between calling to accomplish a commendable goal, and calling which communicates is ever with us in our ministry.

On a scale of 1 to 10, just where would you place yourself? On the 1 side a minister may be more concerned about numbers and routine calling, while on the 10 side another minister may be almost oblivious to the presence of numbers, and much aware of quality of his work. Where do you think you are?

The “1” man may say to himself, "I’ve got to make 1,500 calls this year, or I can’t go on. If I don’t, I won’t look good."

The “10” man may say to himself, "I’m so tired of this emphasis on numbers. How can I keep a record of my calling? I’m interested in quality work and effective relating, not tabulating figures."

There’s a tension in either extreme. A perfect balance may never be reached. Perhaps only a wavering between both positions. Hopefully, even an imperfect balance will enable you to be not only more effective in calling, but effective in interpersonal relationships.

The “1” minister may be guilty of judging fellow pastors who do not make a high number of calls. "If that guy only had it together, he’d do better. Look at me. I can manage my time, why can’t he?" So goes the inner reflection. How confident I feel in my position.

A “10” minister may look at his fellow brother who is making twice the number of calls and say, "What’s wrong with me? I do quality calling.

Have you ever wondered if the persons on whom you’ve called felt they were important to you? How confident I feel in my position.

Is there no place for the “1” style or numbers calling? Yes, because calling styles vary. You may move in and out of the office level where you talk about the weather and the latest news, to the concerned level with your primary concern about the person, his needs, his family, and his friends. In certain situations you are at the compassionate level. You talk with him; you get inside his skin.

Here are some guiding principles that maintain a balance between the “1” position and the “10” position.

1. Maintain accurate calling records and set a reasonable goal for visitation and pastoral contacts during the year.

2. Keep in focus the compassionate level as the most meaningful of all levels.

3. Continue to ask these questions:
   a. What have I accomplished today and how many people have I contacted?
   b. On what level did my conversation take place?
   c. Did I sense the person’s uniqueness, needs, and talents?
   d. How do I plan to strengthen my relationship or my “being goals, whichever is weaker”?

Preaching and Growing Old

A preacher may “get by” on zeal and emotion until he is about 40, but if he has not developed something more enduring by that time his force will begin to wane, and he will have to fight to keep from getting sour because the people do not “stand for straight preaching” anymore. And there is nothing more pathetic than a mistfit preacher at 50. If he were younger, he could change; if he were older, he could quit; but at 50, what can he do?

—J. B. Chapman

PASTORAL CARE

ROUTINE VISITATION VS. PASTORAL CARE

by Milton E. Paole

Associate Pastor of Counseling, Salem, Oregon, First Church of the Nazarene

50 Years Ago

in the "Preacher's Magazine"
WESLEY'S DOCTRINE OF MAN

by R. Larry Shelton

Professor of Religion, Seattle Pacific University

God did not make man more matter, a piece of senseless, insensible clay, but a spirit like Himself, although clothed with a material vehicle. As such he was endowed with understanding, with a will including various affections, and with liberty, a power of using them in a right or wrong manner, of choosing good or evil.

Although the brute in the animal kingdom have will and affection, and a measure of liberty, these characteristics have become impaired by the Fall. Man is distinct in that his nature is capable of directing these attributes in loving obedience toward God. Thus, the significance of man lies in his being created by God in His image and with the capacity to love and obey the Creator.

In relation to the doctrine of original sin, Wesley taught that the image of God involved both natural and moral forms. The natural image was the capacity for self-incarnation, understanding, and will, and liberty. The moral image was man's original perfection which involved loving and obeying God in holiness and righteousness. The moral image of God, holiness and righteousness, was lost in the Fall, and the natural image was impaired. Human nature thus became corrupt with an inherent disposition toward evil. The strength of Wesley's emphasis on this corruption made it difficult for him to escape from the conception of sin as a substance.

Drawing from the Bible and the Arminianism of his Anglican theological heritage, Wesley emphasized a doctrine of grace which empowers the believer to respond to God. The Holy Spirit, in response to the faith made possible by this "preventing grace," restores in man the moral image of God, so that he can live in a relationship of holiness and righteousness toward God.

Thus through grace the believer is restored to the original position of significance in the universe and to the proper moral relationship with God. This restoration depends totally on God's sovereign will and freely offered grace. Man's significance in the universe has nothing to do with his importance or performance, but on God's creation of him in His image. Man's recovery of God's image and of God's intended role for him in the universe depends entirely on grace, not moral effort. Therefore, since only God's grace and creative will can give us any significance in the world or any relationship to Him, we should carefully evaluate our values and motives to see whether or not we are attempting to gain status and meaning in life by any means other than our dependence upon God's grace and obedience to His will. Any such purpose in life is not Wesleyan, and certainly not biblical.

FOOTNOTES
1. 1 Samuel 1:20; John Wesley and Adventures in Religion (Methuen: Collier, 1920), p. 110.
6. Ibid., op. cit., vol. 1.
7. Semptons, part 3.
13. Ibid., p. 129-29.

Monday Morning Pastor's Poem

by Janie W. van Andale

As at an amusement park, I pass a volume's age and weight.
I conclude that younger ones are uniformly thinner.
As if original thoughts are sparer nowadays
And the patricians of the middle kingdom communicate
With parables aiming to expand their sage counsel.

Amid a study of study
By historians, statisticians, and anthropologists,
I measure their age and weight against my own
And decide that one day, when my schedule permits,
I must spar with some of them again.
**CHRISTIAN EDUCATION**

**CAN WE AFFORD THE HO-HUM SUNDAY SCHOOL?**

When the history of the Sunday school is written, it will probably be shown that the organization’s worst enemies were its friends.

By “friends” we mean lay Christians who work week after week to keep our Sunday schools going—just barely.

In the aggregate, the cost of running our Sunday schools is staggering. In literally thousands of churches, the Sunday school is a meager operation, with a checkered past and a future that is as uncertain as its present.

In the long run a church settles for the kind of Sunday school it thinks is “good enough.” If the results are disappointing, it probably is because the congregation and especially its leaders do not realize what a really good Sunday school is or what one could do for their church.

Do they come because they want what your Sunday school has to offer or because they know they should? Are people getting saved? Are Christians growing? Are workers investing time in their Sunday school growth and outreach or is the total effort focused on next, Sunday? If the answers seem to show deficiencies, it’s past time to be concerned.

At this point you may be tempted to marshal reasons why nothing better can be done. Church leaders won’t cooperate. Members won’t turn out for Sunday school. You lack outstanding leaders. People are busy—and besides, you don’t have room.

All these are good excuses—if they are what you really want. But if you want a going Sunday school, there are much better answers.

One is the fact that God is in this matter. Leaders of going Sunday schools are quick to see that with all their planning, work, and insights, the big break-throughs have come through God’s provision. Your God is just as great as theirs.

But it has occurred, too, that successful Sunday schools are being built. In terms of size alone the record is impressive. According to Eimer Towne’s figures in *The Ten Largest Sunday Schools* and *What Makes Them Grow*, the top 10 alone are reaching a total of nearly 33,000 persons every week. (Christian Life, in its rundown of largest Sunday schools, listed no fewer than 75 with weekly attendance ranging from 5,800 to 1,150.)

Christian education authorities are far from ready to say that size alone means quality, but scores of less known but highly effective schools are also carrying on purposefully across the nation. Such schools, large and small, are working patterns of success—proofs that going Sunday schools can be built and that they can make tremendous contributions to the church.

The Good Sign

A study of such schools brings out an important principle: effective Sunday schools grow and prosper in churches with a distinctive kind of attitude or climate. If you want a going Sunday school, think first about this climate.

1. First of all, note that the church with an attractive Sunday school operation has a zeal to make Christ known, to reach the lost and to share the gospel. It also recognizes that the Sunday school, like other ministries of the church, must be carried on in the power of God. Such churches are evangelistic, their congregations well-taught, well-led, and with a burden for the lost.

2. Another element of the climate which spurs good Sunday schools is the priority given to the school itself. It is not just one of many worthwhile programs, but the spearhead of church outreach. It is part of the church, not just a school project.

3. The pastor’s attitude is also important. With few exceptions, he is closely involved in the Sunday school effort. In large Sunday school churches he often guides the school in person. In other situations he works closely with the superintendent, regarding the Sunday school as part of his personal program. Meeting with this leader regularly, he contributes ideas, sparks enthusiasm, and promotes the work, both within the church and in personal contacts. With such support a Sunday school superintendent never needs to feel that he works alone.

Small wonder that in churches where these things are true the climate breathes a warm enthusiasm for the Sunday school and its outreach. Workers are made to realize that their task is of first-rate importance, that it can be done only as they and others give of time freely from week to week.

Even More Needed

1. But such a favorable climate, important as it is, is not enough. Certain principles must be followed. One of the first is that there must be vision. Breaking out of the ho-hum Sunday school run will be possible only as leaders and workers begin to glimpse what their Sunday school can be. This means exposing key people at least to effective Sunday schools.

The Sunday school convention can be invaluable at this point. Many top Sunday schools trace their beginnings to the inspiration received by two or three at a Sunday school convention. A visit to one or more outstanding Sunday schools nearby may also be effective.

2. A second principle involves building an enthusiastic, forward-looking staff. In many instances this may mean finding, enlisting, and training some person as yet unrecognized, especially a Sunday school superintendent. A very special type of individual is needed for this position. He must be a man of faith, commitment and vision. He must be a leader who gets on fire himself and can kindle this flame in others. He
must be, or learn to be, an effective administrator since much of his work involves making plans and directing others.

Dr. Harold R. Garner, chairman of the Department of Christian Education at Moody Bible Institute, much of whose time is spent counseling churches on such problems, believes that "the Lord has the needed kind of person somewhere in the congregation if only he can be found." Such a person, properly trained, and supported can ignite the flame which will set the Sunday school on fire.

Almost as much prayer and discernment is needed in choosing leaders for departments.

The departmental superintendent is the vital link between the class and the Sunday school as a whole. He must build and encourage, care for problems and keep in touch with teachers, besides carrying on the weekly departmental program. The school superintendent, in turn, must keep department heads enthusiastic and on the job so they do not let down or lose the individual worker feeling cut off or isolated.

In short, nothing is more important in revitalizing a Sunday school than building a team again, totally committed, enthusiastic staff. Nor can the staff be neglected once it has been formed. Such workers must be fed and nurtured if they are to be effective in winning souls, challenging and helping pupils, and sending them out to live for Christ.

3. In this connection effective ministry to the individual pupil is closely linked with smaller classes. Large classes under especially dynamic teachers may attract attendance, but there is no substitute for consistent attention, personal interest, and all-around good teaching.

These Too...

Other problems will need to be met and solved head-on when a Sunday school revitalizes its approaches.

1. A solid, Bible-centered curriculum is, of course, essential. Lessons should be focused on the pupil and his needs. There should emphasize the Word of God and the role of the Holy Spirit in Christian growth and living.

The effective Sunday school will have to meet and solve the problem of adequate teaching. This will probably mean teacher training classes, preferably on a regular basis. It will mean definite teacher standards.

2. Pupil visitation. This is a must, of course, especially visits to absentees. Adequate records will also be needed so leaders can keep their fingers on the pulse of attendance. Find trouble spots before they become too crucial. Be prepared to deal with special problems as they arise, and pull the weeds which are bound to spring up in any organization.

3. Denominational Sunday school teachers and leaders can give much valuable assistance. Besides having a wealth of knowledge, such persons often have experienced counselors who visit local schools.

4. Last, but by no means least, are the many books, periodicals and other publications dealing with Sunday school problems.

So if you now your church has assumed that it could not attract a first-rate Sunday school, it may pay to take another careful look at itself and its leaders. Not because there was any, but because it seemed like at all possible. He fed me with negatives about these had assumed that it could not attract a first-rate Sunday school, it may pay to take another careful look at itself and its leaders. Not because there was any, but because it seemed like at all possible. He fed me with negatives about these

I told the best experience is at least a good pastor. For the past three years experience has been teaching me the position of a youth and music minister. Having worked under three different pastors, I learned the hard way about being a staff minister. The time spent as an associate was worth it, but I would like to share some thoughts I wish I had known in the beginning.

When a person is thinking of going to a church as an associate, he should thoroughly check out three areas: (1) Has the pastor ever worked with an associate before? (2) What is the pastor's relationship with the people of the church? (3) How are the finances of the church? Many of the problems I faced centered around these three areas. Let's look at each question.

6. Has the pastor ever had an associate before? A paid associate is not the only pastor's adopted son. He deserves the respect in return that he is expected to have towards the pastor. If the pastor has never had an associate before, he may not know how to treat one. Before very long the respect due to the staff member can become respect only for robotlike obedience. If the pastor avoids this pitfall, things will run a lot smoother.

Another aspect of this is competition. In two of the churches I worked in there was a sense of competition between the pastor and myself. Not because there was any, but because it seemed like at all possible. He fed me with negatives about these

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As I was contemplating this article I thought of telling it "How to Grow as a Pastor's Wife." However, I believe this point

LEARN TO SAY NO
You are human. You cannot possibly take on all the odd jobs people ask you to do. Pray and ask the Lord's leading on what you will do best for His glory, and say no without feeling guilty.

THE MINISTER'S MATE
by Patricia Wood, Manay, Pennsylvania

"How to Grow as a Pastor's Wife"

The pressures facing the family is today's world. It seems to me that few young couples today really recognize what the pressures consist of. With the world of today, the pressures of life are very difficult to handle, especially for the young family.

How many people would be hurt by your family breaking apart? Those that come to mind may be your immediate family—your children, and your husband's parents and sisters. Yet a pastor's scope of influence affects many more people. Consider the church families of past and present pastors, and the lasting friendships which have developed over the years. Satan is certainly wise in attacking the personality of the family. I do mean to give any praise to him, but simply point out the problems we face...

With the women's movements building momentum in our country, I feel a lot of the pressure is faced by the wives of men called by God. Possibly some of the ideas expressed in this article will help you grow as a Christian and to be the best wife you can be.

YOU ARE CALLED TOO
As your husband is called of God to bring the gospel to a city and to have a influence in his community, so are you. Don't blow your own trumpets, but be careful of the music you and your family play.

BE AN INDIVIDUAL
As your husband cannot purchase your way to heaven, neither can he live your spiritual life for you. You must discover your own salvation (Philippians 2:12). You must decide for yourself what you will do. God's messenger for you. Do you listen to what God is saying through Him? Do you take notes on what you hear and then apply it to your life? So often we think of the message as applying to someone else in the congregation. Possibly God wants to apply it to our hearts and lives. Don't look on your husband's spiritual conduct as we look at it in our own lives.

DON'T LET THE CHURCH PUT YOU INTO A MOLD
Not all pastors' wives must play the piano, teach children at Sunday School, or any other kinds of duties. I feel guilty for so many years because I was not a pianist. For years I taught children and really did not enjoy it. Oh, I believe I did a good job and many accepted Christ, but I now spend my efforts with older and adults, especially young marrieds. This is where I feel most comfortable. This leads to the next point.

HOLINESS HERITAGE
by J. Kenneth Grider

Institutive--Yes; Gradual--No.

Professor of Theology, Nazarene Theological Seminary

With the holiness movement, all the theologians and exegetes have taught that entire sanctification is received instantaneously. If anyone were doing this, he would not be part of the holiness movement. He would be regarded as the only one of the other doctrinal orientation. Not even the holliness scholar would give the same bases for the instantaneousness, and some would emphasize the instantaneousness more than others would; but all would teach it.

As I view myself, entire sanctification is received in a moment of special crisis on several bases. In part, this is because it is obtained by faith instead of by good works—the latter being necessarily drawn out. In part, also, I view this "second grace" as instantaneous because the saint's tense is used in the Greek New Testament to describe it (after it has occurred) and to urge it on and pray for it. As examples, the word for "sanctify" in this saint's tense in Jesus' prayer for His disciples, "Sanctify them" (John 17:17); and in Paul's prayer for the believers at Thessalonians, "The very God of peace sanctify you wholly through and through." (2 Thess. 3:23). This tense denotes a action that has been or is to be completed, punctiliar, momentarily, crisis action—in distinction from action which is continuous or gradual or regenerative. Actually, the perfect tense, for various verbs, which describes the experience of entire sanctification, also suggests its crisis character—for that tense describes what happened in a punctiliar way in the past, with the results continuing to the present time.

Another kind of basis for entire sanctification is instantaneous, as I view the matter, is the kind of symbols or figures that are used to describe it in the New Testament. One of these figures is "baptism" (see Matt. 3:11-12; Acts 1:5-6; cf. Acts 24:14). And another such figure is sealing (Eph. 1:13–14; cf. Col. 2:12). When entire sanctification is described by the use of these symbols, the suggestion is that it is received instantly—the way what is designated by those symbols is accomplished.

Almost all holliness scholars, for a few years, have taught that entire sanctification is received instantly, and not gradually. All have taught that growth in grace occurs, and should occur, both prior to and subsequent to entire sanctification. But it has been understood that this growth in grace, prior to entire sanctification (and, naturally, not the kind that occurs afterwards), does not consist of any piecemeal lessening of original sin, but only of a gradual preparation of the believer's mind and heart for what Wiley calls "the cleansing at a single stroke of in-"
"I knew that Thou art a gracious God, and full of compassion, slow to anger, and plenteous in mercy and repentest Thee of the evil" (Jonah 4:2, ERV).**

I. God and Duty

Here is an extraordinary mental succession: a gloriously rich conception of Deity used to justify a flagrant neglect of duty; here is indolence finding its sustenance and justification in grace. Let me suggest to you a rather startling scriptural parallelism. In one of our Lord's parables he opens out man's mind and reveals to us quite another conception of Deity than the one upon which we have just gazed. "But he that had received the one talent went and traded thereof, and made another talent." The conception of unmerited indolence and the conception of an unmerited mercy are infinitely divergent. "Therefore I hastened to flee unto Tarshish," and duty was ignored. "I went and buried my talent," and duty was ignored. And yet one had its origin in tyranny, the other had its origin in grace. There must be something radical in the premises when there is something so unchecked in the conclusion.

II. Duty and Service

But before we make further quest into the roots of the reasoning, let us mark its vital connection with some of the thought of our own time. "Arise, go to Nineveh!" It was a call to the foreign field. It was the foreigner, the stranger, the forswear man, who was in peril, in darkness, in need, and it was foreign service that was disregarded, or say excused, on the plea that all men had to deal with a gracious and merciful, and all-compassionating God. "It will be all right with the Ninevites! The sword of Damocles is not suspended above them! Their sky is not black with imminent storm, pregnant with the thunders and lightnings of an outraged God. Their sky, like ours, is brimming with grace, and His banner over them is love. There is nothing urgent. In their condition: 'He slowly, gently, mercifully, and 

"I knew that Thou art a gracious God," and when that is the indwelling knowledge, lying in the secret heart of a man, what will be the character of the man? Is it not that Thou art a gracious God? What will be the ethical fruit of such knowledge? What may we anticipate as the spontaneous and shining issue of such convictions? What was the practical and vital logic of Jonah himself? Let me prefix the preliminary sentence of the verse, for I have given only an annotated limb. Here is the full body of the thought, "Therefore I hastened to flee unto Tarshish, for I knew that Thou art a gracious God." I ignored the clamant imperative of the Eternal will, for I knew that Thou art a gracious God! "I knew that Thou art ... all of compassion, slow to anger, and plenteous in mercy"; and, therefore, I hastened to flee unto Tarshish in the face of the Eternal was calling loudly elsewhere, and Nineveh was speeding down a steep path of desperation to moral and spiritual death. "Arise, go to Nineveh, that great

"classical sermons

by John Henry Jowett**
Gentle." He who has tasted the Lord loves the race. Jonah thought he had no love for Nineveh, and neglected man.

IV. A Second Chance

"And the word of the Lord came unto Jonah the second time, "O, the mercy hidden in those three children! The second is that God should give us a second chance! The mercy of it, as a multitude can testify! And Jonah, after tragic and silly behavior, after distress and providence which had brought him into deeper intimacy with his Maker, "The second time," "Arise, go unto Nineveh, and preach!" So Jonah arose, and went unto Nineveh, according to the word of the Lord." And what happened? He found that this weary, heart-sickened, sinful people had a secret aching bias towards God! They listened to his message, and they heeded it, they obeyed it. They turned from their ways. They let their sin-marred, sorrow-worn faces toward heaven, and cried mightily unto God. While this man who only 'had been idle journeying' if he will be upbraid on this earth, had been secretly wearying for God. And is not the coincidence, indeed? All with my soul I believe that the secret heart of the people is weeping for our Lord and Christ.

"They heard a voice from the waters saying, "If you will not listen, then shall I smite you with the sword." So she absented herself, and they listened to Jonah's words."

STAFF MINISTER MISERIES (Continued from page 41)

more complex when the pastor resisted the fact that I was able to get along with these people. If I had known the relationship between the pastor and his people beforehand, I could have avoided many of the problems that centered around this pastor-people relationship.

Also, the pastor-people relationship has been bad, the pastor can restrict the staff member's work. The pastor is afraid that people are going to "attack" him for something the associate did. It is hard to work, in a situation where you have to watch every step you take. An associate needs a little freedom to do his job properly, and he may not have the freedom if there is a bad pastor-people relationship.

How are the finances of the church? A youth program takes money, especially if it is a summer program. An associate cannot go into a church and begin a youth program when there are no funds. If he is only there for the summer, he has no time to raise money, and he is in a very tough situation. He then goes to the board, not knowing the situation, and presents his program for the summer. The board approves it and agrees to pick up the "tab." The program is put into action and halfway through, he learns there is no money. In one church where I served as youth minister the board agreed to pick up the tab on a certain activity. Three days before our discussion ended, the associate came in and said there was no money, and I would have to cancel. It was too late and some of the kids had already been in a very embarrassing position that could have been avoided if things had been thoroughly checked out prior to this. I realize when an associate is applying for a position he cannot ask to see the books, but he can inquire as to the amount of money budgeted for his ministry.

I understand that these three areas will not eliminate every problem a staff minister encounters. But I have learned from three different churches that these problems do exist and can destroy a ministry if not dealt with properly. The only way one can deal with a problem properly, is to be aware of it, and the sooner the better. I believe it can benefit an associate's ministry if he will be upbraid on these areas before he plunges into a new assignment.

LET THE READERS RESPOND:
If you have "questions" or "advice" to the USM (Unidentified Staff Minister), please put them presently and send them to "Staff Minister Miseries," The Preacher's Magazine, 6401 The Paseo, Kansas City, MO 64131. If we get a good dialog started we will try to publish the responses.

ENTIRE SANCTIFICATION (Continued from page 43)

Huckabee, C. W. Ruth, E. F. Walk- er, Thomas Cook, S. S. White, H. Oron Willey, Richard J. Taylor, W. T. Pirkiser, and many others who in turn helped me to submit the teaching to one. This is the teaching of Scripture. For this reason, I speak of growth in grace toward entire sanctification, and of growth within holiness afterward, but not of gradual sanctification.
**Praying for a Great Revival**

by Evangelist Hugh Gorman

"A revival quickens dead men, touches man's imaginations and sets loose their hearts. . . . There is a Divine Mystery about revivals. God's Sovereignty is in them. Just when His time comes, 'a nation shall be born in a day,' and it gives us a heart of hope to think of that. It is in His hand. . . . I may not live to see it. But the day will come when there will be a great revival, over the whole earth." So prophesied Dr. Alexander Whyte, Principal of New College, Edinburgh.

The world-famous Dr. Whyte, a mighty man of God, experienced the joy of full savings in the revival which swept through Ulster and Scotland in 1859. During this revival, Dr. Whyte learned the intense power of prevailing prayer.

Before we can experience a revival, we need to prepare by prayer. During the Welsh revival in 1904, a man visited the meetings in Ferndale. He stood up and said, "Friends, I have journeyed into Wales with the hope that I might glean the secret of that powerful revival." In an instant, Evan Roberts replied, "My brother, there is no secret. Ask and ye shall receive." That's how revival comes—when people pray.

We must pray prevailing prayers! Duncan Campbell tells us that when a minister, who had gone a long time without sleep in the midst of revival, that he should retire and rest, "How can I sleep," the man replied, "when so many in my parish are in danger of being lost eternally?" With a man of vision and prayer such as this, it shouldn't surprise us to learn that revival reached many of the people in that parish. If there are praying preachers in the pulpit, we will have praying people in our pews.

What a blessing it is to have praying people. One minister exclaimed to another why there was such freedom of the Spirit in his worship services. "We are fortunate in our congregation to have a praying people who produce a spiritual atmosphere."

If we are to experience the refreshing presence of the Lord in our churches, then it is essential that we pray. We must pray either to be revived, or to stay revived. It is our church is to grow and have exciting evangellism in the eighties, we must be like the Paulist movement of old and pray, "Quicken us, and we will call upon thy name. Turn us again, O Lord God of hosts, cause thy face to shine, and we shall be saved." (Ps. 80:19-20). Remember God's people pray in the Spirit and plead the promises of God, revival will come, and revival will generate more prayer than human effort ever could. It happened in the Hebraic revival, where the newspaper reported there were more people attending the prayer meeting in a certain community than attended the public worship service on the Sunday before the revival. 1

Arevival isn't a gamble—it is a fulfillment of the promise of God. When we pray for revival, we are praying in the will of God. Let us not be afraid to come boldly to the throne of grace and plead the promises of God. We must believe, not only that God can, but will send revival.

During the days of the Evangelical Awakening, Johnny Oxtoby was heard to pray, "Lord. You mustn't make a fool of me. I told them at Bridlington that You were going to revive your work, and You must do so or I shall never be able to show my face among them again." (pg. 49) God answered his prayer, for He delights to have His people "healed and proved." When God's people pray in the Spirit and plead the promises of God, revival will come, and revival will generate more prayer than human effort ever could. It happened in the Hebraic revival, where the newspaper reported there were more people attending the prayer meeting in an certain community than attended the public worship service on the Sunday before the revival. 1

I. Basic Background Material

The Thessalonian correspondence provides a fascinating glimpse into the functioning of the Early Church. Among the earliest of the Letters of the New Testament (probably at least a decade earlier than the Gospels) we are privileged to view the problems and thinking and doctrines of the Church.

Emphasis upon the nature of salvation and the role of the Second Coming provide interesting windows into the life of the Christians prior to the writing of the rest of the New Testament. The application of the gospel to the everyday needs was being hammered out on the mission field with only a minimum of precedent for the particular culture. The year was A.D. 50 and Paul was writing from Corinth to the church at Thessalonica which he had visited only shortly before. Paul himself had been a Christian for only 15 years or so and the resurrection and ascension of the Lord were less than 20 years in the past. Paul's own self-concept is presented in an interesting fashion in the midst of a rather pressure-packed setting (cf. 1 Thes. 2:4-6).

The problem of living as a follower of Christ in a pagan society saturated with immorality and indifference calls for Christian holiness and total commitment in light of the second coming of Christ. The decisive call to total obedience to Christ is powerfully made.

II. Immediate Context

The two short Letters to the Thessalonians form the immediate context of the passages chosen for consideration. The passages are connected by the common theme of celebration, the blessings available in Christ in the middle of the pagan environment.

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The more specific context involves the first three chapters of the First Letter. In the first chapter Paul opens the Letter with a powerful description of the conversion of the Thessalonians. The transforming work of the gospel found the Thessalonians in their paganism and immorality and sin and created a marvelous example to all of Macedonia and Achaia. To assure yourself of the validity and authenticity of their conversion, try making a list of the evidences of their conversion on the basis of: 1. The beautiful combination of vv. 9 and 10 is outstanding. They had turned from blind obedience to their pagan idols to serve the true and living God and to wait for His Son from heaven. The ideal balance between serving and anticipating the Second Coming is a task for the Church since the days of Jesus. Chapter 2 then discusses the contrast between the opposition Paul and the Thessalonians had encountered and the deliberately redemptive lifestyle of the apostle. Paul's aggressive and strong personality has frequently been criticized from a variety of angles. But Paul saw himself as a tender and caring apostle who exhorted and encouraged the new converts for Kingdom purposes. The last section of the second chapter and the third chapter disclose the heart of the apostle to his beloved people. The uprising at Thessalonica (see Acts 17) had forced Paul to leave town secretly—an embarrassment to the great apostle. But he had been unable to return in order to insure the safety of Jason who had posted bond to protect Paul. Time had come, and had returned with a glowing report of their steadfast endurance in the middle of continuing distress and affliction. How thankful Paul was that the gospel was still working and his prayers for them were in process of being answered. Chapter 3 closes with a prayer that God
V. Proclamation

A number of sermons could easily grow out of this passage. One might emphasize the Christian response to the idea of love living for the glory of God and Him alone. A third might center on the Christian using Paul’s metaphors of nurse and father in contrast to the usual picture of the aggressive apostle. Yet another sermon could be based on sharing the gospel of God in daily living on the basis of the three adverbs in v. 10. A sermon on discipline could use the three verbs of v. 11 to delineate the relationship of the discipler and the disciple. In order to illustrate the vital point of Paul’s view from exegesis to proclamation, a more detailed example follows.

The title might reflect the idea of a deliberately, and strategically redemptive life-style. The introduction could center on the Pauline message, and Paul and the Thessalonians faced with allusions for it first set out in v. 11. Or the introduction could begin with attention to the haphazard fashion by which most people develop their individual Christian life-styles. Appropriate illustrations are available in this example.

The first point is a life pleasing to God. Emphasis upon v. 2, 4, 10, and 12 would then highlight the security of the life hidden in Christ and open first of all to their priorities, as Godward and solve many of the individual decisions of life. Many temporal decisions are automatically correct in light of this priority.

The second point is life of gentle strength. The metaphor probably refers to the children (v. 7) and the father nurturing and admonishing his children (v. 11) would be the primary basis of this segment of the message. Illustrations translated from common experience to spiritual discipling are easily available.

The third point is a life of proclamation of the gospel of God (v. 8). The references to the gospel of God in this chapter will provide the basic decision of the priority of the message as the gosspel given for the good of all. In every life the message gives strength and determination to all of life. Such a life will not happen by chance.

The fourth point is a life sharing oneness (v. 8). The life of basic priorities enables the Christian to invest himself in the lives of others—the other the world in order to influence those in the world. There is no inexpensive life-style in Christianity.

The conclusion should probably center on the element of deliberate design in becoming ripe for purpose. On the authority of the Triune God bring your city where they will have to decide for or against total commitment to a redemptive life-style.

Add your own illustrations and tailor the message to the needs of your specific audience.

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7 Paul contrasts a redemptive life-style with merelyidding the words of men because he wants to show them the acceptance and transformation.

20.21 The highest reward for Paul is the change in the lives of his hearers. Note especially vv. 12 and 13. The act of love lies in the transformed and obedient lives of the Thessalonians.

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The last paragraph of this section carefully explore the connection between the suffering they are experiencing and the suffering which the Lord himself faced in Judea. The fact that those who refuse to obey God is directed toward hindering the flow of the gospel. These opponents “always stumble when they have the truth come upon them to the utmost” (v. 16). The hostility and alienation and deterioration and deception created by these opponents of God will be a regular part of this world, but God’s reaction when they are destroyed by the “breath of His mouth” and by the appearance of His hand are surprising note of 2 Thess. 1:6 is also applicable: “For after all it is only for God to repay with affection those that afflict you.”

This summary draws the picture of the hostile opposition to the gospel chiefly engineered by Satan (2:18). It would be easy to be discouraged and defeated by such opposition, but Paul does not feel that way. He moves from a secure theological perspective. He sees the opposition for what it is—the final and final victory of God already insured by the Cross and the Resurrection. He is in a position of staid fashion—he lives a deliberately redemptive life-style of the type modeled by the Lord at His first coming.

The purpose of v. 4 is that Paul simply spoke to please men—they applauded the proclamation of the cross. This is a cross which comes from acceptance by the galileans. In v. 5 Paul delivers almost flatly to flatten the gospel as a disguise to hide the fact that he is involved in the devil that he calls God as his witness that he is not indifferent to the Christian mission.

In v. 6 Paul denies ever seeking honor and praise (the primary connotation of the word glory) from God or men for himself. He notes in v. 7 that he might have resorted to the same strategy—submit to enforce praise and honor but chose not to do so.

In v. 9 Paul brings in the evidence of his hard work and public service (the parade)—this is the first time that the laborious and the “obedience of faith” (of the gospel which he is presenting.

Verse 10 is another positive statement responding to the negative evidence of v. 9. Paul’s life-style does not contradict the gospel which he is presenting.

Verse 13 reflects an accusation that Paul was merely propagating the ideas of men. Paul responds by saying the words of men became the words of men through their acceptance and transformation.

I. The Nature of the Opposition

Chapter 2 bristles with response to the accusations that Paul addressed to the church. The apostle focused on the chapter first in search of the thinly veiled accusations to which Paul is responding.

In v. 1 Paul reminds them that he arrived in Thessalonica fresh from the humiliation and mistreatment elsewhere. He had suffered as a fellow as if a deathless ex-convict he had been bold in their midst.

The accusation of v. 3 is that Paul shared the gospel with a hidden agenda. Despite the surface reflections, some had evidently accused Paul of error (an attempt to deliberately decoy), of uncleanness (the word implies impurity of the sort often practiced in pagan religions—this may have arisen from the fact that a number of the leading citizens of the city (Acts 17:4) had chosen to follow Paul, and of deceit (the word implies the use of bell to trap and trick). The accusation of v. 4 is that Paul simply spoke to please men—he applauded the gospel of the cross. This is a gospel which comes from an acceptance by the gentiles. In v. 5 Paul delivers almost flatly to flatten the gospel as a disguise to hide the fact that he is involved in the devil that he calls God as his witness that he is not indifferent to the Christian mission.

In v. 6 Paul denies ever seeking honor and praise (the primary connotation of the word glory) from God or men for himself. He notes in v. 7 that he might have resorted to the same strategy—submit to enforce praise and honor but chose not to do so.

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Verse 13 reflects an accusation that Paul was merely propagating the ideas of men. Paul responds by saying the words of men became the words of men through their acceptance and transformation.
**THEOLOGY**

**In a true sense, liberation theology is practical theology. Its key word is praxis.** It emerges not primarily from theory, but from the church's encounter with God's redemptive activity in the present historical situation, in which it ministers. Theological thought, liberation theologians maintain, must result from the church's commitment to God's word. The saving deeds of God in the Bible, particularly in the history of Jesus of Nazareth, is the principal model for understanding theology in this way. Liberation theologians want to interpret the Word of God as it is addressed to us here and now. Each new reality which confronts man in history must be understood and interpreted in fresh encounters with the Word. The past and the present must be related to dealing with the Word of God.

As practical theology, liberation theology is also pastoral theology. It "refers to the poor and lowly shepherd who must confront the Pharaoh in order to free his people, without even knowing exactly what to say or how to say it. . . . [II is] a way of providing God's people as they speak liberation in the desert."

Liberation theologians believe that the rigid dichotomy often made between the spiritual and socio-economic needs of people is artificial. Sin and the alienation from God is not only displayed in the individual, but it also builds up societal orders that are not questioned by those who must endure the judgment and promise of the gospel if its meaning is to be realized among people.

In pursuit of its purposes, and because of the extent to which it has grafted itself onto Latin America, liberation theology uses economic, sociological, psychological, and political analysis to ascertain how certain social and economic systems, for example, perpetuate alienation and oppression by distorting reality for the sake of their victims. The liberation theology "feels compelled at every step to combine the disciplines that open up the past and the present and that help explain the present."

Liberation theologians often speak about the liberation of theology and of the church. By this they mean that both must be freed from their paralyzing ideological bonds, and liberation of corporate patterns of life that deny human wholeness to the determinates. Theology and the church, liberation theologians understand, must be transformed and set free by the gospel. In too many instances, says Frederick Herzog, "theology and the church are still doing the national herdsman's job of legitimizing injustice, however subtly."

The church, Rosemary Reuther adds, must be fundamentally transformed so that it ceases to exist as a hierarchical order set apart from the people and wedded to the old order. Instead, it must become that "people of God" whose raison for existence is to be the servant and midwife of the process of liberation. The church exists not for itself, but to serve the liberating power of the gospel.

Both Wesley and Bressee insisted that the gospel of Jesus Christ cannot be spoken in its fullness and potential from the social needs of people. It refers to the poor and lowly shepherd who must confront the Pharaoh in order to free his people, without even knowing exactly what to say or how to say it.

We must remember that the Church has only one Bishop—Christ. She is wedded to no kingdom. In a significant declaration, 16 bishops of the Third World said, "The church must not place itself in the way of political, ethic, or social systems." She must be willing to dissociate herself from all systems of privilege. Furthermore, where we have clung to our privileges and riches, and have not shared what we have, she has at least been guilty, if not, in the hand of God correcting us as a father might a son."

Some forms of liberation theology, especially in Latin America, make use of selected aspects of Marxist economic and political theory to implement the praxis they think the gospel demands. "In other words," says Enrique Dussel, "they feel they can be Marxists in economics and Christians in their faith." Dussel says this is impossible, because, as he says, "a strict theology and ideology, ontology, and a Marxist economics, is incompatible with the gospel of Jesus Christ." Dussel's opinion is shared by liberation theologian E. P. W. E. Braaten. Other liberation theologians seek to implement a Christian and humanist version of socialism in Latin America.

What Can Wesleyans Make of All This?

While liberation theology does not present us a model to ape, it does turn us back to concerns we who stand in the theological and ecclesiastical lineages of John Wesley and Phineas Bresee should be able to appreciate liberation theology's efforts to address the gospel to the whole person. As is well
A Word About Relationships

Relationships are so important. Life is made, or broken, by our relationships with others. Paul, in Philippians, gives us some insight into relationships. There is, first, the beauty of relationships with Christ. Consider the beauty of unfolding in encouragement, love, faithfulness, ten-}

dency, and compassion. Pretty good credentials for relationship.

There is, second, the bridge to relationships with others, in 2:3, where Paul admonishes: “Do nothing out of selfish ambition or vain conceit, but in humility esteem each other.” There is, third, the becoming of relationship with myself. 2:4, Paul’s advice to look to the interests of others. It is true that only inner rest comes from being interested in others. It is a great lesson.

A Word About Attitude

In Philippians 2:5-11, among other deep truths that Paul shares, I gather some thoughts that relate to attitude:

There is, first, the ABCs of Attitude. "What kind?" "Your attitude should be the same as that of Christ Jesus." (2:5). Being what kind? Verses 6 talks about Christ’s attitude/nature: "... being in very humble condition." Courteous to others, the attitude of Christ—humbled himself and became obedient to death”. (2:8).

There is, second, the Arena of Attitude. This is seen in the human dimension of the Incarnation. He who was in the form of God, became a servant. And it is in the servant’s role that we see Christ in one of His best moments, when around the table He took a towel and washed His disciples’ feet. (13:10). There is, third, the Attitude of Submission. From verse 7 to "exaltation" (v. 9). From "appearance as a man" (v. 6) to "a name that is above every name" (v. 9). From "death" (v. 8) to "Lordship" (v. 11). It is a reminder that spiritual exaltation is very much an attitude—mind-set—with proper follow-up of obedience and service.

A Word About Christian Obedience

In Philippians 2:12-14, Paul has some good advice for Christian discipleship.

One: the conditions for discipleship, v. 12, “always obeying”.

Two: the consistency of discipleship, v. 12, “continu-


Not a bad prescription for discipleship.

SERMON CRAFT

by C. Nell Strait

A Word About Friendship

Friends are important—for individuals and for the church. Paul’s strivings in Phile-}


One, there is the circle of friendship. Verses 19 has reference to three—Paul, Timothy, and the Phi-

lippi church. The bonds of love are deep and definite.

Two, there is the cost of friendship. Verses 20 talks about "genuine interest".

Three, there is the crisis of friendship. Verse 21 points out that the crisis arises when “everyone looks out for his own interests.”

Four, there is the confirmation of friendship. Verse 22 shows that the only important thing that Timothy proved himself through was faithfulness, obedience, and genuine interest.

A Word About Serving

Paul covers the waterfront in Philippians 2. In vv. 25-30, he has something to say about service.

One, serving through caring. Verses 1-4, Paul centered his love for Paul. Throughout the context, Paul admonishes his kind of caring.

Two, serving through righteousness. Verses 29 admonishes the Philippian church to "welcome him" [Epaphroditus] in the Lord with great joy, and honor him as he serves you, being a model to you. (29:1). Kindness and righteousness should characterize the Christian community.

Three, serving that is costly. Verses 29 and 30, Paul talks about Epaphroditus making his life a service. It is a costly service in the cause of service.

A Word About Study

Billy Graham has said: “One of my great regrets in life is that I have not studied more. I wish I had studied more and preached less. People have pressured me into studying, and I should have been studying and preparing. Donald Barnhouse said that if he knew the Lord was coming in three years, he would spend twice as much time studying and one preaching. I’m trying to make it up.”

Every preacher needs to examine, on occasion, not only his preaching, but more especially his studying. If it is worthwhile with preaching, it can be traced, probably, to study—or the lack of study.

Always Have a Word of Sympathy

Charles L. Allen, the great Methodist pastor, re-

tacts on which two of his favorite tools used to say, and it is good advice for every pastor. It was, “Boys, in every sermon you preach, I have a word of sympathy. There will be somebody who needs what you have.”

An excerpt quoted by permission from his own homily: "Our Lord’s two great gifts of love are to us both. The Holy Spirit was not sent to bring us a new homily, but to bring us to the truth of Scripture. Used by permission.”
HOW TO HANDLE YOUR DARK MOODS
Scripture: 1 Pet. 1:3-9

Introduction: Our fathers, in some areas, preached "No blue Monday," only lying (believing it or not) about the time their "indi- go factors" calmed down. In efforts to express the victory of the Spirit-filled, they were extreme. There is times of heaviness—all kinds of trials and temptations. But we can handle our dark moods. Peter tells how under a series of remembrances.

I. Remember That Their Endurance Is Limited
A. They were with Jesus himself. Illus. The temptation (Luke 4:13), "The devil... tempted... for a season.
B. He reminds of the experience that has vital part.
C. They need to be (KJV); are necessary (Robertson); are not accidental (Phillips).

II. Remember Their Experience of Heartache
A. It happens to prove your faith (Phillips).
B. You declare, "I'm really going through"; then God lets some nasty person, enticing temptation, circumstantial difficulty come along.
C. Surely some accident! No! It proves to happen your faith.

III. Remember Christ's Expectation of Us (vv. 7-9)
A. He reminds that enduring brings His "Well done."
B. He expects us to make it through.

Conclusions: Peter says we have not seen Christ, but we have His love, faith, joy, and glory. We have received the end of faith, our soul's salva-
tion. Christ expects us to be true to all of these and be ready when He comes.

J. Melton Thomas

HOW TO HANDLE NEED Scripture: Philippians 4

Text: Verse 12

Introduction: Attention is called to the subject in the minister's word's comment to his father. It was not so much concerned in your subject. What was your object? This subject is distinctive. Not poverty—we know so little of failure to develop cheerfulness, refusal to discipline emotions, or even lack of sleep and relaxation.

B. Speak rather of experience that has vital part.

I. Realize You Can Be Content (Phil. 4:11-13)
A. Can be content, as Paul in 2 Cor. 11:23-28.
B. Love Overflows with JOY (v. 10)
C. Love Overflows with PRAISE (v. 11)
D. Love Overflows with PROMISE (v. 18)
E. Love Overflows with HONORING CHRISTS (vv. 19-24)
F. Love Overflows with FAITH (vv. 25-26)
G. Love Overflows with LIFE (v. 28)

III. Recycle Increasing Wealth
A. Good
B. Be content with such things as you have. Don't be on a feverish quest for gain.
C. If riches increase, set not your heart在这方面.
D. Positive—like all other gifts, utilize it for good.

Conclusions: As we share with others—mon
ey, hospitality, witness—we are blessed. Giving blesses him that gives; and that receives. Illus. Betty Emilei telling of the African woman who said "Thank you" for the first time after she had been taught to give to others.

J. Melton Thomas

TRIUMPH OVER TROUBLES
Text: James 1:3, 12

I. Turn Your Thoughts Toward
A. I. Learn His Strength In
B. II. Love Life in the Spirit
C. III. Loosen Up To Happiness In
D. IV. Take Hold Of Your

J. Grant Swank, Jr.

OVERFLOW WITH LOVE Philippians 1

I. Love Overflows with JOY (v. 1-6)
II. Love Overflows with SHARING (vv. 7-8)
III. Love Overflows with PURITY (v. 10)
IV. Love Overflows with PRAISE (v. 11)

FINISHED WITH FEAR
Text: Heb. 1:12

I. Finish Fear with...
A. Faith
B. Fortitude
C. Future

J. Grant Swank, Jr.

LIFTING FOR THE HEIGHTS
Text: Psalm 103:5

I. Learn His Strength In
II. Love Life in the Spirit
III. Loosen Up To Happiness In

J. Grant Swank, Jr.

COURAGE IN CHRIST
2 Tim. 1:7; For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

I. COWARDICE ("the spirit of fear")
A. Satan's followers' lot.
B. Savior's own free from

II. CONQUERING (the "unstable"
A. Sins of the past
B. Sin nature of unsatisfied
C. Satan, the archenemy

III. COMPASSIONATE (the "love")
A. God's regard, value of one's person
B. Society, cults of cold war
C. Savior, by keeping His

IV. CONTENTED (the "spirit of a sound mind")
A. Body
B. Sensible
C. Sanctified

Auxiliary Scriptures:
Ephesians 6:13, 16-17; Phil. 4:8-9

J. Grant Swank, Jr.
BIBLICAL AUTHORITY
(Continued from page 19)

In recent discussions, Fourth, the evaluation of the level of authority is based on the various sets available to the plan to strategies of evangelism.

The purposes and goals of the church growth movement are commendable. New attention has been devoted to the integration and patterns of church growth for specific countries, denominations, and individual churches. New sociological tools are being pressed into service in order to examine the processes of church growth in search for more effective strategies. The goals to stimulate the growth of the gospel to plan more effectively and make new evangelism.

Some conflict may appear between biblical authority and church growth at the point of qualitative shifts in church growth and in missiology to conjoin the process by which the Holy Spirit is a special and cultural setting. It denotes the attempt to search for the essential elements of the gospel which must be shared in the process of evangelization. It implies great care to differentiate between that which is essential gospel and that which is simply cultural accretion.

Dr. McGavran has examined some of the basic issues in a book entitled The Clash Between Christianity and Culture (Canon Press, 1974). He examines the clash of Christlikeness to exclusiveness in the attempt to find the essential sustenance of the gospel. He examines the inadequate attempts to solve the clash. The first chapter of the book discusses in fact to conjoin the distinctive qualities of Christianity and culture, but only with certain elements with which the Christian church maintains its distinctive quality is the essence of the religious system (which shades off into a social system) properly accompanied by the distinctive character of the Christian church and must be forbidden? (p. 43). The relationship between the church and the culture is identified as the crucial component in the final chapters of the book.

II. Maintaining Biblical Authority and the Church Growth Science

Now church growth invites us to search for sociological factors to streamline evangelistic methods. So the church growth and contextualization raise some fascinating questions: At what point does the strategic stance of the church growth science involves the essential integrity of the gospel? What is the relationship of systematic analysis and the motivation for evangelism as a result? (p. 43).

The influence of church growth is, by and large, valuable and should be judged that this efficiency in evangelization is mandatory for any who take the stewardship of the gospel seriously. Instead, however, the possible avenue is welcome. Holiness churches need to face their own growth patterns and attempt to determine the most effective way to fulfill their mission. At the point of the essence of the Word must never be deflected. The tone of the times is to turn to behavioral science. In this vein, some of the essential elements of the church are not always easy for the church to recognize. The Bible is the most inculcative critic of the life and thinking of the church.

The essential message of the gospel must never be able to become a truncated gospel. The processes of contextualization must not be permitted to dilute or emasculate the gospel. Reformations of the Word and the Holy Spirit both in the processes of inspiration and in the processes of interpretation needs to be made repeatedly. Where there is a relation between the gospel and the church is where the church stands or falls (p. 43). A clearer distinction needs to be made between the affirmations of the Word and the specific applications. Failure to make this distinction greatly increases the false definitions. The affirmations are clear and times; the applications are many and involve the specific adaptations to correct situations. The writings of the apostle Paul illustrated adaptation at a very early stage of Christianity. He recognizes that people may evade the gospel in different settings (contextualization). The Book of Acts demonstrates a clear and distinctive philosophy of the Spirit in which Christ was being formed from the occasion of Jesus.

The distinction between affirmations and applications demands greater attention to the whole church. In this way, the person must be done in light of the whole message of the whole church is specific. The exospast is a vital part of the church. The understanding of the cultural cradle in which Christ revealed himself in the Word. The distinction also has a profound effect upon the preaching-proclamation process. It is inadequate and insufficiently to simply proclaim the affirmations that illustrate them from biblical cultural adaptations. Responsible preaching demands that the application be emphasized. For this reason, the church must have a sense that there are applications. Only then will the authority of the Word be visible and effective. As Dr. McGavran insists, it is not a clash of Christianity and culture, but a confrontation of the demands of the Word and the church. The church does not give up the identification of the church by other homogeneous unit identities does not mean to touch other people, however, of people by age in Sunday school classes; by abilities, as in the choir; by sex, as in women's circles; by residence, as in local churches; by language, as in Spanish-speaking churches; by special interests; or in volunteer organizations, all are readily accepted.

The basic unity of the church is no more impaired by the existence of churches differing from each other in their homogeneous unit composition or the church consisting primarily of one homogeneous unit than it would be impaired by the special necessity of meeting separately as individual congregations, provided that:

1. All churches meet the constraints of our basic classical theology.
2. All churches are open and actively seeking to win anyone.
3. All churches are guided especially by the three basic principles: (1) the churches of mission, indigent, and growth.

Conclusion

Mission Impelled Jewish Christians to evangelize responsive to people who were available to each other (other Jews) and convert them into the kind of believers who they themselves were (Jewish Christians). They later were converted into the kind of believers to attempt to evangelize non-Jews—as in the case of Peter and Cornelius and the call of Paul to be an apostle to the Gentiles (Rom. 15:4). The issue that was raised by the realities of Gentile believers was: In the light of the unity of the church, are they to become believers of the same kind as those who had communicated the gospel to them (Jewish Christians), or are there to be two kinds of Christians in one church—the differences between them resting upon the cultural differences in their backgrounds? The essential question was: Do Gentiles become to have Jews in order to be converted?

The principle of Indigenousity was established by the First Jerusalem Council when the decision was made that Gentiles needed to become Jews in order to be Christians. They could be Christians within their own cultural framework. By the same principle, Gentiles could also remain Jews culturally as Christians without abandoning that identity. In other words, Gentiles and Jews in the church as they become converted was that they both came under the new requirements of the gospel with corresponding cultural adjustments that these demands indicated, but without renouncing their cultural and social identity.

BEHAVIORAL SCIENCES
(Continued from page 21)

Now regarding the homogeneous unit principle itself, the key question that we must ask is this: Are homogeneous units part of the core that needs to be changed or part of the culture that can help effect the changes? There is no simple answer to this question. The advantage that makes for every cultural relevancy. In present-day U.S. culture, attitudes and practices relating to homogeneous units are no longer functional, but that does not mean that such H.U.s with their vital functions should necessarily disappear. It is necessary that the vehicle for the manifestation of the Christian grace of the identity and value of the people can demand.

Most Christians will agree that the H.U. concept is a legitimate and valuable tool in cross-cultural and the intra-cultural evangelism. Some are not sure that there is a place for continuing homogeneous unit identity in the church, particularly for H.U.s. However, the answer to this question is not cut and dry, for there are many situations in which a homogeneous structure is necessary, even if it is not always the most effective way. The question then is, how can we achieve the goal of evangelism in a manner that is consistent with the Word and be corrected.

Galatians 3:28 reminds us, "There is neither bond nor free, neither male nor female, for you are all one in Christ Jesus." The whole process is dynamic and demanding. There are no neat formulas which can be mechanized. Some form of interaction of specific cultures and the dynamic power of the Holy Spirit in the process.

I pray that we may be able to respond to the demands of this day with genuine dependence upon the Holy Spirit with technical skill in using all possible ways and means to bring about a true change in the same manner. The Holy Spirit is the great force of orthodoxy (Christian) (p. 143).

At the end of the word and the specific applications. Failure to make this distinction greatly increases the false definitions. The affirmations are clear and times; the applications are many and involve the specific adaptations to correct situations. The writings of the apostle Paul illustrated adaptation at a very early stage of Christianity. He recognizes that people may evade the gospel in different settings (contextualization). The Book of Acts demonstrates a clear and distinctive philosophy of the Spirit in which Christ was being formed from the occasion of Jesus. The distinction also has a profound effect upon the preaching-proclamation process. It is inadequate and insufficiently to simply proclaim the affirmations that illustrate them from biblical cultural adaptations. Responsible preaching demands that the application be emphasized. For this reason, the church must have a sense that there are applications. Only then will the authority of the Word be visible and effective. As Dr. McGavran insists, it is not a clash of Christianity and culture, but a confrontation of the demands of the Word and the church. The church does not give up the identification of the church by other homogeneous unit identities does not mean to touch other people, however, of people by age in Sunday school classes; by abilities, as in the choir; by sex, as in women's circles; by residence, as in local churches; by language, as in Spanish-speaking churches; by special interests; or in volunteer organizations, all are readily accepted.

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"My Own Possession" (3:17)

Hebrew saysd means a special treasure or valued property. NKJV notes, "We separate the terms so that the relationship to the Greek text is not quite the same. The Greek noun here translates nephos or nephos. The Hebrew noun, which has the same root as the English noun 'beauty,' is rendered nephos in the English versions. The noun here refers to the treasure of God."

"Sun of Righteousness" (4:2)

As Denton notes (B: E: 1: 37: 2), this word picture is derived from the symbolism of Egyptian religion, "in which the winged disk of the sun is often represented a source of protection and blessing."

"Serve" (2:17)

The root 967 means both "serve" and "worship." It use here sets the stage for a word play in verse 18. As a father reacts to a son who serves him, God will react to a son who serves him (v. 17).

"Ashes" (4:3)

Better, "dust." (Rheaph)."

"The Day Which I Am Preparing" (4:3)

Or, "the day when I act."

Matthew 19

Tempt or Test? (19:3)

The verb peleph has both meanings. In all three Synoptic Gospels it is used of Satan tempting Jesus (Matt. 4:1; Mark 1:13; Luke 4:10). According to Gen. 22:1 (Seputazign) for God testing Abraham, He did not "tempt" Abraham to do wrong! Our present passage (as also 16:1, 22:33) lies somewhere in between. The basic meaning of peleph is to "make an attempt" or to "test someone." But Heinrich Sassemann goes on to say (in a footnote): "In most cases palesarzaz means hostile intent, but this element is not present in 'Asharenef' (TDNT, 6:23)—the other word for 'test.' Concerning the use of peleph in this and related passages, Arndt and Gingrich say, 'in a broad sense, in order to bring something to be used against the one who is being tried. Jesus was so treated by his opponents' (p. 640). Modern versions prefer to use 'test' here (cf. NIV)."

Cleaves (19:5)

The verb kaphko comes from the root kaph, which means "grip." So it means "to grip or clench together," and so "to join firmly." (Abbot-Smith, Sm. 252.)

It is the opposite of a horrible per centage of divorces we need to pray: "Lord, give us fewer grip in modern marriages, so that they will stick together!" And that glue is to be the blood of Jesus! (19:5)

Joined Together (19:6)

The Greek verb is synzeugomai (A-S), or syntzeugomai (AG). It is compounded of syn, "together," and zeugomai, "yoke." So it means "to yoke together." The verb occurs only here and in Mark 10:9. In both passages it is used "metaphorically of union in wedlock" (A-S, p. 428)."
TODAY'S BOOKS for TODAY'S PREACHER

The Care and Feeding of Volunteers
How to develop and maintain an effective network of volunteer workers is what this volume is all about. Although the author has some excellent ideas on the recruitment of volunteers, he speaks most poignantly concerning the maintenance of such a staff.

His concepts on “keeping people out of vocations boxes,” “why people say no,” and “the pastor’s role with volunteers,” are most helpful.

The author strikes hard at the old bugaboo of the clergy’s unwillingness to let go and let a layman do it.

Of particular interest is the author’s concept of the “right of feedback.” He aptly describes as “mutuality in ministry.”

The entire volume “pulls the ball” in the pastor’s court in the area of planning, but with a significant twist toward “cooperative” planning as opposed to “parochial.”

Pastors will find this paperback worth their reading time.

—B. Edwin McDonald

Unhappy Secrets of the Christian Life
Andrew Murray has a unique way of putting Psalm 51 into a detailed exposition. His approach is scriptural, doctrinally sound, and sane. It offers a wealth of sermon material for the minister, as well as an abundant supply of truth for the individual life.

Special emphasis is placed on an understanding of the meaning of the grace of God. He searches for what God’s grace actually is, as well as what it does not include.

This psalm deals with David’s prayer for forgiveness of his sin. The subject of repentance is dealt with in detail, until no doubt is left about what God’s forgiveness will do in a person’s life.

David prays, in this psalm, for forgiveness of his sin. But he further prays for God to “create a clean heart within him.” This book covers beautifully the teachings of a second work of grace, not only did the Psalmist feel guilty and in need of forgiveness, but he also felt that his whole nature was corrupted, so he desires to be inwardly purified.

Murray’s book is well worth the time of both layman and minister.

—H. C. Hatton

People to People Therapy
Drakeford, professor of psychology and counseling at Southwestern Baptist Theological Seminary, follows his Integrity Therapy with this volume of more practical detail.

In harmony with such writers as William Glasser, Reality Therapy, Drakeford insists that if a person takes personal responsibility for his life, and focuses on what he does now rather than what has happened in the past, he can be helped.

Small groups help the most, he says—small groups run by laymen, where people freely share with one another. Drakeford traces the history, development, and practice of the small-group therapy.

6. “Jesus, the very thought of Thee with sweetness fills my breast” is from Jesus Duluos Memorials which was written by:
   A. Abaelard
   B. Peter Damian
   C. Bernard of Clairvaux
   D. Longinus

8. The person who made “impulsive Therapy” famous was:
   A. Jay Adams
   B. Victor Frankl
   C. Otto Rank
   D. Thomas Stampa

10. Which of the following pairs of passages are most alike?
   A. Colossians 3 and Ephesians 4 and 5
   B. John 4 and Philippians 1
   C. Acts 21 and 2 Timothy 2
   D. Romans 14 and 2 Thessalonians 1 and 2

13. Which of the following passages is most like?
   A. Luke 16
   B. John 8
   C. John 10
   D. Acts 2

15. Which of the following has a written book on time management?
   A. George O. Hirt
   B. George Eldon Ladd
   C. Alfred E. Neuman
   D. George M. Bowman

11. The philosopher, E. G. Spaulling, is associated with:
   A. Scholasticism
   B. Realism
   C. Idealism
   D. Existentialism

12. Absalom ordered the killing of which of the following men for dating his sister Tamar?
   A. Amnon
   B. Amnon
   C. Shimshon
   D. Shimshon

14. Which of the following pairs of passages are most alike?
   A. Colossians 3 and Ephesians 4 and 5
   B. John 4 and Philippians 1
   C. Acts 21 and 2 Timothy 2
   D. Romans 14 and 2 Thessalonians 1 and 2

16. Which of the following has a written book on time management?
   A. George O. Hirt
   B. George Eldon Ladd
   C. Alfred E. Neuman
   D. George M. Bowman
LADIES ONLY

Name and define three things that pastors could do that would make being a pastor's wife a lot better. Don't hold back ladies, we want—or at least need—to hear this. (Do not sign your name unless you just want to.)

1. Marriage and ministry would be better if pastors' wives did less...

2. Marriage and ministry would be better if pastors' wives did more...

3. 

WHILE YOU'RE AT IT...

What article did you like best in this issue?

Which one did you like least?

(Results will be reported in a later issue.)

WHAT IS A PASTOR SUPPOSED TO DO?

1. The Pastor's Priorities—Rank the following duties of a pastor in order of their importance as you see it. Mark the second most important number "2."

   Administration—working closely with the boards and committees
   Hospital calling
   Community affairs and public relations
   Preparing and preaching sermons
   Pastoral counseling
   Fund raising
   Other: 

   Mark the two (2) highest values in a sermon. Number them "1.", "2." etc.

   Thoroughly biblical
   Intellectually challenging
   Intellectually stimulating
   Show Relevancy
   Theologically sound
   Communicates skillfully

   I am a: pastor; evangelist; pastor's wife; district superintendent; educator; student; other.

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