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At the last vacancy for God, if I am elected, I shall forgive last the delicately wounded who, having been slogged no harder than anyone else, never got up again, neither to fight back, nor to finger their jaws in painful admiration. They who are wholly broken, and in whom mercy is understanding, I shall embrace at once and lead to pillows in heaven. But who they are the meek by trade, bailing the best of their better with the extremity of a meek-hellessness; I shall take last to love, and never wholly. Let them all into heaven—I shall abolish hell—but let it be read over them as they enter. "Beware the calculations of the meek, who gambled nothing, gave nothing, and could never receive enough."

—John Ciardi

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We are pleased to welcome you to the world of Christian preachers. The Preacher's Magazine is dedicated to providing resources and support for those who serve in the pulpit. Each issue contains articles and stories written by preachers and church leaders, as well as resources and tools to help you better serve your congregation. Whether you are just starting out in ministry or have been serving for many years, we believe you will find something valuable in these pages.

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Editorial

WILLARD'S WISE WORDS

For a man who likes to push words around, I have a case of "paralyzed pen." I've been trying to find the appropriate words to pay tribute to my friend Willard Taylor, but my words are too feeble to match the help of the cover picture which I took of Willard teaching us on the Mount of Beatitudes. No word can say nearly all I have to say about this great and good man.

Let me just say that he was my friend—a true friend. You know that if you are in a position to "help" or "show a few favors" a certain way you attract a certain type of "friend." But that wasn't the kind of friend Willard was. He and Jeannie repeatedly befriended Betsy and me when there was nothing in it for us.

At this writing, Willard has been gone some 12 months. During this period I have made time to read all of Willard's books. Of course, I couldn't read all the articles, Sunday school sermons, and the like which he wrote, but I did read The Story of Our Saviour, And He Taught Them Saying, Willard's part of Beacon Bible Commentary (Episcopalian, Exploring Our Christian Faith, and God, Man, and Salvation. I also got to get the true unexpurgated manuscript of Willard's Beacon Bible Expositions (Gatians and Ephesians).

Willard was not a "cute" writer, no flambouyant, allegorizer of the trivial or peripheral. He wrote in the straightforward way, without ulterior motives. I consider it fitting that his reader was serious about the things of God. Let me share some of the passages I understand in Willard's words.

"The ministry of the Church must rest upon the sense of being on a special mission for God. It is not, there is the possibility and probability of perfection."

"Being a 'God-related messenger' is what ministry is all about. Getting the message through, at whatever personal cost, without compromise, and with unashamed confidence in God's Word that is resting upon the ministry of the Church."

"Authority in ministry arises out of the unforgettable consciousness that one has been addressed by God and called to be his instrument. No person, be he ever so clever with words and ideas, can long survive the onslaught of the Advocate against his proclamation if deep in his soul there is lacking a pulsating assurance that God has given him the good news of all history to share with every needy listener."

"Inanimate Christians are like boats tossed unceremoniously on the ocean of life, and seafaring about with volatility in a storm. The task of ministers is to lay a heavy hand on the rudder of this chariot of the church, to hold it steady and disciple loath to a faithful preaching and teaching ministry."

"The Church is His body—His hands, feet, mouth. Indeed, His very essence now in the world. Christ has designated that His followers be His humble servants."

"A growing church is one in which each member is proportionately sound, evangelistically active, and doctrinally informed."

"The Church is thus saved and a saving community. She is a new order in society, not living good from the world, but living with a consciousness of her redemption and with a passion to share that redemption with those outside (John 17:14-16, 23)."

"The Church is the evidence that salvation through Christ is happening."

"Jesus bore the destiny of the people of God alone. When Jesus Christ climbed toward Calvary, He alone was the people of God. He bore the whole weight of God's work for this world."

"In forgiveness God does not exact payment for our failures to walk in the path that led us. He remembers them no more."

"The Word of God can fashion worlds, and that is glorious. But there is more. The creation of a spiritually enlightened universe is the result of the forgiveness which precedes our comprehension. It is sheer miracle."

"No greater day will ever dawn for the sinner than the day when God stands over his spiritually inert form and calls him into a whole new existence, free from the guilt and power of sin."

"God has moved into our wretched lives to redeem them that we might have fellowship with Him and to tell all the world the greatness of His love and grace."

"Several aspects of the invitation to Christ to the perfect life are noteworthy."

"First, for the disciples this call was not optional. Jesus commanded His followers to be perfect."

"Second, God is the Standard or Guide for this perfection. Love and God's Father."

"Third, perfection consists in a state of love."

"Fourth, perfection of love results from the sanctifying work of the Spirit."

"Christ not only controls the shape and form of the Church, but also her identification. If Christ is not present in her life, the Church does not belong to Him."

"Not only is there a specific time when the Holy Spirit comes to the heart, but also, and endowing it with the Holy Spirit, there is a moment-by-moment filling as the Christian lives in close relationship with the Spirit."

"Christlikeness is the good news of the liberation of the human heart through the Spirit of Christ. From all the forces that tend to enslave us. Thus, any interpretation of the Christian faith that tries to bind it to rules and regulations, as if these can bring salvation, must be absolutely rejected. True freedom comes through trust in and obedient response to the living Father. This is the God-need truth about salvation. It has been said that the New Testament does not say that there are no rules, nor by them shall be bound, but "You shall know the truth, and the truth shall make you free."

"When we were sinful, stubborn, rebellious, and careless, God kept wakening us. We too must be prepared to deal patiently and gently with others."

"God's love would easily degenerate into unsanctified love if we did not exercise our will to be unfailingly antagonistic to sin."

"You cannot reap love and friendship out of good and singleness."

"As angles equal to a third angle are equal to each other, so reconciled to God are reconciled to each other."

"The Master would reconcile no sinner which permitted a man to stand before God and declare, 'What a good boy I am.'"

"The Resurrection is a daybreak, washing the whole panorama of life with the greatest news ever to break upon beaten mankind."

"At the place of human need Christ dwells, and those who are His servants live and love there too."

"A son of God is a son of God. There are no secondclass citizens in the Church of Jesus Christ, exclusive division, sexual inequality are intolerable in the community of believers."

"The call to the Kingdom is primary everything of value for mankind hinges on it."

"Jesus made it clear that admission to the Kingdom comes only to the man who strips himself of all his pride, his selfish sufficiency, and self-righteousness."

"Many good Christians suffer from serious ailments. But, no preaching, such as sometimes far from shaped faith-healers, should be allowed to impose guilt upon them. Sickness is no longer a cause of psychological pain to the physical pain they already endure."

"The 'real points to Christ's triumph over every attempt of man to say himself.'"

"Grace means that God loves with forgiveness, newness of life, and cleansing all who come to Him by faith in Christ."

"Sincere men find it difficult to bring themselves under the authoritative truth of the Gospel. Thus, the longed-for temptation is to modify it to conform to their human weaknesses."

"When a man feels that the whole of the lies in the secondary which brings him to the limit, then he is likely to pursue them with his whole heart."

"Heaven will be the place of infinite harmony, where all the elect from the four corners of earth whom the Son of Man will draw together will live in consummate peace with the Prince of Peace (Luke 13:29). That future Kingdom will be a city, a social city, whose citizens will enjoy the presence of their Lord eternally and have rich fellowship with each other in the spiritual bonds of holy love. What a time that will be when we join in fellowship with the saints of all ages—Jesus, Paul, Peter, John, Luther, Wesley, and those of our own generation who have preceded us to that distant shore."

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The gospel according to Matthew was quoted more extensively by the Early Church Fathers than any other, as the first book in the New Testament. Matthew is known for its clear and orderly structure, which sets Jesus as the focus of the entire narrative. The Gospel of Matthew is considered to be the first of the four Gospels, and it provides a detailed account of Jesus' life, teachings, and crucifixion. Matthew's Gospel is characterized by its emphasis on the historical and chronological aspects of Jesus' life, as well as its focus on the fulfillment of Old Testament prophecies. Matthew's Gospel is divided into five main sections, each with its own distinct purpose and focus. The first section, the genealogy of Jesus, sets the stage for the story of Jesus' life, while the second section, the birth narrative, provides a detailed account of Jesus' birth and early life. The third section, the infancy narratives, continues the story of Jesus' childhood and youth. The fourth section, the ministry narratives, provides a comprehensive account of Jesus' teachings and miracles. Finally, the fifth section, the passion narratives, describes Jesus' betrayal, crucifixion, and resurrection. Matthew's Gospel is known for its emphasis on the kingdom of God, and its message of salvation through faith in Jesus Christ.
Preaching on Christian Perfection from Matthew

For over 50 years I have listened to holiness sermons. Most of the texts were taken from Acts and Paul’s Epistles. Some preachers reached on to Hebrews (Heb 12:14) and the General Epistles (1 Pet 1:5-16; 1 John) and even Revelation (22:11).

Some have I heard a holiness sermon based on the Synoptic Gospels, except perhaps the words of John the Baptist. “He will baptize you with the Holy Spirit and fire” (Matt 3:11, NIV)—that is, with a fiery, cleansing baptism with the Holy Spirit.

It has seemed to us that if the distinctive doctrine of Wesleyan theology is important enough to be something said about it in the Synoptic Gospels, then it must be comprehended over one-third of the entire New Testament. We believe there is a man who did not believe in the deity of Jesus, the God-Man, or the Resurrection, New Birth, made this statement. “The Sermon on the Mount—that’s my sermon.” This man had read the Sermon on the Mount very casually, not carefully. It is our conviction that no person can really live the Sermon on the Mount without the maintenance of entire sanctification. For the sanctified life is the Christ Life. In his excellent book The Sermon on the Mount, E. Stanley Jones says, “The greatest need of modern Christianity is rediscovery of the Sermon on the Mount as the only practical way to live.” He goes on to say, “We must now cease to emblazon it. We must make it our own.” So we want to look at what this “greatest sermon ever preached” has to say on the subject of Christian Perfection.

The sermon begins with the Beatitudes (Matt 5:3-12). The first word in each case is “Blessed.” Some would like to translate this as “Happy.” Even John Wesley did so. But the Greek word makes it deeper and higher than this. Aristotle used it for divine blessedness in contrast to human happiness. We can’t be “blessed” when we don’t feel “happy.” Happiness too often depends on happenstance. But blessedness depends on God’s presence.

William Fitch has written a very helpful book on the Beatitudes. After pointing out parallels between them and the life of Christ, he observes: “The Beatitudes are not a formula in a very real sense our Lord’s own autobiography.” With regard to their significance for us, he says, “Here are the blessings of the life that is hid with Christ in God.”

The Beatitudes may be thought of as steps into the kingdom of God and stages in that Kingdom. Let’s look at them that way.

The first beatitude (v. 3) says, “Blessed are the poor in spirit”—that is, those who recognize their poverty. Edgar Goodspeed paraphrases it this way: “Blessed are those who feel their spiritual condition and are-Self conscious of it.”

Fitch puts it this way: “Poverty of spirit is essentially the demonstration of pride.” He goes on to say that “pride is the very essence of sin. Pride is the sin of an exaggerated individualism, the sin of the self-righteous a throne that is not his own, the sin that fills the universe with only an ego, the sin of demonizing God from His rightful sovereignty.”

Arthur Pink writes: “To be ‘poor in spirit’ is to realize that I have nothing, am nothing, and can do nothing, and have need of all things. Poverty of spirit is a consciousness of my emptiness . . . It issues from the painful discovery that all my righteousnesses are as the naught.

To the “poor in spirit” the promise is given: “for theirs is the kingdom of heaven.” We cannot get help from God until we file bankruptcy papers in the bank of heaven. As long as we think we are self-sufficient, we are self-sacrificing.

The second beatitude (v. 4) says, “Blessed are those who mourn.” One realized that he has no spiritual assets that would make him acceptable to God, he will mourn. Marilyn Lloyd-Jones writes: “The Christian life is not an experience of inession, and contemplation of the life that I am taught to live, I see myself, my utter helplessness and hopelessness.”

To those who mourn the promise is given: “for they will be comforted.” There is no greater comfort than the inner assurance that our sins have been forgotten, the old record erased, and we are now a child of God.

The third beatitude (v. 5) begins: “Blessed are the meek.” Meekness is not a matter of striking a pious pose. Rather, meekness is a calm acquiescence in whatever He will concerning us.” Fitch puts it this way: “Meekness is yieldleness to God, submission to His will, preparations to accept whatever He may give, and readiness to take the lowest place.” When we accept the fact that everything good in us comes only from God, it will make us meek.

To the meek the promise is given: “for they will inherit the earth.” Not the Alexanders and Nephews, the Mussollins and others, but the meek. The meekness is what will make us beautiful. “For they will inherit the earth.” Those who are willing to be nothing, so that God will be everything in their lives, find that “in Christ they inherit the earth.” E. Stanley Jones puts it beautifully: “When I walked out into the moonlight and my self-consciousness I thought I had never before seen the world: the trees clapped their hands and all nature was articulated with joy and beauty. For the first time in my life I knew that the earth was mine.”

The fourth beatitude reads: “Blessed are those who hunger and thirst after righteousness.” What do these mean here? Marilyn Lloyd-Jones says that “righteousness here includes not only glorification but sanctification also. In other words, the desire for righteousness, the act of hungering and thirsting for it, ultimately the desire to be free from sin in all its forms and its every manifestation.” He goes on to say, “The hunger and thirst after righteousness is to desire to be free from sin in all its horrible manifestations, in all its forms.” On the positive side he observes: “To hunger and thirst after righteousness is nothing but the longing to be positive, and the man who hungerers and thirsters after righteousness is the man who wants to exemplify the Beatitudes in his daily life. He is a man who wants to show the fruit of the Spirit in every action and in the whole of his life and activity.”

To those who hunger and thirst after righteousness the promise is given: “they shall be filled.” The Greek verb is chortazo, which comes from chortas, “grass.” The picture is that of cattle or sheep eating grass until they are full. Then they lie down. So the verb may be translated “they will be satisfied.” Fitch observes: “Fullness is God’s answer to the emptiness of man’s heart.”

This fourth beatitude has not only significance as a text for holiness preaching. We have observed some people seeking the experience of entire sanctification for a considerable time, but have not been satisfied. Perhaps the problem was simply this: They did not really hunger and thirst after holiness. If they had, they would have been filled with the Spirit and their hearts satisfied.

The fifth beatitude (v. 7) is: “Blessed are the merciful, for they will be shown mercy.”

After we have been shown such wonderful divine mercy as is described in the first four beatitudes, certainly we should be merciful to others. But E. Stanley Jones says: “We are not merciful toward the failings and shortcomings of others.” Righteousness unmodified by mercy is a hard, flat, sour-vagued thing.” We need inner righteousness, not just the outward righteousness of the fruit of the Spirit—that is not merciful is not true righteousness at all. And yet we have all seen too often this in action: “holliness” is not God’s holiness but the only is to be Godlike, and God is merciful. If He were not, we would have no hope.

The most vivid illustration of how unreasonable it is to refuse to forgive others is provided by the Parable of the Unmerciful Servant (Matthew 18:23-35). A servant owed his master $10 million. When he begged for mercy, the master forgave him. On his way out, this servant found a fellow servant who owed him $200. He went after him and the hard-hearted debtors’ pleas, he threw the poor man into prison. When the master heard about the matter he cast the first servant and administered proper punishment.

Why did Jesus mention this? To inculcate the principle that the size debt as $10 million! To enforce the unmerci-
The sixth beatitude (v. 8) pronounces a blessing on the "pure in heart," What does this expression mean? The great Danish philosopher, Kierkegaard, put it very succinctly: "Purity of heart is to will one thing." The Bible is an illustration of our will—desiring only one thing: that His will be done always and in every way, To have a divided will is to have an improper relationship with God.

The language here may seem a bit extreme, as in some of Wesley's hymns, But the Fisher of Wesley's admonition, "Be the pure in heart a way that should challenge all of us. Rather than collabrate some of the lines, we should face the challenge of being "pure in heart". The promise given to the pure in heart is that they shall see God. Too often this expression means that our sins are to be forgiven, but the words also include the idea of being sanctified in order to get to heaven. But every one who is waating in all the events at the time of his death or the Second Coming will surely go to heaven.

The seventh beatitude (v. 9) reads: "Blessed are the peacemakers, for they shall be called sons of God." James 3:17 says: "But the wisdom that comes from heaven is first of all peace, peaceto others, and to himself; and he will find peace.

The King James Version said: "The children of God." But the Greek says "sons of God." When there is no article in the Greek it emphasizes kind or character. Peacemakers will be called God's sons because they act like Him. In Exegetical "son of mean" "having the nature of."
Preaching on Matthew’s Teachings About Discipleship

Possibly more sermons have been preached from the Gospel of Matthew than from any other book in the Bible. Part of this is due to its length, as well as the connecting link between the Testaments, and to its status as the “best seller” even in the second century A.D. Part of it is due to its preservation of so much of Jesus’ teachings; the book is structured around a kind of “second Pentateuch,” five extended discourses of Jesus (5:1-7:29; 8:5—11:1, 13:1-52; 18:1-35; 24:1—25:46), each being followed by “when Jesus had finished these words” or an equivalent expression.

Beyond these factors, a major part of Matthew’s homiletical popularity is due to the author’s pastoral concerns, which are as pertinent in the 20th century as ever. Even in the first, he apparently wrote to a time when the church had become mixed in membership with both genuine converts and nominal believers; when many disciples’ lives were no different from those of the community at large. The church was often powerless to meet the human needs which surrounded it or the challenges of a satanic world which threatened to overwhelm it. To speak to the church in such a time, Matthew set forth the whole truth about discipleship as its central concern. He taught it. Heisters identify with his concerns, and they find not only every conceivable topic about discipleship, but also dusty sized and structured paragraphs to serve as texts.

We will first seek to define discipleship. Then we will look at discipleship as Matthew paints it. Hopefully, in studying the abbreviated analysis of the content, the reader beside the pastor and the teacher will find suggestions for intriguing topics, for tying together passages which provide a kind of light on each other, and for developing series of sermons on discipleship that will speak to the church which finds itself again in the age of Matthew.

Meeting of Discipleship

While discipleship is a term considered inseparably characteristic of Christianity, it originated in the schools of the ancient Greek philosophers. At first it always referred to a personal relationship between a teacher and a student. Later it was broadened to include the normal dependence one thinker might have on another who had lived centuries before him. The element in the relationship which bound teacher and disciple together was the teacher’s ideas. The ideas provided the core around which a school of thought was developed, and these intellectual concepts were perpetuated by the “disciples” after the teacher’s death.

There is no real parallel to “disciple” in the Old Testament. The Greek word for disciple does not appear in the accepted manuscripts of the Septuagint. This appears to be due to the Hebrew understanding that God himself was the source of his people’s knowledge. In later Judaism, under the influence of Greek culture, a parallel relationship developed between the rabbis and the talmidim, the beginning or apprentice rabbis. A talmid would attach himself to a recognized rabbi, study the Torah under his guidance. This was a temporary relationship, to be continued only until the beginner could himself achieve status with the community of faith. The Torah itself, God’s eternal law, was the determining factor in the relationship, not the ideas of the teacher.

Christian discipleship in the New Testament reflects the reorienting of the concept. The central-factor is again continuing personal relationship between the disciple and the prophet, but this relationship is more radical than was ever thought of by philosopher or rabbi. The disciple’s relationship is an intimate personal attachment “which shapes the whole life of the disciple, and which, however, is also deploying the formative power.” In the four Gospels, Jesus is pictured as calling His disciples to “follow” Him. In developing the conditions of discipleship, it is not an idea or even the eternal Torah which is the central driving factor of the relationship, but the person of Jesus himself. As a result, the disciple’s response is in terms of faith and obedience. The disciple is not one who is just following the Old Testament type of a master, to whom nothing new comes, but the new, in one’s thinking, a complete turning around in one’s views and attitudes, and John emphasizes, by calling for evidence—“I came not to do my own will” (3:3, 3:8). Jesus, in His first great discourse, the Sermon on the Mount, emphasizes the wide-openness of the entrance by speaking of a narrow or small gate, a narrow way which leads to life “but which only a few find” (7:13-14). He later indicated that discipleship was for those who had radical spiritual needs and who accepted and called for a radical conversion to produce disciples who were childlike in trust and receptiveness (18:1-4:18:13-15).

The conditions are further defined as involving the following of Jesus and his personal Disciples. John the Baptist, James and John their brother, abandoning their former life to be with the new teacher (4:18:21, 22). Jesus later makes it clear that following takes precedence over the need for shelter and sustenance to parents (6:25-26). It involves the denial of self, the taking up of a personal cross—the risk of life itself (16:21-28). It involves the surrender of every competing value, loyalty, or interest so that the disciple is occupied only with following Jesus (19:16-20.9:11-21, 15:27). As disciple comes from the verb “to follow,” He also states that His disciples are to follow Him being delivered up to courts, scourings in synagogues; betrayal by family; hatred from all (10:23-30). The conditions include criteria for determining faithfulness. One means to Jesus is His keeping and teaching of the commandments (5:19). In fact, the righteousness of a disciple exceeds that of the scribes and Pharisees (5:20; cf. the implications of this in 5:21-44). Jesus goes on to explain the spiritual knowledge that of the Pharisees and the scribes (Matt 7: 12; 22:34-40) and a perfection of discipleship in terms of choice and commitment (10:1-16, 30). He declares that the one who hears His words and does them, thus building his life upon a sure foundation, is like a wise man building a house (the called-out ones) or “shepherds” (the separated ones or holy ones), and the concept of discipleship was expressed by “the twelve apostles of Christ,” growing in grace and knowledge, becoming “living sacrifices,” serving as “ambassadors of Christ.”

Discipleship in Matthew

The Gospel of Matthew is one of our main sources for understanding discipleship. Only the Gospel of John uses the word “disciple” more frequently. But Matthew uses the synonymous expression “to follow” most frequently. It is the only writer who uses the word “to be” or “to follow,” which implies the condition of discipleship, and the only one to refer to the Twelve as “twelve disciples” (10:1; 11:1).

The Conditions of Discipleship

Conditions of discipleship are introduced by both John the Baptist (3:3) when they indicate that the entrance to discipleship is by way of repentance. Repentance is not, in one’s thinking, a complete turning around in one’s views and attitudes, and John emphasizes by calling for evidence—"I came not to do my own will" (3:3. 3:8). Jesus, in His first great discourse, the Sermon on the Mount, emphasizes the wide-openness of the entrance by speaking of a narrow or small gate, a narrow way which leads to life “but which only a few find” (7:13-14). He later indicated that discipleship was for those who had radical spiritual needs and who accepted and called for a radical conversion to produce disciples who were childlike in trust and receptiveness (18:1-4:18:13-15). The conditions are further defined as involving the following of Jesus and his personal Disciples. John the Baptist, James and John their brother, abandoning their former life to be with the new teacher (4:18:21, 22). Jesus later makes it clear that following takes precedence over the need for shelter and sustenance to parents (6:25-26). It involves the denial of self, the taking up of a personal cross—the risk of life itself (16:21-28). It involves the surrender of every competing value, loyalty, or interest so that the disciple is occupied only with following Jesus (19:16-20, 9:11-21, 15:27). As disciple comes from the verb “to follow,” He also states that His disciples are to follow Him being delivered up to courts, scourings in synagogues; betrayal by family; hatred from all (10:23-30). The conditions include criteria for determining faithfulness. One means to Jesus is His keeping and teaching of the commandments (5:19). In fact, the righteousness of a disciple exceeds that of the scribes and Pharisees (5:20; cf. the implications of this in 5:21-44). Jesus goes on to explain the spiritual knowledge that of the Pharisees and the scribes (Matt 7: 12; 22:34-40) and a perfection of discipleship in terms of choice and commitment (10:1-16, 30). He declares that the one who hears His words and does them, thus building his life upon a sure foundation, is like a wise man building a house (the called-out ones) or “shepherds” (the separated ones or holy ones), and the concept of discipleship was expressed by “the twelve apostles of Christ,” growing in grace and knowledge, becoming “living sacrifices,” serving as “ambassadors of Christ.”
and the works-oriented criteria by which faithfulness is measured. Jesus tells the Twelve, "Freely you have received, freely give" (10:8). But apparently the doctrine of salvation by grace had been long established. Fellow Christians to the point that conversion was no longer radical, producing those who followed without any cost. So he puts the emphasis on the conditions of entry, the costs of pursuit, and the criteria of faithfulness.

The Characteristics of Discipleship
Jesus begins His first great discourse with a description of His disciples. They are "the poor in spirit," "those who mourn," "the gentle" or meek, "those who hunger and thirst for righteousness," "the merciful," "the pure," "the peacemakers," "those who have been persecuted for righteousness' sake" (5:3-10). This is a characteristic of discipleship—Christian disciples are "little ones" (10:42) who believe in Him (18:23) and who have angelic intercessors in heaven (18:10). "Babes" to whom the Father has revealed things hidden from the wise and intelligent (11:25; 13:11, 16-17), to the children (18:1-14; 19:13-15). Disciples find great filling in the role of servants (20:25-28, 23:6-12), and serve as yoke-bearers and learners (11:29).

Disciples are also a people with a mission. They "teach them to heed the word of God" (5:16). They are to go preaching, healing, raising the dead, cleansing the lepers, casting out the demons (10:15). They are to account to Jesus, "whom his Messiahship and have in their control the kingdom of heaven" (11:13). They are to preach the gospel of the kingdom to the whole world (24:14), making disciples of the nations (28:19).

The Contingencies of Discipleship
Even the conditions of discipleship reveal contingencies in man’s response to this relationship. There is also the consideration of the broad way which leads to destruction, and many find it (7:13-14). There is the disciple who wanted to put other legalistic demands on those who would accept Christ (5:21-22), the potential disciple who turned away growing because he considered the cost too great (16:21-22). The measure of littleness also is revealed in him who breaks the commandments and claims to have ordinances of service is due to severe condemnation of the rugged aspects of following Jesus?

Matthew, Proclaimer of Righteousness
The authority of Jesus gives substance to the requirements of the law and Gospel. Matthew, with the belief that Jesus was the Son of God, the Savor of mankind, and the dispenser of the Holy Spirit, Matthew sought to establish the purity of the true and intentional teaching of Jesus. He uses them as an authoritative call to the Church to live up to its potential in Christ.

Matthew, His Purpose and Audience
Matthew reveals a unique grasp of both the life and teaching of Jesus, and the needs of the Early Church. He portrays Jesus as the Messiah, demonstrating his messianic ministry in word and deed. The central message of Matthew is the righteousness of Jesus and its demand on those who enter the kingdom. This ring demand is not only to do the will of God.

The language of Matthew, his reference to Jewish practice and law, makes it clear that there is a Jew himself, but writing to Jews within the new Christian Church rooted in and strongly influenced by Judaism.

Matthew’s strong emphasis on the conditions and contingencies of discipleship should not obscure the fact that discipleship is not a blank sheet of his hearthbreak over the tragedy of seeing the glory of true discipleship lost that he spoke so strongly. To make clear the rigors of discipleship is to enhance its attractiveness. Could it be that by speaking of much hardship of discipleship is to make the Bible, not only God but the whole community is holy (Num. 16:3). "Ye shall be unto me a kingdom of priests, and an army of levitical translation was the reason for Israel’s election, the meaning of its distinction. What obtains between man and God is no mere submission to His power or dependence upon His mercy. The plea is not to obey what He wills, but to do what He is not said: Ye shall be holy: for I the Lord your God am holy" (Lev. 19:2).

This concept of the law of God in Matthew’s mind as he tries to call the Early Church back from too great a sense of freedom to what he believes to be a more balanced righteousness.

We know that versions of Christianity had arisen in which there was a great intensity of doctrinal experience, pride of spiritual knowledge, even confidence in some link with the Christian faith that had come to possess power over men. These were those who thought that personal goodness, simple rectitude of conduct, purity of heart, truthfulness of speech, fairness of mind, uprightness and kindness, have little to do with religious experience. There were those (Matthew 23:25-26) who neglected the commandments of God for themselves but told others to do so, causing them to stumble by their example.

By Jim Tracy,
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to love His righteousness, and seek it as hungry to be holy, this search that would end in right living. They seek to obey the commandments of the Law, but to live out the righteousness of Christ being a new people, and by this means calling all nations to righteousness.

Matthew ends his gospel with Jesus saying, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I will be with you to the very end of the age." (Matt. 28:16-20, NIV). This lived-out Godliness Matthew views as righteousness (Matt. 6:33).

Matthew, His Message of Righteousness

The crucial question to Matthew and his audience was the same as voiced by Micah years earlier. "What does the Lord require of you...?" (Mic. 6:8).

To answer this question, Matthew had to center in the statements of the Law. Matthew carefully shows us that Jesus the Messiah holds the Law in high regard. Right living is going to center in obedience to the authority of God's command, so Matthew uses his Gospel narrative to highlight Christ's attitudes toward the Law. He does this by the words and actions of Jesus which He includes or excludes as compared to others' Gospel. He also shows Jesus teaching clearly the principles of God's law, making it clear that He is not abolishing the Law but fulfilling it even where there seems to be differences between His teachings and the traditions of the Jews.

In his book, The Mind of Matthew, R. E. White says Matthew carefully describes Christ's attitude to the Law. "By innumerable small touches, he shows Jesus blameless before the law, and careful to point the right legal position when he was accused. When the scribes and Pharisees accused him of breaking the Sabbath by reaping corn, Matthew adds to Mark's story a legal right of priests to place need above ritual. Similarly in Matthew, Jesus meets the challenge about eating with sinners not only with the analogy of the physician, but first with a quotation from the scripture setting men above all else." Another interesting insight is the first recorded saying of Jesus in each of the Gospels. In Matthew, it is his first recorded, "I am the living bread that came down from heaven." (John 6:51). In Mark, He first speaks about repentance; in Luke He responds to His question of "who can follow Me." John speaks home from the Temple; and in John He first speaks in calling His first disciples.

On the subject of the law, Matthew includes the statements of chapter 5:17-19, which are perhaps the strongest statement of the New Testament of righteousness as revealed in the law of God. Matthew colors his narrative further by things which he omits that are included by other Gospel writers, certainly things which might show Christ holding a lesser respect for the Law or the Temple. Matthew avoids the impression that Jesus threatened the Temple, or swore on oath; and he omits Mark's comment that Jesus smashed the scribes' heads on a corner post. Where the former was that Jesus was "numbered with the transgressors." Matthew does not record, as Luke does, that Jesus was smitten in the temple and teaching there, nor does He obey every law I have commanded you. And surely, I will be with you to the very end of the age. (Matt. 28:16-20, NIV). This lived-out Godliness Matthew views as righteousness (Matt. 6:33).

Righteousness is not, however, stressed only in the teaching of the Law; it is in the positive teachings of Jesus. Righteousness, that right living, is rooted in a right heart. Before righteousness can be expressed it must be Jesus states that the righteousness of which He speaks cannot be pitiful—"it must exceed that, it must be a quality of spirit sought and found in God. Inner desire must be stirred. Spiritual value must be established. One must hunger and thirst to be holy, but he must do so in the full expectation of being filled with spiritual satisfaction.

Note these sayings of Jesus which Matthew records. "So do not worry, saying, 'What shall we eat or drink or what shall we wear?' For the pagans run after all these things, and your heavenly Father will provide for you. Do not worry about tomorrow, for tomorrow will bring cares of its own; today's trouble is enough for today. (Matt. 6:31-34, NIV)." "Blessed are those who hunger and thirst for righteousness, for they will be filled" (Matt. 5:6, NIV). "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of My Father. (Matt. 7:21, NIV)."

This regard for God expressed in a love for righteousness and a willingness to pursue spiritual values above all else is the margin Jesus speaks of requiring for righteousness. "For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven!" (NIV). "Perhaps Jesus' statement in Matt. 22:37-39 makes his kind of righteousness perfectly clear. It is clearly understood than any other statement. "Love the Lord your God with all your heart and with all your soul and with all your mind." This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' There is no commandment greater than these, than this one of love. (Matthew 22:37-40)."

Jesus taught that righteousness was the lived-out expression of love.

Matthew, His Messages for Today

Arthur Pink says, "Healthy Christianity can only be maintained where the balance is properly pre- served between a faithful exposition of the holy law of God and a pressing of its claims upon the conscience, and by tenderly preaching the Gospel and applying it to the hearts. Where the former predominates to the virtual exclusion of the latter, self-righteous Pharisaism is fostered; and where the latter predominates at the expense of the former, the requirement of the law, antinomian licentiousness is ensured."

It is clear that Christianity is being greatly influenced by humanistic philosophy today. We are far too often teaching those to have been too far to the extreme of antiformal licentiousness. It is imperative that we today hear the call of Matthew to a balance of love and obedience.

We must rediscover the fact that we are not the center of the universe. That God's holiness and honor are more of importance than our pride and pleasure. He may offer us an abundant life, but it is not an abundance of things to enjoy or thrills to experience, but an abundance of His love and righteousness.

Humanistic society may speak of kindness and helpfulness. It may lay emphasis upon the needs of mankind and his resources to rise to the occasion to supply them, but its influence is also toward indulgence and permissiveness. We of the Church have not escaped this tendency toward easy self and permissiveness.

It is the Church that can lead sincere Christians to an unqualified source of authority. Though the Bible is God's word, it is only in the making in Matthew's day, the Scriptures, the Law and the Prophets, were his guide. The Bible must again become our genuine source of authority, and we will be led farther and farther from our course of righteousness.

In Christianity today there is a fascinating newness of self-expression, perhaps a refreshing novelty, yet something of a lingering close to this new wave of Christian expression which we must carefully recognize. That is the danger of allowing our experience to become the authority of what is genuine righteousness. Experience is the obvious result of faith, but it must be brought into line with scriptural righteousness or it is nothing more than "aKieson gong or a chang- ing cloud." (James 1:17, NIV).

The pampered members of the North American church are so tied up with traditions as a result of being told of the lived-out love-righteousness of Matthew's Gospel. Matthew teaches it again to us today.

SUGGESTED SERMON THEMES


I. Righteousness is to Be Corrective and Conta-}
Preaching from the Kingdom Parables

by Willard H. Taylor

My friend Willard Taylor wrote many things—books, commentaries, articles, scholarly papers, lectures, and sermons. He did not live to see his last book, Beacon Bible Exposition on Galatians and Ephesians. It came off the press about a week after his untimely death.

This article, however, was his last writing project. He died with this unfinished article still in the typewriter. Here he sat in his chair surrounded by books he was using as resources for this piece. Of special significance was the last line he ever wrote.

The Editor

 Augustine treats this parable even more flamboyantly. He says that the wandering traveler is a 'leper man, half alive in his knowledge of God and half dead in his slavery to sin; the binding up of his wounds signifies Christ's restraint of sin, the pouring in of oil and wine, the comfort of good hope and the exhortation to spiritual work. The innkeeper, dropping his ignobility, is revealed as the God of Paul and the two pence turn out to be the two commandments of love.'

Not all teachers of the parables who have been influenced by Antioch of Syria—Theodore of Mopsuestia and John Chrysostom—believed that one must interpret the elements in the parables that are urgent and desire that we not waste time on all the details. The central truth of a parable must be unephazarded and declared and the rest of the story should not consume a person's time. Despite the protest of the Antioch school to allegorization, the method of interpretation prevailed.

The second period delimited by Hunter is the Renaissance and Reformation. Here we discover a movement away from the eclecticism and bizarre to an attempt to express the plain and obvious meaning of the Scripture.

Luther characterized the mid-sixteenth-century allegorists as 'clerical jugglers performing magic tricks.' He did not abandon allegory entirely, for he tended to find his doctrine of sola fide everywhere in the parables.

Calvin, on the other hand, emphasized the allegorical method. The leaders of the school which has been identified with Antioch of Syria—Theodore of Mopsuestia and John Chrysostom—included that one must interpret the elements in the parables that are urgent and desire that we not waste time on all the details. The central truth of a parable must be unephazarded and declared and the rest of the story should not consume a person's time. Despite the protest of the Antioch school to allegorization, the method of interpretation prevailed.

The third period is the modern one. In 1841, R.C. Trench, an Anglican archbishop, published his famous Notes on the Parables, which is still in print today. He insisted on feeling the main point of a parable, but the details which are ancillary to the main idea, are squeezed to yield thoughts which remind one of the interpretations of the Early Fathers.

A. D. Bruce's Parabolic Teaching of Christ, released in 1892, emphasizes the need of the interpreter to seek the one idea in each story. However, Bruce's theological commitment leads him to conceive the kingdom of God in literal terms, as a Divine Commonwealth to be gradually established here on earth.

As far as the progress of parabolic hermeneutics is concerned, the important person during this time is a German by the name of Adolph Julian, who published in 1888-89 a two-volume work on the parables, Die Gleichniserorten Jesu, in which he sounded the death knell of the allegorizing of the parables. Parables are similitudes, not allegories. Each one has one point of comparison or likeness. One must concentrate on this point and consider the rest of the story as narrative or dramatic machin-
Poor exegesis can lead to sermonic monstrosities.

2. Principles of interpretation. Poor exegesis will often lead to fallacies regarding the parables, but also in some cases create sermonic monstrosities. It is imperative, therefore, that we be guided by valid hermeneutical principles.

(a) Seek for the single truth in the parable. Build your message around it, drawing upon the elements of the story and any comments on the parable by Jesus or by the writer of the Gospel. Each story has some subsidiary truths, but they are bound to the continuing truth. The best homiletical style emphasizes one major idea and its ramifications rather than two or three separate thoughts.

(b) Contextual study is absolutely necessary. Both the immediate context and the wider context of the particular Gospel in which the parable is found, as well as parallel recordings in other Gospels must be studied. However, 'Sitz im Leben', that is, the life-situation of Jesus himself and the Early Church should be explored. Who is this Man Jesus? Why does He preach this way? What is the Gospel writer intending to say to his reader's through the recording of the parable in this particular setting?

These are all highly relevant interpretative questions because they open up pressing problems for our day. Below we will be dealing with the content of the message of the kingdom which is formative of this phase of the interpretative process.

(c) A corollary of the previous principle is the need to interpret the parables Christologically. All that Jesus said and did was to the end of revealing himself to his hearers. We have been removing and again and again that the parables are challenges thrown out to men to respond to Jesus, that is to say, to render a judgment concerning Him. Even when Jesus leads with a reference to the kingdom of God, He is introducing something about himself to which there must be a response.

Parables do not express general moral truths, such as, “It pays to be good, to work hard, to love a poor neighbor.” Goodness and love are defined in the Christian faith by the nature of Christ and our relationship to Him. Our concepts of human goodness and love fall far short of the divine demand. Thus the call is to surrender to the kingdom which turns out to be much more radical than we expected.

(d) The rule of the end stress must be followed, too. By this it is meant that the spotlight generally falls on the last element in a parable. For example, in the parable of the leaven (Matt. 13:33) the emphasis seems to be upon the clause “It was all leavened” (RSV). Or, in the parable of “Wise and Foolish Maidens” the concluding word is an exhortation: “Watch therefore, for you know not the day or the hour” (Matt. 25:13, RSV).

The quotation of Matt. 25:13 was the last line Willard Taylor ever wrote. He had written the notes which I found at his desk indicating that Willard was going to proceed by giving specific ideas on preaching from the kingdom parables in Matthew chapter 13. We will never know how what he was about to say. Doubtless, this would have helped us preach better. But it is simply up to us now—each one of us can complete this unfinished article by applying the principles and ideas Willard was about to present on preaching on the kingdom parables of Matthew.

Notes


2. Ibid., p. 27.

O f the third of the books of the New Testament, do not even use the familiar word ekklesta (usually translated “church”) and from which ecclesiology is derived)" even once. Matthew's Gospel is the only Gospel to use the word (it uses it only in 16:18 and 18:17). Matthew records it in Jesus’ responses to Peter’s confession of the Messiahship, while interestingly 1 and 2 Peter do not use the word.

It is even more striking to find Matthew using the word when we understand that he operates from a strong Jewish background and writes for a largely Jewish audience. We are immediately warned by this contrast that we must not read later understandings of the word church back into the mouth of Jesus.

The primary question that faces both the exegete and the preacher, then, is: What did Jesus mean when He used ekklesta? How did the rest of Matthew’s Gospel enrich our understanding of the man who responded to the question of the essential nature of the ministry of Jesus? In the Synoptics, Jesus is questioned by the disciples to withhold this information from the public. Each of the Synoptics then records the attempt of Jesus to reinterpret the nature of the Messianic mission in terms of suffering and rejection and death. Matthew and Mark record the remonstrance of Peter (showing his incomplete understanding) and the sharp rebuke of Jesus: “Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on God’s interests, but man’s” (10:23).

Jesus then makes the clarion call of cross-bearing for genuine disciples (16:24,1). The demands of the kingdom are total. Life must be lost for the kingdom's sake in order to find it.

Matthew 17 records the Transfiguration, the heal-
ing of the epileptic boy, and the tax-payment issue. Chapter 18 records the teachings of Jesus on the m-
monetary penalty for those who cause stumbling, on the search for the kingdom of God, the use of the exekias in 
rescuing the one who sins, and on the nature of 
 forgivingness (using the unmerciful slave as an illu-

The Gospels quickly move from this pictorial event of 
the triumphal entry and the cross and resurrection. The context of the 
usage of exekias, that is, the heart of the gospel’s 
understanding of the mission and message of 
Jesus. It is impossible to avoid this message with- 
out accessing the gospel.

B. ekkleis: History of the Word

Many writers have moved from the derivation of 
the Greek word ekkleis to define the church as the 
“called-out one.” The word church, however, 
comes from the Greek word kuriakon—which 
means “belonging to the Lord” as in the Lord’s Sup-
per or the Lord’s Day.

Since Matthew writes in a Jewish milieu, the Sep-
tuagint (Greek Old Testament) usage of ekkleis is 
significant. Ekkleis appears in the LXX about 100 
times. In nearly every case it is used to translate 
qahal. The primary meaning of qahal is assembly 
or congregation. The distinctive usages of the Old 
Testament indicate that the special meaning of 
qahal derives from the God who calls Israel to 
gether. The term kahal is the congregation or 
assembly of the Lord (Deut. 23:12, 1 Chron. 28:6; 
Nez. 131; and Mic. 2:5). It is quickly apparent that 
the usages of the LXX and the Qahal is an equivalent to 
the “people of God.” (A phrase that appears nearly 1,500 
times in the Old Testament.) It should be noted that 
qahal is also translated in the LXX by kuriakos 
(“with which our word “synagogue” is derived). The 
primary sense of message is also assembly or 
gathering together.

The meaning of the word exekias for 
Jesus (as Matthew records it) lies in the God who 
assisted His people for His purposes. Jesus is 
feared as the Messiah or the Messiahship 
(special reference to suffering) and speaks of 
the Church as a “gathering of obedient disciples 
for the purpose” of His people.

C. The Great Confession

As chapter 16 opens, the Pharisees and Sasha-
cossed are a major issue of the ministry of 
Jesus. Jesus responds that they can read the 
weather signs and predict the weather of the following 
day, but they have missed the miracle as signs of the imminent Kingdom. So Jesus confronts His dis-
ciples and challenges their understanding of His ministry 
among them.

The question Jesus poses to the disciples is 
more pointed in Matthew than in either Mark or 
Luke. He says: “Who do people say that the Son of 
Man is?” (v. 31). This is a leading question.

When the disciples have noted the varied responses 
of the crowds, Jesus restates the question directly: 
“But who do you say that I am?” (v. 15). It is Peter 
who is the spokesman for the disciples. Each of 
The synoptics records his answer differently. Luke: “The 
Christ of God” (9:20); Mark: “Thou art the Christ” 
(9:22); and Matthew: “Thou art the Christ, the Son 
of the living God” (9:35). This is the most 
complete definition and thus sharpens the contrast 
with the misunderstanding which follows in verses 
21 and following.

How difficult it was for the disciples (both ancient 
and modern) to understand the true nature of 
Messiah!

D. The Divine Revelation

In 13:21, Jesus has now assumed His minis-
to the weary and heavy-laden—to the gentle and 
humble. In the language of prayer He had praised God 
for hiding truths from the intelligent and 
revealing them to babies. In verse 17 Peter clearly 
feels that beginning—revelation has come to this 
precious babe.

The meaning of Peter pronounced by Jesus is 
recorded only here in Matthew. Peter’s comprehen-
sion of Jesus’ Messiahship can come to him only by 
divine revelation. “ Flesh and blood”—“mere man 
cannot arrive at this understanding unaided. “My 
Father who is in heaven” is the only source of such 
knowledge.

Jesus now grants a new name to Simon Bar-
john—the name Peter. There is no evidence in 
either Greek or Aramaic that anyone was called 
Peter prior to Christian times. There is evidence— 
from the tradition of either Peter as the congrega-
tion at Antioch in the congregation or 
as the apostle. Now the fisherman who is one of 
the Father’s “babies” is designated as “rock.” What 
a contrast!

Immediately Jesus says: “And upon this rock 
I will build my church; and upon this rock 
shall not overpower” it (v. 18). Reams of material 
have been written about this passage—often with hidden 
themes about suicide, the resurrection, the ultimate 
identity of Jesus, the size of his followers, the 
power of the Church, and political and 
ecclesiastical.

Attention is usually directed to the word 
church, but the most important verse is v. 18. 
The meaning of rock is central to the meaning 
and understanding of Messiahship. 
A second group (the traditional 
Churches) believe in the mystical and 
real as God’s election of Israel: Peter is chosen, 
child of God, the chosen instrument of God’s 
will; despite his failures and failures he fulfills 
the purpose for which he and his fellow-witnesses 
were chosen before of God” (Acts 10:24). 
(Alain Richardson, An Introduction to the 
Theology of the New Testament [New York: Harper and 
Row, 1958], p. 316).

E. My Church (ekkleis)

The remainder of verse 18 speaks of the inde-
structibility of the assembly of God which will be 
built upon this rock. Even the gates of hatred will 
ever be able to overpower the congregation which Jesus 
will build.

The crucial exegetical question here is: What is 
“my church,” to which Jesus refers? The Jewish 
background of ekkleis has already taught us that 
if refers to the group of obedient disciples 
which God calls to himself. Jesus now calls disciples 
to follow Him in total commitment: “If anyone wishes to 
come after Me, let him deny himself, and take 
up his cross, and follow Me” (24). The Church is 
indeed the “people of God.”

What are some of the clues from other sections 
of Matthew that will aid us in understanding what 
Jesus meant when he referred to “My people of 
God”? The concept is visible throughout the Gospels 
in much the same way as the concept of the Aton-
ment is definitively treated in Romans without using 
the word only.

In Matt. 13:41 Jesus speaks of “the kingdom of 
of the Son of Man.” This is the “kingdom of 
God” of the kingdom of God growing out of a rock from 
the mountainside (Dan. 2:34, 44). 
In Matt. 12:28 Jesus announces the coming king-
dom of God by the exorcism of demons. His answer 
to the doubts of the disciples of John the Baptist 
in 11:41 reinforces the idea that the Kingdom has 
already broken into the present in His ministry. 
The final words of chapter 16 reflect the same idea.

The Kingdom parables add additional insight into 
the essential nature of the “new” people of God 
that Jesus is creating. The new covenant language 
of the Last Supper radicalizes the definition. 
The total commitment language of the second half of 
chapter 16 also emphasizes the radical discipleship. 
The new people of God—the ekkleis of Jesus— 
is founded by the suffering Messiah. Jesus not only 
introduces the suffering idea, but calls His people 
to the same method of victory. The power is so great 
that the gates of hatred cannot triumph over it.

The resurrected Messiah consummates the King-
dom and leads His people to that final triumph 
depicted in so many of the Kingdom parables.

The confines of this article do not permit full
treatment of the Kingdom theme. Eidos Ladd's "Jesus the Son of God, or the Messiah? (1973)" makes a primary witness to the suffering and resurrection of Jesus. As a confessor he shared in the legislative decision-making of the Kingdom (the "kingdom" of the kingdom is passed to other members of the new peoples of God in 18:15ff.).

The full-bodied definition of the new peoples of God must draw upon the whole Kingdom teaching of Jesus. The Kingdom begun in the life and ministry of Jesus proceeds through his followers to the Grand finale designed by the disciples when the Kingdom of the world has become the kingdom of our Lord and His Christ; and He will reign forever and ever." (Rev. 11:15).

III. Suggestions for Proclamation
Several major directions for sermons immediately become visible.

The first area is an enriched understanding of the nature of the Church who calls the Church into existence by His message and modeling. The failure to clearly understand their Church is responsible for much of the heartland church's theology today. As Jesus said, "disciples" ous to the real Messiah and many people failed to recognize and follow Him. The contrast between the ideas of the multitudes and the confession of Peter, and the contrast between the inadequate concept of the General Concession and the Suffering Servant teachings provide the basic material for a powerful message on the Christ of the Church.

A second area of the proclamation centers around an enriched understanding of the true nature of the Church. One sermon should go out of the Old Testament roots of the idea of the people of God—the assembly of Jehovah. Another message should highlight the life of the people of God as they follow the great Model and Pattern—Jesus himself. Yet another message should emphasize the new people of God growing out of the rich kingdom of hearing, seeing, and believing. A third area for preaching which demands attention is the nature of the individual members of the Church. Once more the pattern lived out by Jesus and is called "The Model and the Replica." Another sermon should highlight the radical nature of discipleship in the new exiles. A clearer understanding of the nature of the authentic people of God will draw people to give their lives for such a Savior and His people.

Yet another sermon should emphasize the leadership flowing from the faithful and moral Peter to the confessor to the legislative binding and loosing in the name of Jesus.

A fourth area for preaching might grow out of the hindrances in the Kingdom understanding. Peter's attempt to deter Christ from the necessary redemptive suffering is a poignant illustration of such an attitude.

In all of this the preacher can be enriched understanding of the new peoples of God should inform and inspire and challenge. Let the Scripture inform your people, and your people will be enriched by the life-style as members of the Kingdom Church as Jesus presented it.

A devotional/Lenten consideration of the person and work of our Lord.

Matthew looks at the Son of God

by Paul Merrill Bassett
Professor of Church History, Nazarene Theological Seminary

The marvelous wealth of meaning in the titles "Son of God, the Christ" is the Gospel has fascinated thinking believers since at least the second century. And while there have been few agreements as to which of the titles holds preeminence, the conclusion that one title or another contains the clue to Matthew's understanding of our Lord. "Lord," "Messiah," "Son of David," "Son of Man," "Son of Abraham," and "Son of God," these are the principle titles used by the First Gospel. And they fell explosively on the ears of the generation to whom Matthew originally addressed his message. It may be that some of them had seen and heard "that Galilean." Many of them would have known how Jesus had told those leaders that "He was" was still a fresh memory. The squaring of the titles with "the real history," still relatively recent, would excite the believers and applaud the pious Jew—and mean very little to the pagan.

We've grown used to them, of course. So they do not generally strike the spark of reflection in us that they did then. But their richness remains, and especially during the Lenten and Easter seasons they can serve as means of devout consideration of the person and work of our Lord. They can deepen our acquaintance with Him. So let's look at one of them through the eyes of Matthew. Let's listen to Him tell us of Jesus "the Son of God."

One of the earliest places that this title, Son of God, appears in Matthew's Gospel is in the account of Jesus' baptism by John (3:17): "This is my beloved Son, in whom I am pleased. " If we knew of this incident were these words and the fact that there was a baptizer and a baptism, we would assume that they referred to the baptizer, for the baptism of John was a baptism unto repentance.

But the great celestial declaration that we are in the presence of the Son of God applies to the One baptized. Matthew has just shown us a picture of John telling the smug religious establishment that being sons of Abraham is not enough. There lies beyond the cosmic, genetic or even covenant advantage quite another kingdom. There, sonship is based upon obedience to the Father, obedience in good works (vv. 8, 19) and in the spirit (vv. 11-12), an obedience that is not merely self-preservation (vv. 7).

Matthew fascinates us here, for he began his account by telling us precisely that Jesus is the Son of Abraham (1:1). To be able to say, "I am a son of Abraham," was to be able to claim all of the promises of covenant—and many others. But here was a true son of Abraham seeking baptism, a baptism unto repentance.

Jesus' demand that He be baptized left John thoroughly puzzled (v. 14), but in compliance with
the will of the Father, he performs the rite. The Son of God is the One that you have just been informed to accept. But some will object: "I'll do it, but I must be left in peace to perform my usual duties in the service of the Lord."

And there is further irony, too, for so far, not one who has accepted Christ has been asked to perform perfect obedience to the Father against self-preserve-ego-protection, you cannot truly know that he is the Son of the Father. How much less well do we know him? If not knowing him, as Son of God in some way depends upon our recognition, then it is, as Abraham, one who recognizes the Father's will and is by God does not need baptism unto sharp, of you could reasonably assume that the "Son of God" is a confessional title, that it may be spoken only by those recognizing his divine authority as authority over them, or by the Headship itself. Of course recognizing Him as Son of God obviously does not save us, for even the demons believe, much more, then, is required.

We begin to see the variance. As Matthew tells us of the death of John the Baptist and watches Jesus, whose soul has been called the "dark road to triumph." His first miracle after John's death is the feeding of the five thousand, and it is in the succeeding miracle that we again hear Him confessed as "Son of God." It is the account of Jesus' walking on the water (14:22-33).

This particular miracle may be seen as a triumph over nature. It is at least that. But surely a nature-miracle stone would not evoke the unique response of those in the boat: "You are the Son of God!"

In Matthew's Gospel, it is at this point that Simon Peter becomes a principal of the story, in fact, is he who will be the next confessing the Son of God? The answer which Jesus gives is an answer belying a true son of Abraham. He cites the Word. And as for proving that the Son of God...only his obedience demonstrates that, a demonstration upon which the Father will rely. Furthermore, his response to the second temptation warms us away from ever calling upon Him to prove that he is the Son of God, for he calls Him Lord and God. He was hungry, hungering like a son of Abraham. Why not test the declaration? with what authority are you speaking the Son of God?"

The next time Matthew talks of Jesus by way of the title Son of God in 8:26-34, and here again, the eggs of the flock is called out by evil beings, by demons: "What have we to do with you, Son of God?" Here, the devil "knows" and is attacks the in- country-side belies to Gedarea, on the south side of Galilee. They recognized Him and testified to His power, and in the end, the same evidence had already told them who He was, and His words confirmed it: What a powerful word. 32: "He said to them, 'Get out,' and out they went."

But there is irony here, too. Here was an obvious question, "Is He the Son of God?" But it highlights the truth, said truth, in the words of the old song, "better the devil you know." Follows the flocks, put with dangerous lunacy, than with divine wisdom. The Lord's presence in His history has held on to some obviously detrimental practice—or corrupted structure—and asking for repentance except in obedience to the Father's command, but no son of Abraham has right to his ancestry without it. Could they maintain the same thing about something like this to the Church: "Unless you Christ identity with Him, the God-Cre: to perfect obedience to the Father abjure self-preserv-ego-protection, you cannot truly know that he is the Son of the Father. How much less well do we know him? If not knowing him, as Son of God in some way depends upon our recognition, then it is, as Abraham, one who recognizes the Father's will and is by God does not need baptism unto death. Let's see what Matthew says: "You are the Son of God."

Jesus' usual title for himself in His public ministry, as Matthew has already explained, is also one of mercy, and rescue when Peter failed his own test. It was a confession of Jesus' divine Sonship in the context of divine authority and in the context of divine forgiveness. At the center of Matthew's story is the question: "Who is right there? Jesus or the devil?" In the presence of such forgiveness, the church's confession is, "Such power and mercy must surely be that of the Son of God."

In chapter 16, we find a parallel confession by Simon Peter. Again, the confession comes following a clear demonstration of doubt or lack of faith—even in the midst of a test. This time, there was a feeding of four thousand (15:32-39); then, instead of something as obviously fearsome as a storm on Galilee, there were simply some words of warning from Jesus about continually testing Jesus, and thus the Father; about demanding that Divinity meet the demands of proof laid down by humanity. (Do you see the parallel in 16:1 with the earlier demand of Simon Peter?) Jesus called that attitude the "leaven of the Pharisees and Sadducees." (v. 6). The other word Peter uses does not mean simply a mental, a head knowledge. He means like a son of Abraham. Why test the declaration? with what authority are you speaking the Son of God?"

The story is familiar. We need not recount its details (16:13-20). Matthew's point is clear enough. The story of who Jesus is can be made self-evident only as the Father in heaven reveals it. The Spirit knows it, the devil knows it, the demons know it because who that has heard and who has reason to know it naturally. It is not part of our natural intellectual or emotional equipment. Only the Father can reveal it to us. And when it comes from Him, it comes straight and clear, and teaching demand. "Who do you say that I am?" And we may be sure when we are faced with the question the Father is prepared to reveal to us: "You are the Messiah, the Son of the Living God."

The grandest response we can give out of our natural站立 that is a Son of God, because of the power of Jesus Peter on the earlier occasion: "If you are who you seem to be, then I say that we may call on Him for some demonstration of His divinity on our terms. But Matthew would have us know that even in the midst of such a mess, there is still the confidence to call, our insecurity, our pain, the wind, and fear. But the power that threaten their livelihood and grants clarity of mind to those who might have been confused. How many times in its history the Church has held on to the fear and his egocentricity, when he cried out, "Lord, save me!" Jesus immediately stretched out His hand and asked him why he had doubted. Then he entered the boat with Jesus, and that was the face of Peter's weakness and lack of faith, as well as the calming of the sea, that those in the boat said they had never known such a man. Simon Peter was also one of mercy, and rescue when Peter failed his own test. It was a confession of Jesus' divine Sonship in the context of divine authority and in the context of divine forgiveness. At the center of Matthew's story is the question: "Who is right there? Jesus or the devil?" In the presence of such forgiveness, the church's confession is, "Such power and mercy must surely be that of the Son of God."

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Viewing the Multiple Staff as a Team
by Clair A. Budd
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Team ministry is a phrase that is often used to describe the nature of the church’s multiple staff interactions. What are the criteria for determining if a multiple staff functions as a team? Are there any—or do we apply the phrase to ourselves because it presents an image we like?

Here are some suggested criteria for determining the presence of “teamness” in your multiple staff. If these traits do not exist, your “team ministry” may be more facade than fact.

1. DO YOU HAVE FREQUENT, REGULAR TEAM MEETINGS? Anyone who follows sports knows that success usually occurs in a comprehensive game plan. Every member of the team must know the game plan, and know how they fit into that plan. Team meetings develop this overall game plan (NOTE: The factors of regularity and intentionally are very important for team meetings). For the church’s staff, these meetings are a combination of gameplan and “halftime” huddles, because they are continually developing their plan, then evaluating it and revising it as needed.

Every team needs to work on the mechanics of “What are we trying to accomplish? ... How are we going to accomplish it? ... Who is responsible for what?” But an additional reason for team meetings is the development of “team spirit.” To accomplish this, some church staff meetings will need to be devotional and/or fellowship times.

2. IS THE “SENIOR PASTOR VIEWED AS THE TEAM CAPTAIN?” Sometimes, because of particular measures of politeness, we mistakenly perceive the pastor to be the coach, while the associate wait for him to call the plays.

More in keeping with the team ministry concept (and I believe with New Testament understandings of the Church as a body) is the view of the pastor as the moti-vator/coordinator of his co-workers, the team captain. This view at least implies that the game plan has already been worked out by the coach (Christ). Team meetings should include Bible study and prayer so that the team, as equals under Christ, may apprehend that plan. The captain (pastor) then leads the team in implementing the game plan as the whole team has determined its application in the immediate, local context.

3. ARE DECISIONS MADE BY THE TEAM? This obviously hinges on the previous point. Two related kinds of decisions should be included here: those that have major impact on the game plan, and those regarding the rules of individual team members.

To illustrate the first, imagine the confused game plan when a minister of education plans a Satellite educational workshop for the same weekend a major musical event is to be performed by combined choirs. Personnel and schedules find themselves in conflict and tension for congregation and staff is the natural result. Though this example is extreme, it indicates the need for the staff, as a team, to develop a comprehensive game plan, then negotiate how it is to be worked out. Team members’ rules also require some negotiation. When a new area of responsibility for staff member develops, the team should decide who will bear it. Coordination is important in current work loads. If team ministry is more than facade, roles and responsibilities will not be casually assigned, nor carelessly dodged.

4. ARE TEAM MEMBERS EQUIPPED FOR THEIR ROLES? The most common failure in this regard is for a team member to be given a responsibility without the authority needed to carry it out. Much time and effectiveness is lost when team members must seek approval for details that have major impact on the overall game plan.

5. DOES COMPENSATION BUILD TEAM SPIRIT? Most of us know what “free agent” salaries have done to destroy the team spirit of some baseball teams. But, on the other hand, I would be wrong to argue that all members of the church staff team should receive equal compensation.

Familiarity with training and experience should have a bearing on salaries, as should greater responsibility of various members of the team. However, large gaps between compensation can given to team captain and the rest of the team, or between various members of the team, fail to verify the reality of a team approach to ministry, and tend to damage team spirit. Such gaps may show up in salary structure or in the type of housing arrangement, or in the provision of certain benefits.

If team ministry is more than facade, roles and responsibilities will not be casually assigned, nor carelessly dodged.

For one member of the team that are not provided (in greater or lesser amount(s) for other members.

The method of compensation may be as significant to team spirit as the amount of compensation. Imagine how ridiculous it would be for the captain of a football squad to distribute salary checks to his teammates. Yet his practice occurs occasionally in the church’s multiple staff. Just as ridiculous, but unfortunately more common in the church than this practice, is the procedure of the team captain determining or negotiating compensation for his teammates. To develop and maintain true team ministry, each member of the church staff should have direct access to the church’s finance committee for salary review and negotiation (not everyone deal with the front office).

6. IS LOYALTY A VITAL REALITY? Loyalty is often understood to be the duty of staff members to the senior pastor. And that is proper. However, we are to take the team ministry concept seriously, loyalty needs to become a complex, multidirectional reality.

The result will seldom exist where loyalty is demanded. Mutual loyalty will develop where it is given. Unfortunately, the usual reaction when we feel we are not receiving loyalty is to draw back and demand that it be given. Such a situation calls for remembering the familiar words: “It is more blessed to give than to receive.”

Think in terms of a baseball team. On a ball hit to the infield, the catcher runs down the baseline to provide a “backup” in case of error. He is not trying to “upgrade” the first baseman; he is there to aid the team’s effort. In like manner, every member of the staff should be a “backup” for their co-workers.

This article does not defend the validity of the team model for multiple staff ministry. Rather, the model is assumed to be valid, and the preceding criteria were discussed on that basis. Perhaps your staff needs to question that assumptions on biblical or theological/philosophical grounds. Certain questions are intended on the various criteria mentioned, their validity, and their impact on your interactions together.

If you accept the assumption that a multiple staff should be viewed as a team, you have one question to consider: Who are the team, where does the rest of the congregation fit into this team, and is it a team that is capable you and other members of your staff desire to be a part? Also, address these questions and issues together just might help you become a team.

If team ministry is more than facade, roles and responsibilities will not be casually assigned, nor carelessly dodged.

Friend Indeed
The pastor of the local church was not exactly popular. Then one Sunday he announced: “The Lord has told me that He has work for me elsewhere. The Lord Jesus has told me the time has come for me to move on;” and the congregation rose spontaneously and sang, “What a friend we have in Jesus.” —Church News Service
PUBLIC EVANGELISM AND THE INVITATION TO PRAYER

by Michael B. Ross
Evangelist, Church of the Nazarene

A recent development in the use of the altar for public prayer has had at least two different effects on the church. Frequently, pastors are now including in their worship services what is commonly called the "open altar." During the Sunday morning service, many worshippers are kneeling to offer varied forms of prayer. Some pray for forgiveness, while others seek to be healed. Many approach the altar to express gratitude for specific blessings.

One result of the "open altar" has been the expansion of the altar's use and purpose. Fortunately, in many churches the altar is no longer restricted to the use of a few with certain prayers. There has been a broadening in the understanding of the value of public prayer. However, coupled with this positive effect, some have observed an avalanche of prayer. A vital part of most holiness churches' outreach is the evangelistic sermon. A great number of persons are offered to the invitation to prayer (or the altar call), that some fear that its distinction is being "swallowed up" by the more "attractive" "open altar." But these two uses of the altar are not contradictory, and can be complementary. Their purposes are unique but supportive. Effective evangelistic altar calls can be retained. However, it is important to note the purposes, methods, and even dangers of the evangelistic altar call in order to preserve its uniqueness.

Both the prominence and the effectiveness of the evangelistic altar call should not be credited in part to more than its being a convenient method. While methods are employed in issuing and accepting a public invitation to prayer, the altar call is a tradition in a religious culture. Prayer is often the natural response to hearing the gospel of Christ-natural in the sense that the nature of prayer creates the necessity of a response. Hopefully, the response is not one of denial or rejection, but one of acceptance and prayer.

The gospel confronts the listener to such a degree that an immediate reply is effected. This is not to suggest that the impact of the word is short-lived. When the written Word is preached, the Living Word is present. One's encounter with the Resurrected Lord always includes the element of "now." To deny an expression of this urgency contradicts the gospel's essence, and it results in frustration to the listener.

The Purposes of the Evangelistic Altar Call

The value of the altar call is due to its reinforcement and expression of biblical principles concerning the Church as the Body of Christ. When one responds to a call to prayer in a worship service, not only is there an immediate divine response to his obedience, there is also a strengthening of the foundation of the Church's purpose and mission.

1. "The Body of Christ"—1 Cor. 12:27

Very few functions of the organized church can as effectively illustrate the biblical description of the Church as the Body of Christ as the public altar call. While ultimate responsibility to God is an individual matter, the New Testament supports, not nullifies, the concept of the entire body as the fulness of the Body of God. There remains in the New Covenant an emphasis on the corporateness of the children of God.

2. "Speaking the truth in love"—Eph. 4:15

In the context of Ephesians 4, Paul's reference to "speaking the truth in love" is an appeal to more than the expression of personal opinion. Paul is establishing a higher value and obligation. Each member of the church is indebted to all others to reflect an honesty of life. The church cannot function properly when it is cluttered with deception and discrepancy. One should not claim more than honestly has, nor should his life fall short of his claim.

3. "If two of you shall agree"—Matt. 18:19

The source of God is true, but His grace employs varied and multiple methods through which He may give it. One of these is the "buddy system" of prayer. Private prayer has its unique purpose, but it cannot serve as a substitute for group prayer. To pray alone is to seek; to pray together is to agree.

Many who kneel at church altars with a weakened perspective, may cooperate with an accumulated faith drawn from those who pray nearby.

4. "God is no respecter of persons"—Acts 10:34

The story of Cornelius was a milestone for him and the Church. His witness to the equalit of God's people affirms the worth of each individual in the Church. A disproportionate secular emphasis on beauty, intelligence, and success happens to many that they are of less value than others.

The gospel refutes such a standard of appraisal, and stands that the church, one of its most outstanding opportunities to negate its effect. The individual who has experienced deliverance from sin while being unnurtured by the congregation in prayer begins to realize its worth and importance to God and it results in frustration to the listener.

5. "To cleanse us from all unrighteousness"—1 John 1:9

Often there is benefit in the expression of the truth, which has been expressed or denied. In the presence of Christ and with the atmosphere of public worship, it is possible to be cleansed of feelings and attitudes that eventually would have destroyed them.

There is usually no merit either in a disorderly prayer session or in a full public revelation of sins. But there is health and wholeness for those who are able and willing to release prayer and emotion which has blocked spiritual growth. Such a catharsis might not be possible in solitude, but it only comes readily for those who are able to make the effectual fervent prayers of righteous men and women.

Elements of an Effective Altar Call

The primary element of an effective invitation to public prayer is the minister's full confidence in the gospel of Christ. The impact an altar call has on a congregation should not be credited to mere methods or style, but to the gospel of Christ. The power of God unto salvation. But methods are not unimportant.

The value of the methods employed by the minister in inviting members of the congregation to an altar for prayer is determined by their reflection of the total person. God will not honor techniques that stand in direct conflict with the gospel's purpose. The Word News includes and transcends culture and all forms of mankind, the opportunities available within the free will of man, and the beauty of creation designed in the image of God. Methods of manipulation and coercion which include or manufacture dehumanization and embarrassment have no place in an evangelistic altar service. Both the congregation and God will honor a minister who maintains a spirit of respect and brotherhood.

1. Each invitation to an altar should be coupled with a clarity of the call of God. Confusion can result in hesitation which could form a pattern of reluctance and disobedience.

2. Regardless of the scope of the call to prayer may be, the minister should explain carefully and clearly to the congregation his intentions and instructions.

3. Most invitations to prayer that result in great response are offered to those who reflect a realistic expectation of favorable results. The minister can generate hope and obedience by indicating his belief that the results of the altar call will be an effective evangelistic sermon.

With references to expected responses and through sincere planning for favorable results, a minister can project the congregation to accept the invitation to prayer is natural and wise.

A fear of personal embarrassment keeps many from accepting the call to prayer. The minister should be familiar with the response to the invitation. But a belief in the gospel's impact liberates the minister to anticipate a general obedience.

4. Effective altar calls should include the minister's positive response to those who have answered the call to prayer. To ignore those who have obediently come forward by pronouncing a long negative administration is to establish a foundation of negativism and discouragement.

Many who come to the altar are anticipating the (continued on page 37)
Come Alive, Mr. Wesley

by J. Kenneth Grider
Professor of Theology, Nazarene Theological Seminary

Many theologians, no less, have also had their Aldersgade—Including the one who lived in Basel, and who now enjoys life where he can hear music almost as good as Mozart's without the need of stereo. I have to say, too, that we have men and women with warmed hearts in government, including a born-again U.S.A. president. They are in education, industry, whatever.

You were the genius, though, Mr. Wesley, because your heart was warmed in a time when the warmed heart was not familiar, and because you showed us what love can be like when lived out with that kind of life at its center. Without it people could get drunk for a half-penny and dead drunk for a penny, and often did. Or also they could ponder the bare existence of a removed deity altogether uninterested, in Lockian or Human fashion, and one did not pray to it because it was no use.

With the warmed heart, you did not have any better sense than to get up at about 4:00 a.m. for sustained audience with Almighty. With the warmed heart you preached often at 5:00 a.m.—unless all the books are wrong, and it was at the more decrepit hour of 5:00 p.m.

With the warmed heart, you and your brother gave songs to your fellows—songs that distill the faith's piety and that have hope in them (the tops we need in big droughts just now as we strive to ward off nuclear accident and nuclear war).

You need, too, Mr. Wesley, to model the kind of life-related concerns that it has pleased God to give us evangelically these days, including social concerns. You would be pleased, Sir, with the distance we have traveled in this direction since we call the Chicago Declaration, agreed to a few years ago. Even Billy Graham, our counterpart of your friend George Whitefield, is with us heart to heart in this interest—although he dragged his feet, on this early in his now-widely-acclaimed ministry.

But we think of you—a preliminary and profound—inspirer of the plane of human history which human life is to be. Only live-fire-live, you stood tall to speak to the miners and the millers—there on the hillside near Bristol and at other places, the world outside the churches becoming your parish. You stood tall when dapper Beau Nash tried to get us to wash what we needed to wash and come forth clean.

Perhaps you would not know of one of your early Methodist named William Booth who founded himself and his faith to the streets of your London a few long and slow generations past. At one time. A whole army of workers entered the kingdom by spilling out their substance in what we now call the inner city, the poor, but you would be proud of the pace they have set for all the rest of us in their devotion to the leafl and the lost of this well-populated world of ours which has so many unhappy in it which tries and cries, from way down there at the bottom of the barrel, are accessible to the rest of us just now.

Booth did not bother very much with theology. And the hundreds of thousands who now disciple him and his Christ are still apt to slight it. No theological seminars are bothered by them, for example. But you know, from your Denmark, we got ourselves a kind of theocracy—suits the interests which you and Booth had. Existential theology, we sometimes call it—we are not afraid that that adjective will be misused. If it is, you might call it experimental or life-related theology.

You are a socratean figure who sometimes allowed himself to be shown as a gadsh. He had one or two problems with other people whose mouths tend to turn down at the corners. This brand of theology is not known about cell reasons that give regard to things—is to pride oneself—supposed to be prototype of things as they are. It is.

You knew your history of doctrine, and all that classical area which men (yes, and a few women) now go into at Oxford when they read "Greats." But you remade it in a London quarter. This brand of theology is no other than interested in people; in individual people. It is interested in their moralities, their sense of estrangement from God; in their fits of inadequacy, their guilt, dreads, sins. Especially their sin.

This brand of theology is interested in what John is to do now that John is dead and she must near those that are John's in these grand and awful times. It is interested, as Jesus was, in truth as a truer way of living out one's life, instead of merely in truth as what obtains when a person's statements agree with external principles of correctness.

Kierkegaard we credit the life-related way in which many of us evangelical Christians tend to look at things these days. But it is only that it belonged to him to say things that have not been uttered. He talked about doing theology, but did not do very much of it—excusable perhaps, because he wrote books all the time and died in his early 40s.

You yourself did theology along with all your writing and your reading of heroes. At that old foundry, and at another metropolis that the faith into life as it is actually lived by people who are in debt and hungry and who bend to stuff themselves with straw. You did not know what the inner city was, or the central city.

But you made the faith experi- mental and practical. You put the faith into your own life, and to the lives of the common folk who heard you so gladly. That is.

I Thee Wed

I was preparing a new wedding ceremony for my son and his bride-to-be, I distilled 1 Corinthians 13 to be followed by John 4:16-18. The latter speaks eloquently of God's love and our response. My secretary discovered the "The love you have for one another is not to be impaired," and we agreed that a similar sentence from the Gospel might be used. "Jesus said to him, 'Where are you going, and why do you not come?'" (John 18:25). The "I have no husband" for you have had five husbands, and the two you now have is not your husband" (RSV). Fortunately the correction was made, and the service proceeded as planned. James L. Stoner in The Disciple.
What in the "Word" Is Discipling?

by Lyle Pointer

Two pastors over lunch: "What's the most exciting thing happening in your church?" "Unquestionably it is our discipling ministry. God is doing tremendous things. You can't imagine the enthusiasm being stirred by this new program." "What do you mean by a discipling ministry?" "You know, you know what discipling is, don't you?" "I guess what I mean is, what do you mean by discipling?"

At least 10 separate usages attach themselves to the word discipling. (1) Perhaps the most technical, and the least used, definition comes from church growth catalyst, Donald McGavran. McGavran uses discipling to refer to the conversion of groups of people. People with common characteristics, interests, or backgrounds come to Christ because of social and religious influences.

(2) Some employ discipling as a catch-all (12-27) blanket term. All the ministries of a local church constitute discipling. One minister said, "Everything we do fromCredit Roll to weddings and funerals is discipling." Discipling, in this sense, is an equivalent for the word ministry.

(3) Discipling also substitutes for the word evangelism. The persuasive influence of a Christian upon an unbeliever defines discipling. This explanation oversimplifies the definition, however.

Some call discipling (4) the contacts prior to a person's decision to accept Christ.

Others would insist (5) discipling is the decision of the unbeliever to serve God. In other words, when an unbeliever becomes a believer, a Christian has effectively discipling that person.

(6) The follow-up process is called "discipling." Differences of opinion surface as to length of time. Follow-up can last for a few weeks (usually until certain basic lessons are completed), months, a year, or three years (because Jesus took that length of time).

(7) Others maintain that discipling (the follow-up process) is accomplished when the person joins the church or leads someone else to Christ.

(8) Still others argue, "Discipling lasts a lifetime. Christians must never stop growing." In this case, discipling is synonymous with nurturing.

(9) Training people in personal evangelism is thought to be discipling, too. Matt. 28:19-20 gives support to this concept. Teaching Christians how to effectively evangelize an unbeliever constituted much of Jesus' ministry to His discipling.

(10) Discipling people to be leaders in the church is also called discipling. Pastors program events to enhance the ability of the laity to administer and to coordinate various ministries of the local church.

Beyond the definition of discipling, the process of how a person is discipling has various expressions, too. For some, a disciple is one who completes a prescribed curriculum. The curriculum cases (6:25-34); social (7:1-6), encouragements (7:7-11), the law in one sentence (7:12), the alternatives (7:13-14), final warnings (7:15-27).

Ten miracles are grouped in chapters 8-10: the lame (8:14), the centurion's servant (8:5-13), Peter's mother-in-law (8:14-15), the storm (8:23-27), the demons (9:27-34); Peter's wife cured (9:17-18), the woman (9:20-35); the man's daughter raised (9:23-30), two blind men (9:27-31), the demoniac (9:32-34).

Ten reactions to our Lord's ministry are listed intermingled with incident episodes in chapters 11-18. Included in this category is another interesting source of preaching material in the parables of the Kingdom (7 in chapter 13). Seven preachers are given which denote the reaction to the Kingdom.

The climax begins in chapter 19.1 when "Jesus departed from Galilee." His closing ministry can be summed up in three episodes:

1) His public presentation—chapters 19-25. This involves His journey and entry into the city of Jerusalem and the catchword which followed. It also includes the rich material found in our Lord's eschatological discourse in chapters 24 and 25.

2) The events surrounding His crucifixion—chapters 26-27. What a rich source of sermon text can be found in these dramatic scenes.

3) The resurrection and commission—chapter 28. Here we observe the victory of our Lord and His Great Commission to the Church. May the beautiful Gospel speak to our people through His ministering servants.

By General Superintendent
Charles H. Strickland

A complimentary subscription to the Preacher's Magazine is sent to all ministers in the Church of the Nazarene from the Nazarene Publishing House.
CELEBRATE CHRISTIAN HOLINESS

One of the most important ingredients of successful ministry is long- and short-range planning. The following general church events, with their dates, are provided by the Pastoral Ministries for your convenience in coordinating the local and district church calendars. We want to assist you in your ministry. Call us.

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May 3-5, 1982
May 10-12, 1982
May 17-19, 1982
August 29-September 1, 1982
September 19-21, 1982
September 26-28, 1982
October 3-5, 1982
October 10-12, 1982
October 17-19, 1982
October 24-26, 1982
October 31-1, 1982
November 19-21, 1982
November 26-28, 1982
December 3-5, 1982
December 10-12, 1982
December 17-19, 1982
December 24-26, 1982
January 7-9, 1983
January 14-16, 1983
February 11-13, 1983
February 18-20, 1983
February 25-27, 1983
March 4-6, 1983
March 11-13, 1983
March 18-20, 1983
March 25-27, 1983
April 1-3, 1983
April 8-10, 1983
April 15-17, 1983
April 22-24, 1983
April 29-May 1, 1983
May 6-8, 1983
May 13-15, 1983
May 20-22, 1983
May 27-29, 1983
June 3-5, 1983
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- LOCAL SCHOOLS & PUBLIC LIBRARIES
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  - Raise questions about topic to be covered.
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ENTERING VENEZUELA IN 1982...

CHURCH-WIDE OFFERING
AUGUST 15, 1982
GOAL: $200,000

The General Board of the Church of the Nazarene voted in February, 1982, to open work in Venezuela, the last Spanish-speaking country in this hemisphere for the Church of the Nazarene to enter. Target date for entry is fall, 1982.

A church-wide offering will be taken August 15, 1982, sponsored by the Nazarene World Mission Society, for property in Venezuela.

The William Porters, veteran Nazarene missionaries, have been appointed to go as missionaries to Venezuela in spearheading this new work.

Rev. and Mrs. William Porter

CHURCH OF THE NAZARENE
Annual premiums for Basic Group Term Life Insurance for ministers are paid by Pensions and Benefits Services. Coverage for ordained ministers is $1,500. Coverage for district-licensed ministers is $1,000. Increased coverage for dial-in enrollees for the 1981-82 assembly year if their district paid 90 percent or more of their official Pensions and Benefits Fund during the 1980-81 assembly year.

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Facts About Nazarene Missions

THE CHURCH OF THE NAZARENE is at work in 64 countries outside of Canada, Great Britain, and the United States. In these countries there are 105 districts; 77 of these districts have national district superintendents. 10 of the 105 districts are now Regular Districts, several others plan to become Regular Districts within the next few years.

THE TEN REGULAR DISTRICTS are Guatemala Northeast, Peru North, Puerto Rico, Japan, Mexico South, Republic of South Africa, European, Swaziland North, Korea Central, Argentina Central, Chile.

A Regular District is fully self-supporting and self-governing, followingManual requirements.

OVERSEAS DISTRICTS last year reported 1,795,954 members and 283,075 enrolled in Sunday School. More than 2,000 local pastors ministered to the 2,000+ organized churches and 3,000 or more preaching points. Many churches maintain from 2 to 7 preaching points in communities around their local organized body. Eventually some of these missions will develop into organized churches.

THE DOMINICAN REPUBLIC reports 60 organized churches in six years. Their membership is now above 2,100 members. In March, 1981, Rev. Marcos Hatchett became their first Dominican district superintendent.

THERE ARE THREE NAZARENE HOSPITALS on mission fields: the Raleigh Titken Memorial Hospital in Swaziland, the Armadillo Memorial Hospital in India, and the Nazarene Hospital in Papua New Guinea. Nazarene doctors and nurses still work in the hospital in Acornholm, Republic of South Africa, now called KwaZulu. Formerly a Nazarene hospital, it was taken over by the Republic of South Africa government when the area around Acornholm became a national homeland.

RECENT WORD FROM THE MIDDLE EAST reports two churches and a Nazarene day school are now operating again in Beirut, Lebanon. Nazarene churches, suffering from loss of feeling members and pastors, and from damage from shelling during the civil war, are having to begin all over again to build congregations. Churches and day schools in Jordan are operating normally. There are two Nazarene missionaries in Jordan, Lebanon, or Syria. Two Nazarene couples are living in Israel.

WORD CONTINUES TO TRICKLE OUT OF MAINLAND CHINA that there are many Christians who held fast their faith in God during the difficult years. Officially registered churches are full at each worship service. Even though those who attend must register to do so, it is recommended that tourists going to China not attempt to contact individual Chinese Christians. Foreign visitors contacting local pastors or local pastors attempting to contact tourists run the risk of being held under suspicion by the government. Some tourists have reported seeing a church in Peking which bore a sign “Church of the Nazarene.” This is an error. Former missionaries to China tell us that we never held a Church of the Nazarene in Peking. In fact, we never had a church anywhere in China with the omatic structural design of the church building which has been photographed in Peking.

MISSIONARY SPEAKERS ARE AVAILABLE for services in local churches. Contact your district superintendent, and/or your district NWMS president to find out when speakers will be in your district. Or write the Deputation Secretary of the Division of World Mission, 6011 the Paseo, Kansas City, MO 64111.

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**Simultaneous Revival Schedule 1983**

**DATE**

- January 4-9: Southern California, San Antonio, Southern Florida
- January 11-16: Los Angeles, Houston, Central Florida, Guiana, Trinidad, Barbados, Jamaica, Leonard Islands, Belize, Bahamas
- January 18-23: Central California, Sacramento, Louisiana, North Florida, South Carolina
- January 25-30: Northern California, Dallas
- February 1-6: West Texas, Southeast Oklahoma, Georgia
- February 8-13: Intermountain, Southwest Oklahoma, Alabama
- February 15-20: Oregon Pacific, Northwest Oklahoma, Mississippi
- March 1-6: Northwest Ohio, Kansas City, Kentucky, Washington
- March 8-13: Rocky Mountain, East Tennessee, Eastern Kentucky
- March 15-20: Dakota, Missouri, North Carolina, Virginia
- March 22-27: Nebraska, Illinois, West Virginia, Philadelphia
- March 28-April 2: Kansas, Northwest Oklahoma, Southwestern Indiana
- April 3-10: Colorado, Indianapolis, Southwestern Ohio
- April 12-17: New Mexico, Northeast Indiana, Central Ohio
- April 19-24: Eastern Michigan, Northwestern Ohio, North Central Ohio
- April 26-May 1: Arizona, Michigan, Alaska
- May 3-8: Northwestern Illinois, Northwest Indiana, Pittsburgh
- May 10-15: Wisconsin, Chicago Central, Upstate New York
- May 24-29: Iowa

All Canadian districts are scheduled for the month of March.

South Arkansas had previously scheduled simultaneous revival for October 1-6.

Alaska, Hawaii, North American Indian, Eastern Latin America, and Western Latin American Districts and any World Mission districts not mentioned above will be at dates of their own choosing. (Location does not require permission.)

Central Latin District has scheduled Simultaneous Revivals for June 5-12.
Adult Sunday
June 20

HIGHLIGHT 9 ADULT MINISTRIES

1. SUNDAY SCHOOL
2. MARRIAGE & FAMILY LIFE
3. SENIOR ADULTS
4. SINGLE ADULTS
5. WOMEN'S MINISTRIES
6. CRADLE ROLL PARENTS
7. LAY MINISTRIES
8. SERVICE PERSONNEL
9. SMALL-GROUP BIBLE STUDIES

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FOR WEEKDAY—
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Other Features—Monthly Expenditure Reports, Membership and Subscription Record—identical to the "Annual Report of Pastor" form. Also includes calendar sheets for recording children dedicated, funerals, marriages, baptisms, names and addresses; and summary of year's activities.

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Sending without pay, the editorial board, pictured here, helped us put together this issue on "Preaching from the Book of Matthew."

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**Spring-Easter**

Sunday School Attendance Campaign

A. **Theme:** "Get Excited—Tell EVERYBODY"

B. **Attendance emphasis involves six Sundays**
   - February 28 (first Sunday of Lent—Preview, Publicity)
   - March 7—Kickoff
     a. EVERYBODY present
     b. EVERYBODY Involved
     c. EVERYBODY get excited
    - March 14—EVERYBODY Bring Somebody
    - March 21—"Mary and Martha" Sunday
      Bring friends to God's house and then take them to your home for a meal.
    - March 28—Children's Day
      Every child proclaim Him King through special musical presentations, programs, recitations.
    - April 4—HOSANNA Sunday (Palm Sunday)
      EVERYBODY rejoice, EVERYBODY present
      (to hail Him, to proclaim Him)
    - April 11—Easter
      EVERYBODY celebrate His resurrection.

C. **Resources (available to pastors in late January)**
   - Song sheet (4-page folder)
     Titles: "Get All Excited—Tell Everybody"
     "Hosanna"
     "He Lives"
     "Let All the People Praise Thee"
   - Poster—Mary, excited face, running to tell everybody
   - Letter—printed and signed "pastor," and letterhead for further use
   - Responsibility card
   - Banner

D. **Note:** Combined opening services are suggested during this campaign for rally, spirit, and special emphases.
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An Important Part in the Outreach Ministry of Your Church NAZARENE PUBLISHING HOUSE 1214 North Main St.

What in the "Word" Is Discipling?

in the new Kingdom. These principles were later illustrated in the actual life experiences of Jesus and His disciples as they ate, worshipped, and mingled with the religious leaders, common people, and governmental authorities. There was little question in the minds of the disciples as to what it meant to love one's enemies, to seek the Kingdom first, or to build on rock instead of sand. Their teaching was plain and Christ's followers, because He lived what He preached. Nevertheless, some of the lectures and parables of Jesus were obscure to the disciples. They asked repeatedly about their meaning. Similarly, the explanation included a penetrating application to the inner life. Explanation and application appear to be a necessary, continual, and major role in the discipling process.

Jesus checked the disciples to test their understanding. They would ask questions. When they exhibited openness to God's Spirit, Jesus commended them.

3. Jesus taught His disciples through relational experiences. He made sure they were ready to His encounters with unbelievers. He exposed the disciples to the world. He did not move them out of it. They were not secluded or protected. Nor did Jesus attempt to protect His disciples from the persecutions the church leaders of the day were facing. He allowed His followers to be involved in these conflicts. He did not isolate His men from suffering. On the contrary, He prepared them for the challenges of their calling. Jesus relationship with the disciples was a mixture of scolding and reproving. He called them men of little faith. Then He commended Simon Peter for correct repentance. Jesus was not only willing to be involved in the lives of the disciples but also willing to help them through their trials. The dynamics of relationships continue as they do in the saga of Jesus and the disciples. Jesus relationship with the world through the discipling of the disciples. He knew how they were feeling. Being a human being, He felt the pain that is so characteristic of His love for them.

In the setting of worship and communion, Jesus placed His heart in the disciples. He knew how they were feeling. He knew their burdens. The disciples needed a friend in Jesus. He was not only willing to be involved in the lives of the disciples but also willing to help them through their trials. The dynamics of relationships continue as they do in the saga of Jesus and the disciples. Jesus relationship with the world through the discipling of the disciples. He knew how they were feeling. Being a human being, He felt the pain that is so characteristic of His love for them.

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Matthew Looks at the Son of God
(continued from page 25)

Matthew portrays Jesus as the Son of God, a title that makes His divinity clear and sets Him apart from the religious leaders of His time. The Son of God is a title reserved for divine beings, and Matthew uses it to emphasize Jesus' divine nature.

Matthew's account of Jesus' death and resurrection is based on His obedience to the will of the Father. He suffered and died on the cross, and His resurrection was a fulfillment of God's plan. Matthew's narrative is filled with references to the Old Testament, showing how Jesus fulfilled prophecy and fulfilled the role of the Messiah.

Matthew's account is not just about Jesus' death and resurrection, but also about the implications of these events for His disciples. Jesus' death and resurrection are a source of comfort and hope for those who follow Him. Matthew's account is a call to faith, a reminder of the power of God, and a challenge to follow Jesus' path of obedience and sacrifice.

The Resurrection of Jesus, 20th-Century and Scientific

by Streeter S. Stuart
Professor of Greek and New Testament
United Wesleyan College, Altoona, Pennsylvania

"That Jesus did not really rise from the dead and could not do so is assumed as self-evident reality for 20th-century humanity."

In Trajectories through Early Christianity, Professor Helmut Koester of Harvard writes of resurrection as "a metaphorological metaphor for God's victory over the powers of unrighteousness. 'Of Jesus' resurrection specifically he says, 'After his death several of his disciples believed in the Son of Jesus, which convinced them that he was alive.'" This position in regard to resurrection generally, and the resurrection of Jesus in particular, is typical of the modern theologian and biblical critic writing from a 20th-century existential background. It is a position which stands behind almost everything one reads today in such writing. That Jesus did not really rise from the dead and could not do so is assumed as self-evident reality for 20th-century humanity.

Daniel Patte, in his introductory monograph, What is Structural Exegesis? takes what he terms a "fundamentalist" interpretation of the Bible to task for its "obscurantism" (i.e., its exegetical methodologies in modern culture) as a point of resurrection. He argues that the Son of God is Jesus, and is the center of the New Testament. Jesus' resurrection is considered the central event of the New Testament, and it is the foundation of the Christian faith. The resurrection of Jesus is a historical event that is accepted by a large portion of the Christian community.

The resurrection of Jesus is a historical event that is accepted by a large portion of the Christian community. It is a foundational event in the history of salvation, and it is the basis for the Christian faith. The resurrection of Jesus is a historical event that is accepted by a large portion of the Christian community. It is a foundational event in the history of salvation, and it is the basis for the Christian faith.
I am one ‘twentieth-century scientist’ who not only sees nothing impossible about the resurrection of Jesus Christ, but believes its real historical truth to be more important for the destiny of man than any of the achievements of science.

It is impossible to use electric light and the wireless and to avail ourselves of modern medical and surgical discoveries, and at the same time believe in the New Testament world of spirits and miracles... The New Testament claims that this Jesus of Nazareth was crucified at the same time as the presumed Son of God, and side by side with the historical event of the crucifixion it sets the definitely non-historical event of the resurrection. An historical fact which involves a resurrection from the dead is utterly inconceivable... The resurrection itself is not an event of past history.

Here is a proper 20th-century cultural conclusion about the resurrection of Jesus as such. What others see it. The problem is that it is not a universal ‘preunderstanding’. I mean, I understand the convenience and believe in the literal bodily resurrection of Jesus too. Furthermore, I have been al ready a great company of Christians, 20th-century Christians, historical scholars, theologians, historians, doctors, and scientists in the public and at the right hand of God. The resurrection of Jesus as a historical fact. Have we all become so far removed from the realities of our culture that we really accept that which is unacceptable? Are we culturally blind? Are we all so foolish that we should be pitted for the future of our faith and hope as Paul indicated in 1 Cor. 15:18?

Some time ago, to be sure that I was not overlooking the modern scientific world in my pre-announcement of the bodily resurrection of Jesus Christ, I put the above quotation from Bultmann to three scientists in the same scientific institute, who asked them, against such a theological background, and in view of their scientific training, whether they felt the resurrection of Jesus, as a real historical event, is an impossibility. Here, through personal correspondence, are their replies... Walter R. Thorson, formerly professor of physical chemistry at Massachusetts Institute of Technology, and now in the same position at the University of Alberta, Canada, writes:

As a physical scientist I have no scientific explanation for the resurrection, and normal scientific experience suggests that it is certainly an unacceptable event. Bultmann is right in saying that there is no way in which one can investigate an event as a physical event; it can only be investigated as a report... Therefore I now feel forced back upon the category of historical events... Even if the event is not factually accessible, it appears to me that—apart from its sheer incredibility—as a human event—the resurrection of Jesus is one of the best attested facts of history. Finally, of course, my attitude to the Resurrection is really determined by the basic beliefs and commitments of my life. I am one ‘20th-century scientist’ who not only sees nothing impossible about the resurrection of Jesus Christ, but believes its real historical truth to be more important for the destiny of man than any of the achievements of science, glorious as these are.

1. Wayne Swenson, professor of physics at Oregon State University, has recently supervised a nuclear research program in a new field of meson physics at Los Alamos, N.M. He says:

At present we are attempting to construct a proof that life can be restored after death, nor is it possible for science to prove that it cannot be. Lacking what many would call the scientific proof of a physicalist of the validity of the Bible’s claim that Christ was raised from the grave, my reasoning is as follows: Observation of nature and the study of natural physical laws is the basis of all of me of the existence of reality. Jesus’ creative active role in the invention of the intelligent life form we call man is laid as a matter of an immortal soul. God’s creative activity is, of course, evident in the natural world about us as we live and observe it. We should admit existence to be the unique act of the will of God. It is a smaller fact that if I sin and the universe is surrounded by us. If we admit existence to be the unique act of the will of God, the act of existence is an immaterial one of the universe.

The celebration of the church over who has taken the reign and shown us the will in it to generate an atmosphere of obedience in which others may decide to pray.

A Warning About Successful Alter Calls

Enlightened of the debate to the life and growth of any church. Hope and morale grow when a congregation regularly witnesses others kneeling at the foot of Jesus in the spirit of prayer.

But there are two risks that must be faced when a church experiences numerous successful alter calls:

1. Basic to all evangelical sermons is the call to obedience. To follow Christ is to walk with Him daily, accepting and obeying His word.

A public prayer can result in faith and grace for that daily walk, but it also can become a substitute and serve as a rationalization for disobedience. The benefit and beauty of the alternative service cannot be used to replace the command of Christ for holy obedience. The spirit of obedience, and a sense of relation does not release one from the criteriion of Christ-likeness.

2. Much of the value of an evangelical altar call is lost when the congregation refuses or is not given the opportunity to gather and pray with those who have responded. The nearness of the children of God strengthens and builds in Bultmann and brought to the Spirit’s call to public prayer. Whether to pray aloud or silently, both the trained and the untrained are encouraged to respond to the call by kneeling and praying with those who respond to the Spirit’s call.

The evangelistic altar call is an extension of the Good News that Jesus Christ has been crucified and raised from the dead. He is now at the right hand of the Father, and all men who labor and are ready at any time come boldly to the throne of grace and to receive rest. May the altars in holiness churches always be used for the purpose of accepting that invitation.

PUBLIC EVANGELISM AND THE INVITATION TO PRAYER

(continued from page 29)

church’s surprise and joy over their obedience. However, when those who have knelt for prayer are ignored while the minister continues to lament over the unresponsiveness of others, they may become discouraged and question the real importance of their own obedience.

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1. Basic to all evangelical sermons is the call to
PASTORAL CARE AND NEED-ORIENTED PREACHING

by LeBron Fairbanks

Professor of Pastoral Theology, European Nazarene Bible College

Historically, "Practical Theology" or "Pastoral Theology" has included at least three major aspects of Christian ministry: (1) communicating the gospel of Jesus Christ; (2) organizing the church for its work; and (3) caring directly for the souls of its members. This article will focus upon the third aspect of pastoral theology.

Consistent need-oriented preaching provides the most effective way (though not the only way) by which a pastor cares for the souls of his people. The ministry must, therefore, be sensitive to the felt needs of his parishioners. He must also develop a strategy for an expanded pastoral ministry in the congregation through his preaching.

I. What is "need-oriented" preaching? What is "pastoral care," and how is it related to pastoral counseling?

Wayne Oates states:

"The pastor, regardless of his training, does not enjoy the privilege of selecting whether or not he will counsel with his people... His choice is not between counseling or not counseling, but between counseling in a disciplined and skilled way, and counseling in an undisciplined and unskilled way."

Pastoral counseling is usually viewed as a one-to-one encounter between a pastor and a parishioner where specific counseling techniques are used. Pastoral counseling deals primarily with conflict and guilt which hinder the development of a growing, satisfying relationship with God, with others, and with oneself. The counseling process aims to help a person understand or find the ability to love God, his neighbor, or himself more fully.

For many people the word "God" is an empty symbol. They have no personal relationship with Him, and they are unable to really hear the Good News of the gospel. Pastoral counseling becomes a way of giving new meaning to the word "God" and of communicating the Good News to such persons. It is a means of helping them discover a more meaningful life.

Spiritual growth is an essential objective in pastoral counseling. Counseling is, thus, an invaluable method for implementing the basic purpose of the church. However, the traditional counseling approach of pastoral ministry—the one-to-one encounter—places limitations upon the minister that are not always healthy or helpful.

There is the limitation of time. A sensitive pastor who takes seriously his total pastoral responsibilities does not have the time to spend in a great number of one-to-one encounters.

There is the lack of expertise: A pastor in a normal ministerial training program is not trained sufficiently to deal with many of the deep-seated psychological problems encountered in today's society. To make up for this, he should develop skills in short-term counseling and referrals.

There is the limitation of relationships. The closeness between pastor and parishioner, and the perception of the minister as a representative of God, prevents some guilt-ridden people from seeking help from the pastor.

Pastoral counseling, then, must function in the setting and context of pastoral care, which is the more general "caring" ministry of the pastor. It includes counseling, but is not limited to it.

There are four great traditions of pastoral care—healing, sustaining, guiding, and reconciling.

Through these four functions, the ministry of Jesus is communicated to the everyday person and work of the Christian pastor. Pastoral care is bringing the healing, sustaining, guiding, and reconciling resources of God to bear on human need.

The scope of pastoral care in the local church is unlimited. It includes all the traditional care (such as premarriage guidance), hospital care (comforting the sick), shut-in care (serving those who cannot attend), and bereavement care (standing with a family through the loss of a loved one, or comforting a child or a son or daughter). Though not limited to it, pastoral care comes into play most often in times of physical, emotional, or spiritual crisis.

Intensively personal concerns relating to death and dying, grief suffering, emotional illness, infertility, life and/or vocational uncertainties, a sense of the meaninglessness of life, loneliness, guilt, marriage and family distress, physical suffering, and loss of self esteem, are illustrative of the needs brought about by the worship services by parishioners.

Pastoral care, understood from this perspective, will be translated into pastoral concern in the pulpit expressed through consistently biblically based need-oriented messages. Because of the limitations of time, lack of expertise, and personal relationships, a strong need-oriented pulpit ministry can vastly strengthen the counseling/counseling dimension of pastoral ministry. Whenever a congregation gathers, whether or not this need for help is present, preaching is a ministry. Preaching is, therefore, an avenue of ministry. It is the pastor caring for his people.

One pastor wrote, "Without words, I could hear them speak (as they sat in the pews) 'Preacher, do you understand my problem?' 'Preacher, are there any spiritual resources that could renew my life?' "Pastoral care preaching at the pulpit is a man of God, speaking to me of His love and grace and truth that I may experience them and live.

"The church minister said, "All preaching is preaching to personal needs. If it is really preaching and not just the delivery of a three minute sermon or to general address to nobody in particular." True preaching is not a generalization, nor is it a monologue, it is always directed to the needs of the worshippers.

It was said of Harry Emerson Fosdick, former pastor of the Riverside Church in New York City, "The greatness of his preaching lies in the fact that each person in the congregation thinks he is preaching to him or her personally."

II. How, then, does a pastor develop an effective pastoral-care, need-oriented preaching ministry?

A. Maintain a meaningful pastoral visitation program.

Pastoral calling should be more than merely making the pastor available. Ministers are God's ambassadors to speak for him and the church. A pastor visits his people to learn about or respond to their specific needs. He seeks to assure, encourage, inspire, guide, and direct. It should be his purpose to discover where his people are on their spiritual pilgrimage, and to help them on their way by showing love and care. Pastoral visitation provides opportunity for parishioners to vent their feelings, whether they be guilty, frustrated, or hostile.

Through pastoral visiting the pastor can minister to grief-stricken members. Without assuming, the role of a psychologist, much less a psychiatrist, he can render important service to people at times of great distress. It is when the people are called on in their homes, visited in the hospital, visited in their places of employment, ushered at the open grave, or consoled in their bewildering moments that the pastor becomes their sympathetic friend. But something else happens in a pastoral visit. The pastor returns from his visitation to his office with new issues to investigate theologically in the reflective house of study.

In the pulpit, the pastor stands on a bridge between his theological reflections in his study and pastoral visitation. Issues and situations with which the pastor has been confronted throughout the week or weeks are brought fresh awareness in the pulpit. Through not speaking at people, he is most specifically speaking to issues which his people are facing. Sermons cannot substitute pastoral care which is available one-on-one, but sermons can strengthen all that transpires in the worship services.

The preacher who is in touch dialogically with his parishioners knows that Christian faith is challenged by many people. For some, the most common religious terms are nothing more than meaningless cliches, snobbish, or ideas to be conjured on the same level as other fads. Others are faithfully holding on to the traditional concepts but are uncertain about their meaning. Christians are anxious to hear their pastor preach meaningfully and authoritatively on God's Word and the Bible, about the grace of God, the meaning of prayer, the power of faith, the reality of the Spiritual life and the Living Christ. Nor should he avoid the big biblical themes such as death, covenant, suffering, heaven, hell, and holiness. His preaching task is to give new content to old concepts.

Phillips Brooks said, "The preacher who is not a pastor grows remote. The pastor who is not a preacher grows petty. Be both, for you cannot really become one unless you are the other." Pastoral calling must never be viewed as an ap
pendix to pastoral ministry. Both the personal care of a concerned pastor and the pulpit guidance of a wise preacher are needed. In the minister’s day-to-day work, the two functions reciprocally support each other.

B. Prepare the sermon with a specific purpose in mind.

Sermons are preached to give information, change people’s behavior. Sermons answer what the pastor believes the Spirit of God wants His people to know and do today. These three dimensions speak to the intellect, the emotion, the behavior of the parishioner. But it takes careful preparation.

“Brethren,” said the former Dean of Princeton Theological Seminary, “your office and mine is to call men from the tomb, to make people alive—alive at more points, alive at higher levels, alive in more living, worthy, and effective ways.”

Think about the last sermon you heard. What was the specific purpose for the sermon? Could the “big truth” of the sermon be identified in one sentence?

Perhaps most sermons are too general, and as presented in the message, facts to be known, or knowledge to be shared. The need-oriented preacher seeks to communicate and challenge the congregation to change, not just inform them. Be specific and be definite. Define the purpose. Memorize the “big truth.” Know the specific need to which the sermon in addressed. The most difficult, yet the most rewarding part of sermon preparation is defining specifically the what, when, where to whom of the message.

As Donald G. Miller has stated:

“To preach is not merely to stand in a pulpit and talk. It is to speak with weight, clarity, and effectiveness, even if not to set forth a theology, no more. Who is one’s audience? What is one’s purpose? To whom are you speaking?”

From this perspective, need-oriented preaching includes proclaiming the evangelistic call, exploring the content of the Christian faith, and communicating as a searching prophet the evil that ensnares and grips persons and society.

C. Utilize the entire worship service.

Dynamic preaching is basically pastoral care in the context of worship. Under the guidance of the Holy Spirit, the need-oriented preacher plans the entire service as an act of deepening, a happening, a dynamic encounter between God and His people.

“Pulpit preaching at its best,” says Dr. William G. Emanuel, “is the selection of texts out of context in order to prove a point. "Bias" refers to the reading of "our meaning into a text rather than "exegesis" the text, i.e., seeking the meaning of the text as it was originally intended. "Bias" is so subtly accused of "using" a text for personal interpretation out of its biblical context. The need-oriented pastor should—must—preach need-oriented messages using sound hermeneutical principles.

The call to worship should focus the attention of the congregation upon the Almighty One. It is indispensable for a pastor to delay consistently the selection of the scripture reading or the hymns until he is on the platform ready for the service to begin. Plan to come in with adoration and thanksgiving. Include confession and intercession. Present specific needs of individuals and the congregation. Far from being a perfunctory and thankless task, planning provides the pastor with a vehicle by which the congregation becomes involved in the business of the congregation.

With this warning in mind, study the biblical text and passage sufficiently to know the "Word of the Lord" regarding the issues concerning your people. The Bible gives the preacher confidence and authority to speak the truth in love to people in need.

E. Plan ahead for your need-oriented pulpit ministry.

Organize your files by months, pastoral care themes, and scripture cross referencing system. Establish a sermon calendar for a year in advance, the purpose of which is to be able to plan the schedule of preaching. Of course, the schedule can change. But sermons will have more depth and continuity if they are not prepared even a day or so in advance. This procedure will take time to implement but will be a most rewarding process when utilized.

II. What are some prerequisites for an effective need-oriented preaching ministry?

A. The first is an attitude of a servant. Pastors are servants/leaders; and stand between and beside their people, not over them. A prophet/priest/pastor model of pastoral ministry is needed with a mentor-specific framework of compassion which communicates the message of “I love you,” “I need you,” “I respect you,” “I serve you,” “I care for you.”

B. The second prerequisite is sensitivity to people and their hurts. Use “openers” when talking to people. Cultivate the ability to ask questions like:

- "How do you feel about...?"
- "How are things going in your situation?"
- "How are things going with you spiritually?"
- "You seem tired, or upset, or discouraged."

I have a feeling..."

To this end, students are trained to believe in their own person, their own truth.

Related to this sensitivity is an awareness of subtle distress signs such as: The empty eyes, the blank stare, the inability to eat, the inability to sleep, the apathy, the ennui, the fraticentric attempt to keep the conversation on the surface avoiding all in-depth encounters, unusual embarrassment at the minister’s call, depression, loss of interest in food, a radical change in their usual behavior, irrational compulsive behavior and guilty avoidance of the pastor.

C. No prerequisite is greater than the spiritual preparation of the preacher.

Much time in prayer is needed for the development of need-oriented sermons. Pray for the Bible to forge a qualitatively "biblical" exegesis. Appropriate timing for preaching the sermon is so important. God’s Spirit alone can give the preacher the power to adequately and effectively present the best prepared sermons can be a total failure unless preachers are spiritually prepared personally. Neither psychology, theology, philosophy, nor homiletics can ever substitute for a personal relationship with God. Other prerequisites include a commitment to preaching as the first priority, a trust relationship between pastor and parishioner.

Frank Laubach has stated, "It doesn’t matter how big the heaven is, it matters how big the pipe is and whether it is open or shut. The preacher is never a minister if he is never God, it is always ourselves. There are parishioners in our Sunday services who have isolated themselves from the power and love of God. Their spiritual channels have been blocked. As preachers we are called by God to help them break the logjam.

What people want to know is whether or not their pastor is really concerned with their needs, whether or not he is the same in life as he is in the pulpit; in counseling as in the sacrament of Holy Communion, the same in listening to their problems as we are in listening to the problems of Jesus.

Preachers need a fresh understanding of their calling. They must remember that counseling as in the sacrament of Holy Communion, the same in listening to their problems as we are in listening to the problems of Jesus. They must remember that counseling is a calling and a calling is a calling and a calling is a calling and we are called to help them break the logjam.

Here are the varied papers of our last three services and the collection plate you missed.

Pastors should—must—preach need-oriented messages using sound hermeneutical principles.
Needed—
Light and Heat
by Lewis Evans
Pastor, Church of the Nazarene, Sheffield, England

We may have differing opinions as to what constitutes success in preaching, but however much we try to convince ourselves that faithfulness is more important than success, in our secret hearts we know that real preaching is meant to accomplish something. John the Baptist was an effective preacher, of that there can be no doubt whatever. The people thronged to hear him and his ministry produced remarkable results. What was John's secret?

Part of the secret is to be found in the principles laid down by him. "He was burning and a shining light." John 5:35. John Henry Jowett makes the comment: "It is the combination of the two words "burning and shining" which portrays so distinguished a character. If either word be bereft of the other the character of the one is impaired. Light without heat? Who has not met the impotence? Heat without light? Who has not met the terror? It is the fellowship of the two which generates a fruitful power. The two together produce a luminous enthusiasm. It is only when our souls have the double partaking of light and heat that our life can be said to be safe. If I may put it, we have the security of incandescence. (The Friend on the Road, 6, 1917.)

To be effective, our preaching needs this double security of incandescence. John possessed the two characteristics vital to any true preaching ministry, and the same balance of heat and light is just as necessary today as it was then. We have all listened to preaching where there was light but very little heat, or where there was a plentiful supply of heat but very little light.

The aim of preaching is to bring men and women into the light of God. This means that we must handle the great themes of Scripture, giving opportunity for the light to fall upon man's sin and need, upon God's love, upon Christ's Cross, upon the indwelling Spirit, and so on. In much modern preaching the light shines so brightly that few souls would be able to find their way home.

The words of James Black are relevant here:
"There are those who appear to regard preaching as an art form to be admired and appreciated as an end in itself." (Preach on Issues, not on side issues. The world is needy and there are countless souls who come up to church every Sunday day praying for comfort and direction, as lost men. To offer them a string of cheap opinions or bloodless moralities is to feed them on starchy fare. I fear nothing so much as the "dinner" minister. Advise not: you may not have it anyway. Now, he is not only a tragic mistake but also a cruel irony. It is thelogan that "healing is the business of the church" that is healing that men need. Some of our churches are as throughoutly stone as they are impenetrable. Get deep down, gentelman, deep down. You may hurt but you will heal. Handle in God's love, the big gracious things that can alone give comfort to the unknown seeker. You may not thank you except in their prayers. (The Mystery of Preaching, pp. 44.)

It is our calling to bring men into the healing light of God, and every sermon we preach ought to be examined as to its "light content." There are those who appear to regard preaching as an art form to be admired and appreciated as an end in itself. The church itself can encourage this notion. Preaching becomes an irrelevant self-indulgence if we see it as anything less than that which brings the healing light of God to a dark and troubled world.

But the true preacher needs heat as well as light. I am not speaking of what is known as "heat" that should be avoided like the plague. There are preachers who have a maximum content of heat and a minimum of light. God's truth has to reach heat and heart before it can have converting power. Is it not true that while preaching may have the pepping power of light, it may also lack the kindling power of heat? Jeremiah has been quoted for the way he was in mine heart as a burning fire shut up in my bones (Jer. 20:9).

Professor Stuart Blackie addressing students in Glasgow on the subject of preaching, "A preacher is a man with a message, on fire.

The message without the fire is unlikely to kindle other hearts, and it is for this reason that Dr. Campbell Mctague declares that the essential ingredients of all true preaching are "truth, clarity, and passion." It was not the cold, formal presentation of truth that elicited so remarkable a change in 18th-century England, a change which removed the church and the reformed society, but the "theology of the warmed heart" experienced and proclaimed by men like Whitefield and Wesley.

"...some men can say nothing as though it were something; it is a much commoner error among modern preachers to say something as though it were nothing."

Dr. Sangster puts his finger on the wonder of it all:
"For the incredible truth, he reminds us that some preaching falls because it falls in passion, and that people depart from our services largely unmoved because they are unmoved because the preacher has been unmoved.

Yet while it is a fact that some men can say nothing as though it were something, it is a much commoner error among modern preachers to say something as though it were nothing. A man preaches on thenga as this with equal truth to those who they are... the bridge. Unbelief is not the bridge. Unbelief is the bridge. Unbelief is the bridge. Unbelief is the bridge. Unbelief is the bridge. Unbelief is the bridge. Unbelief is the bridge.

There are those who appear to regard preaching as an art form to be admired and appreciated as an end in itself. Of the three elements of preaching, the third is the most important. Preachers who are cold and passionless are like the cold ashes of a fire that once burned.

In his book The Prophet of the Heart, Frank Cairns reminds us of the great idea of the first century as minister of the Word of God:

Ernest Renan began his life, as his biographer points out, with almost fervent passion to spend himself utterly. There was no space left for him with a complacent thanks "unto... all...the... pleasant promises through...the...nineteenth century." It seems possible, but, alas, it is possible for preachers to go so far that they are not making a fire that is very light, much less a fire that is very light. A fire that is very light... (Power in Preaching, p. 44)

At all costs we must maintain this element of heat in our preaching, for passion has a power all of its own. A noted intellectual at Cambridge University, Dr. Charles Re- van, once described a preacher he heard: "The sermon was an argument puerile, but the man was sublime, radiating a power of loving that filled his simple words with meaning and an atmosphere of worship. The preacher stayed in your mind.

That quotation may seem to argue against the balance of light and heat required in our preaching. In fact, it serves to indicate how indispensable warmth and passion are to the preaching situation. The more informed, the man who is simply the official re- taster of spiritual truth, a reactor of great things, really has no place among the ranks of those who are able to strew abate with "tichings of great joy."

The metaphor, "ker-kegared goose, a sinner's fios-ger at the church for its lack of enthusiasm and say:

Whereas Christ turned water into wine, the church has succeeded in doing something even more difficult, it has turned wine into water.

Such criticism can be applied with equal truth to many who try for the impossible. The shining light of Christ is needed and the wonder of it all has long gone and we are caking about among the cold ashes of a fire that once burned.

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In his book The Prophet of the Heart, Frank Cairns reminds us of the great idea of the first century as minister of the Word of God:
The mere informer, the man who is simply the official retailer of spiritual truth, a reciter of great things, really has no place among the ranks of those whose words are available with tidings of great joy."

DON'T BE LOPSIDED
Do not run everything to second coming, nor to divine healing, nor to sanctification, nor to regeneration. Try to be an all-round preacher, symmetrically developed, even, middle-of-the-road, steady, unflinching. Giving each of his portion in due season. Thus, you will minister to and bless everyone at the right level during your ministry. It is a great calling to preach and do it successfully.

G. E. Cornell
October, 1931

SMOKERS
A reader of the Chicago Daily News—a young man, he declares himself to be—says he has found by compiling statistics, that "nine out of every one hundred men would never marry girls that smoke," and adds, "Girls, if you want a man with good moral character for your husband, don't smoke."

G. E. Cornell
November, 1931

THE LIVE WIRE
We found that the term had a physical origin dating back to the early days of the era of electricity, but which lacked proper insulation. A wire which came loose from a building which was on fire, and which had suffered from the fire itself sufficiently to have its metal parts exposed in place and which was, now dangling from a goal after having been loosened from the burning building, was called a "live wire," and people were warned not to touch it or be touched by it.

G. E. Cornell
November, 1931

CRUSTY SERMONS
All sermons are bread, but some have more of the temper. You preaching without preparation is merely a form of dead breathing.

J. A. Holmes
November, 1931

Scripture: Rom. 5:1-11 (RSV)

INTRODUCTION
Our previous study of Rom. 5:21-26, which we entitled "The Good News," pointed to justification by grace through faith as the divine solution to the equally divine condemnation of sin, which constitutes "The Bad News." Justification by faith is "Good News" because it enables God to be—in the words of 3:24—"just even while justifying him who has faith in Jesus"—that is, it enables God to forgive the sinner without understanding sin or cheapening forgiveness.

In the passages which intervene between 3:26 and 5:1, Paul demonstrates two further propositions: First, that since the sinner cannot deserve such justification he cannot obtain it on the basis of faith, which implies that it is equally available to Gentiles and Jews since Gentiles can exercise faith as easily as Jews (3:27-31). Second, he shows that such a radical conclusion, far from undermining the Jewish religion, is, in fact, confirmed by it, since Abraham himself was accepted by God on the basis of his faith, not his works (4:1-25). "Abraham believed God, and it was reckoned to him as righteousness" (4:3).

The chapter, whose exegetical details do not concern us here, completes itself with the claim that what was true in Abraham's case is true in ours also, the only thing that stands to save us in this Lord Jesus "who was put to death for our trespasses and raised for our justification" (5:25).

With this, Paul has rounded out his argument for justification as such by showing not only that it is needed by both Gentile and Jew, but is obtainable by both. Indeed, consistent with the abiding principles of the Jewish religion. He is not completely finished with justification, however. There are some important consequences which flow from justification, and it is to these that he now turns in the fifth chapter.

I. BACKGROUND CONSIDERATIONS
These focus on the purpose and intent of chapter 5. How does Paul seem to view it in the unfolding argument of the Epistle? The following observations may be made as bearing on this question.

1. Chapter 5 clearly marks a new departure in the development of the Epistle. Three features particularly suggest this.

(a) Grammar and syntax. The logical "therefore" (5:1) the secondary grammatical construction used in reference to justification ("having been justified") reflects participial passive followed by the main verb ("we have... we have received") which show that the argument for justification is now completed and Paul wishes to move beyond it and build upon it.

(b) Form and style. Two are noteworthy. First, verse 25 of chapter 4 reads like a concluding formula. This is especially so, as its rhythm and language suggest, it is part of an early morning prayer or benediction. Second, ancient writers sometimes marked off specific sections of their work by use of specific formulas. It is possible that the phrase "through Jesus Christ our Lord" is such a formula, in which case the section in which this occurs ends at 8:28 (where the formula is also present), would begin at 5:1.

2. Chapter 5 seems to mark the transition to a new theme, or at the very least, a new aspect of the existing theme. This is suggested by two features.

(A) A distinct change in vocabulary. This is the most compelling argument. Thus in chapters 1—4 words translated "just" or "righteous" in all their forms
occur 30 times, as against only 10 times in chapters 5—8 (9 of these appear in chapter 5). On the other hand, Paul's principle of "forbearance" and his reliance on the spiritual state occur regularly in chapters 5—8 but are largely absent from chapters 1—4, where Paul's argument is developed. Paul's pass-

es from discussing justification by faith to a consid-

eration of the importance of salvation by faith and the

resultant in.ousness of God's love and forgiveness.

1. Peace resulting from faith (vv. 1-11).

This verse is an extension of the preceding verse and

continues the theme of justification by faith. Paul simply

states that all who have faith will have peace with God.

His argument is based on two points: first, God's love and

forgiveness are available to all who have faith; secondly,

the belief in God's love and forgiveness leads to peace

between the believer and God.

2. Joy resulting from hope (vv. 2-4).

In this verse, Paul emphasizes the importance of

hope in the Christian life. He states that hope is a great

 blessings because it enables the believer to overcome

the trials and tribulations of life. The verse is based on

the idea that hope is a source of strength and comfort

in the face of adversity.

3. Paul's argument in the broadest context (vv. 11-18).

Paul's argument is that the Spirit is the Gift provides the setting for the manifestation of Christ's power in the believer's life. Paul's message in the broadest context is that the Christian is a new creation in Christ and that God's love is the key to understanding and living in the world.

4. The blessings to Which Justification Will Lead (vv. 6-11).

If there are blessings which come with justification,

then what kind of blessings do they bring? Paul's argument is that the Spirit is the Gift provides the setting for the manifestation of Christ's power in the believer's life. Paul's message in the broadest context is that the Christian is a new creation in Christ and that God's love is the key to understanding and living in the world.
I am a pastor's wife. From the thrilling moment of "I do," a new role emerged. No longer just a visitor that frequented the young minister's congregation, I became his wife.

During our first full-time ministry, my husband and I jumped into the job with the philosophy of total availability. With that ideal in mind, we reached out to our community. Hosting became an almost nightly occupation. I gladly attempted almost every job in our growing fellowship. On top of all this, I added full-time teaching position to supplement our income.

Subtly, quietly, almost without notice, my calling became my heartache. Every waking moment, and sometimes sleeping ones too, were filled with interruptions. Silent moments escaped us. Family time was exuded. No longer did my home reflect discipline and order, just emergency upkeep. I lost myself, and in my happiness, in my preconceived role as a pastor's wife.

Our "total availability" philosophy took its toll. I grew to resent individuals who invaded our privacy. I dreaded evenings away from this world. I resented the very nature of the personage. Daily demands stole my desire to fulfill God's calling.

However, if it were preferred to keep the order of the text, sermons one and two could be reversed.

Scripture quotations are the authors own interpretation.

Notes:
2. It is true that the least isolated reading of the entire verse in 5:12 is subject to more than one interpretation. Though between the two (God's love/human response), there is a clear contrast between the two in the single letter "o." (The movement from the love of God to human response is a point that should be studied.)
3. The love of God is not simply love, nor is love defined as the opposite of hate or sin. It is the commitment of the heart, a very different concept from the "loving" of Acts 1:8 and Galatians 5:13, where the Words are used to define the love of God as something positive. The most common usage is to define the love of God as something negative, a love that is opposite to hate or sin.

Bibliography:

Forthcoming:

RESIGNATION—FROM THE PASTOR'S WIFE?
by Jayne Scholer

Fearer of failure invaded my thought life, and guilt for these unspoken feelings consumed my self-confidence. I stood at the back door, ready to call it quits. An answer had to come or a change would have to be made.

I knew that God had not only called my husband into the ministry, but had also called me to serve. Knowing that, and only that during this period of confusion, I could count on God for direction.

I wish I could relate that in an instant God removed those things that were robbing me of His joy, but that wouldn't be realistic. It was over a period of time that God began to structure answers for me. He brought individuals and instruction into my life that helped me develop four personal principles for living. When I listen to these, it doesn't take long for chaos to return.

The initial step that God formulated for my journey into the woman that He wanted me to be involved an conceived role as a pastor's wife.

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Flowers for the Living

In an effort to overcome the cold-tot-

human failing of overlooking the little,

but important, things, people have

after church here and there, we have pre-

sent "Flowers for the Living." I used a self-filled

envelope for this idea, a decorated one

(10x13), from the Novelty Adver-

tising Company, 1148 Walnut Street,

Chester, OH 4380, Sec. each in quan-

tities of 500. I noticed people wearing

their red rose soon after they were pre-

sented as a badge of honor!

—William L. Pitasel

Union, Missouri

"Herald of Holliness"

Newspaper Insert

We have received a special insert of the Herald of Holliness in 12,000 homes in the community of Pocatello, etc. As far as I can see, it is a fine paper, with a good message, and we are anxious to see more of it.

—Bill Chiles

Pocatello, Idaho

Telephone Survey

Every church needs to make some kind of a telephone survey to get a good picture of its members. In one city, the pastor was able to get a list of new residents from the Chamber of Commerce who collected information from court records (transfer of properties), and utility

companies. This pastor could then send an invitation to the church, or possibly visit the home personally or send someone available to meet anyone who had lived in the community for some time.

In some cities, it is difficult to go from door to door to find out who is interested in the ministry of your church. With the increase of apartment houses and condominiums, it is not easy to gain access to some people. One pastor worked out a plan to make a survey by phone. In his city, he was able to get from the phone company, lists of people in the area near his church. Then church people were organized to devote certain hours to making phone calls. Extra phones were installed in this church, and several workers could be used without using up the regular phone. A list of questions had been compiled for the workers to use. Callers attempted to find out if the people were connected with some local church and whether they had needs with which the church could help. Those calls were eager to receive the survey, and not to argue. The pastor and the Visitation Committee members made follow-

up calls with good results.

—Robert S. Wilson

Merrytown, Pennsylvania

50th Anniversary Celebration

It has become quite common to ren-

ew wedding vows for the 25th anni-

versary. Recently I was asked to per-

form a brief ceremony for a 50th an-

niversary celebration. Here is how I

encouraged:

1. In a day when commitment for life

is a tentative thing, stand as a shining light for God's standard of faithfulness.

2. In a day of marital untimeliness, you stand as a strong witness to the integrity of the marriage vows.

3. In a day of fractured and broken

relationships, you stand as a testi-

mony that God is able to bring a mar-

riage through difficulties—victo-

riously.

4. Set a worthy example and it is

the example that your children are

looking for.

Husband: I (name), express my

deep appreciation for your compan-

ionship these 50 years. You have

shown that I am loved by you, and

witnessed by me, your love for God.

Wife: I (name), express my deep

appreciation for the spiritual lead-

ership you have given in our home.

You have been a source of strength

and inspiration to me because of your

devotion to Christ (husband's

name). I am grateful to God for the

day you became my wife for the joy

of these 50 years begun that day.

5. Be sure you understand if

there is a conflict over the type

of windows—and whether they are

limited or not.

6. Be sure you understand if

outside cross mounted on building

is acceptable or not. Cross is shown

on prints but not included in price.

7. Understand the length of time

the bank has allowed for construction

building. Watch out for delays

clauses—they can be costly!

8. Make sure you understand

where there is an add-on cost

clause in contract. Don't sign the con-

tract if there is.

9. Make sure what extra fixtures

you are getting (such as: contract,

outside pale light, etc.) because they

may be shown on drawing but not

included in price of construction

structure. This is called extra work

and you must be careful.

10. Do not sign anyone's voucher

until the bank's engineer has first

inspected the work claim finished by

contractor.

11. Make very sure your copy of

contract proposal you receive is ex-

actly word for word with contractor's copy.

12. Don't take anything for grani-

ted. Word of mouth agreements may

be quickly forgotten. Read over your

contract proposal and make abso-

lutely sure you know what you are

getting.

—J. E. Ferraro

Philadelphia, Pennsylvania

Youth Service

The last night of each month in our church is a Special Youth Ser-

vice. By that I mean not just a service for young people, but by young peo-

ple. The key to it, I find, is to have an open discussion about what they are doing and why. We do the following things: Lead them in two or three lead in prayer, the younger one take the offering, which he would deliver, perhaps, but a few special testimonies from the youth; and finally a young person preaches the sermon, if one person isn't able to speak up to a young man, we have two shepherd ones with a spe-

cial in between. I stay on the platform to welcome people, give them an

announcements, and let everyone know that the ship still has a captain.

The results are very interesting. It's not something that happens once a month. While there is not much of an increase in youth atten-

dance, there is a definite increase in the call for help. The young people involved have grown tremendously.

Some have faced a call to the ministry, others have brought forward after youth service. One of the families who get their best altar services have been after a youth service. One of the families who get their best altar services have been after a youth service. One of the families who get their best altar services have been after a youth service. One of the families who get their best altar services have been after a youth service. One of the families who get their best altar services have been after a youth service.

—David Talb, Chesturh, New Zealand

Summary of Lessons of History

By Charles Beard

1. When the gods would destroy, they first make mad

with power

2. The rule of God grind slowly, they give exceedingly small.

3. The bee fertilizes the flower it robs.

4. When it is dark enough you can see the stars.
Reprove Your Brother, or Faithful Wounds

Wesley’s sermon on the “Wise” (Take heed to Works, VI. 77-91) might bring several surprises to the careful reader.

First, Wesley admits that “not many” of them who are soundly converted “immediately enter into the rest which remains for the people of God.” The greater part of them wander, more or less, out of the way of God which he has brought them.

Those who are in “this wilderness state” have a right to the tenderest compassion as well as to enlightenment; regarding the nature, cause, and cure of their sickness.

Second, Wesley does not regard these Christians as backsliders. Rather they are short of their strength through the loss of assurance, the loss of love, the loss of joy, the loss of peace, and the loss of power. If the wanderers continue in the wilderness, however, they may, indeed find the glory departed and become “dispossessed of righteousness.”

Third, when Wesley inquires as to the causes of the “wilderness state,” the most obvious cause is sin, the sin of commission which is willful and presumptuous. In the very hour a person commits a single act of drunkenness or uncleanliness, he usually falls and is immediately estranged from God.

But not many, Wesley continues, grossly and presumptuously rebel against God and fall into open transgression. “Much more frequently,” he believes, the light of God’s favor is lost by sins of omission. These “sins” would be likened to withholding fuel from the fire. God is faithful to reprove our neglect, to warn us by inward checks and “secret notices,” before holy influences are withdrawn. In fact, “only a train of omissions, willfully persisted in, can bring us into utter darkness.”

Fourth, Wesley’s emphasis on the “sins of omission” which finally bring us into darkness may surprise those who are familiar only with Wesley’s oft-quoted definition of sin as a “willful transgression of a known law of God.” No doubt at all that such willful transgression is fraught with higher danger, but Wesley reminds us that “not many” Christians fall from grace through the sins of commission. Much more frequently are they in danger because of sins of omission.

Perhaps no sin of omission more frequently occasions this than the neglect of private prayer, the want whereof cannot be supplied by any other ordinance whatever. Wesley continues: “Nothing can be more plain than that the life of God in the soul does not continue, much less increase, unless we use all opportunities of communing with God, and pouring out our hearts before him. If, therefore we ... suffer business, company, or any avocation whatever to prevent these secret exercises of the soul, that life will surely decay. And if we long or frequently interrupt them, it will gradually die away.”

Wesley’s emphasis on this point is most timely. In his account of what the Holy Spirit has caused many to write, he says, For example, in 1 Samuel 12:23 we listen to Sam- uel as he makes a solemn promise: “God forbid that I should sin against the Lord in ceasing to pray for you.” The people have begged Samuel to pray for them, so Samuel not only prays them to be faithful, but reminds himself that failure to pray for them would be a sin.

(2) Which of us, preachers would not have to confess that we have so often sinned against the Lord in ceasing to pray for others, and the sin which we have so seldom admitted or repented of, is the sin of prayerlessness? The sermon we could not readily preach: the people we did not really love; the occasion when we were so acting in life and short in “grace”: were not these most often occasioned by the sin of prayerlessness?

Fifth, and this shocks me more than any other sin of omission that Wesley lists, is the neglect of reproofing a brother who sins. Wesley quotes Leviticus 18:17: “Thou shalt not hate thy brother in thy heart; when he sinneth against thee, rebuke thy neighbor, and not suffer sin upon him.” As faithfulness in reproving sin is a clear manifestation of Christian love, so unfaithfulness in reproving sin is a sin against our neighbor.

Wesley speaks the point. “If we do not rebuke our brother when we see him in a fault, but suffer sin to remain, we bring leanness into our own soul, seeing hereby we are partakers of his sin. By neglecting to re- prove our neighbor, we make his sin our own; we become responsible for it to God. We saw his danger, and gave him no warning. So, if he perish in his iniquity, God may justly require his blood at our hands.”

Over and over again in his Letters, Wesley faithfully reproves. For example: “Beware of voluntary humility: even this may create a snare” (XII, 386).

“If you can guard Brother S. against pride, and the applause of well-meaning people, he will be a happy man and a useful laborer” (XII, 389).

“Abstain from all controversy in public, indeed, you have not a talent for it. You have an honest heart, but not a clear head” (XII, 240).

“I fear you are greatly wanting in the government of your tongue. You are not exact in relating facts. I have observed it myself. You are apt to amplify, to enlarge a little beyond the truth” (Works XIII, 141).

“As to your spirit, I like your confidence in God, and your zeal for the salvation of souls. But I dislike something which has the appearance of pride, of overvaluing yourselves, and undervaluing others, particularly the preaching ones” (III, 120).

And is not this responsibility of Christian to Christian solemnly affirmed by our Lord? “If thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother” (Matt. 18:17).

Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him” (Luke 17:3).

The apostle Paul makes similar admonitions: “Brothers, even if a man be overtaken in any trespass, ye who are spiritual, restore such one in the spirit of meekness” (Gal. 6:1). Such restoration requires correction as well as compassion. “If any man obey not our word, note that man, and admonish him as a brother” (2 Thess. 3:14-15).

It is clear to me that sending letters of threat, passing resolutions of condemnation, and creating factions of orthodoxy (correct doctrine) and various worldly ordinances (correct conduct) will neither test our spiritual courage nor exhibit Christian love. Person to person, the person reproves, with becoming meekness, most faithfully fulfilling the second commandment: “Thou shalt love thy neighbour as thyself.” The old proverb is still true, “Faithful are the wounds of a friend.”

“By neglecting to reprove our neighbour we make his sin our own.”

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WESLEYANA

by George E. Fallin
General Editor, The Wesleyan Church

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CHRISTIAN EDUCATION IN THE EARLY CHURCH

by Don Stetling
Professor of History, Mid-America Nazarene College.

From a core of about 100 disciples, the early Christian Church grew through a remarkable rate that by the end of the third century it threatened the Roman state religion.

That flourishing growth became a reason for the Roman Empire's later toleration, and eventual acceptance, of the Christian Church as the official religion of the empire. In terms of human commitment, the success of the Early Church was purchased at a high cost: but exceptional commitment was characteristic of the early Christians.

Modern Christians have traditionally held that the Church of the early period was worthy of special study. By its accomplishments, the Early Church compels us to learn the reasons for their successful expansion.

The vitality of the Early Church was not without difficulties, but in its place was a desire to learn the reasons for their success. The Early Church was not without its challenges, but in its place was a desire to learn the reasons for their success.

The catechetical method implies that Christian education necessary for the purity and vitality of the Church.

Religious education was important to the early Christians, it is indispensable today.

1. For information on Jewish education, see P. Courtenay, "The Jewish Catechism of the Synagogue" in the Ancient World and the New Testament (Delaware, 1982). 03-05-44

2. Education in the Early Church was systematic, including the idea that it flowed toward a comprehensive view of Christian faith.

3. Education in the Early Church was neither a study in the in the congregation of believers, nor a study in the congregation of believers.

4. Education in the Early Church was as effective as it was comprehensive, and united them on the knowledge, preparation, and experience rather than on age.

One final observation which must be made about education in the Early Church is that it held a position of the highest order. The Church considered Christian education necessary for the purity and vitality of the Church.

In addition, the Great Commission commanded every believer to carry the message of salvation into the world that was well educated in sophisticated paganism.

Although the Early Church faced challenges and cultures than we do today, the Church is still the same. It is a challenge that calls us to make an impact on the world as we live, in the name of the Lord.

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BOOTS
by G. Franklin Allee
Founder of Northwest Travel and Tours, Inc.

T hey hung out in front of a small older house on Teton Drive as one left the city limits of Yakima. Wash., and entered the area of apple orchards—just a pair of weathered old boots. I judged them to be about my size, though it never occurred to me to stop and examine them.

An unpicketed fence enclosed the lot on which the house squatted, and ncluded to the gate-post below the boots was a small sign: "W. R. Rice, Shoe Repairing." I passed by there often on my way to a large warehouse where I supervised a fruit packing crew. And next I did the temerity let me drive by in my Model T Ford without calling the boots and sign to my attention.

"W. R. Rice." . It could rightfully have read "Reverend W. R. Rice." I knew. I had seen him often at the Nazarene Church in Yakima, where he always occupied a front seat, an old mattress-retired preacher, backing the pastor or evangelist with very audible "Amen," an occasional "Halfsuff," and when the preaching got very close, as it often did in those days, it's getting rocky up that road.

To me, a young man who had been converted just three years before, Brother Rice seemed a very old man—in a way youth looks at older people—just a worn old preacher whose only means of visible support for him and his wife was cobbling—patching and resoling old shoes and boots. And these boots the sign that bothered me no end!

In my heart was a secret and demanding awareness. If I were asked I seemed to be speaking to me about the ministry as a life's work. But every time I gave this serious consideration those boots came before me. If I closed my eyes and thought or prayed about preparing for the ministry those boots and that sign looked before me, a mountain high problem: Shoe-Repairing! What an end for one who was to be called to help with the World's Work. Was that the way God paid off His workers? Was that the earthy reward I might expect if I were to devote my life to the church?

I wanted to make money. I was ambitious. Coming from a long line of poor people, I had no desire to continue that tradition. Those boots spoke to me of the only end, as far as I could see, that a holy preacher could eventually reach in this life—poverty, and obscurity.

Our church was young then. Pastors' salaries were small—in many cases practically nonexistent. There was no pension plan or prospect of one, and no Social Security. Anyone entering the ministry expected a lifetime of hardship, and a retirement of poverty. And I couldn't even qualify as a cobbler.

Those boots haunted me as a nameless hobo. Satan held them before my mind continually, telling me that God never took care of His own, that the church had no sense of obligation, and was never known to show any gratitude.

Eventually, God's persistent and sweetly inspiring call overcome. Somehow, I knew He would see me through, my family would not suffer seriously. I went into the shop to serve Him in any way He let.

A half century has passed since the last time I turned my eyes apprehensively in the direction of those boots as they swung idly in a cold November wind. During these years God has never let me down.

Oh, sure, there have been hard times, especially during the Depression years—problems to confront, heartaches and bitter disappointments, days when I scarcely knew where the next meal for my family was to be. But Jesus, our Sunday dinner was a few days late in arriving.

But somehow the Lord had a way of seeing us through, sometimes in such a miraculous way that, even to this day, we rejoice to remember his loving interest in our lives. He has permitted us to serve as pastor of some fine congregations and to have years traveling the country in evangelistic work. He has given me the privilege of writing many articles and Christian stories, of having nearly a dozen books published. He has given me a faithful wife and loving children who have shared the problems and privileges of the ministry.

When I was four, tenement, another exciting and rewarding door swung open. I began arranging, and some coordinating, tours of the Bible lands, a work I found to be a challenging extension of the ministry. In order to help others visit the lands that God gave them, we founded a travel business—that through it I have turned it to younger hands—has been successful beyond our dreams.

I have traveled the world. Those alluring faraway places which I once thought beyond my means to reach, have become mine to see.

MATTHEW: GOOD NEWS TO AND FOR THIS CHURCH

(continued from page 5)

Matthew's concern for the Church is illustrated in his use of the parable of the Lost Sheep. In Luke this parable is part of a trilogy directed toward the Pharisees and teachers of the Law who have been complaining about Jesus' association with outcasts (Luke 15:4-7). Jesus uses the parable to justify the scandal he creates and ends the story by describing the greater joy felt in heaven over one sinner who repents than over 99 righteous people who don't need repent. In Matthew, on the other hand, the parable is directed toward the disciples, and describes one who wanders away from the Church and is lost. Jesus concludes with a declaration that his parable of the prodigal son is meant to "last among these little ones" (18:10-14, NIV).

The concluding Great Commission of Matthew (28:18-20) relates to the functions of the Church. The first is baptizing new believers in the name of the Father, and of the Son, and of the Holy Spirit. The second is teaching believers all the commands of the Lord. Moreover, in carrying out this mission, the Church is assured of Jesus presence to the end of the age.

III. PURPOSE

Matthew's extensive use of the Old Testament has suggested a purpose. Matthew's suggestion was made that the Gospel may have been designed as a "Church" in the Mosaic sense, to fulfill the New Testament expression "His main target is to show Christianity as much more comprehensive than Judaism." "Judaism was limited by the very nature of the law. The most complete sense has broken the contradiction between the Law and the life in the Spirit. The contents of the Book (the see concluding section) indicate that Matthew also has in view a catechetical and life-use. Much of the Gospel seems devoted to teaching believers the commands of Jesus, and urging obedience to them.

The sermon on the mount is the most comprehensive and detailed ethical discourse in the entire New Testament; it covers on a number of important, but practical, matters: the makeup and mind-set of Christian character: reconciliation: marriage relationships: oaths; non-retribution and love of enemies: sincerity and simplicity; giving to the needy, prayer, and fasting. In this sermon (introduced as Jesus' teaching, 5:1), complete dedication of the self to God is described and required. The parable of the housebuilder provides a fitting conclusion: the hearing of Jesus' words "must be in, and not in a condition of continued obedience. Saying "Lord, Lord" is meaningless until the Lord's teachings are put into practice.

CONCLUSION

This message is as available for today's Church as it was for Matthew's. It is its responsibility, as well as our joy, to preach the Good News according to Matthew.

NOTES
1. The Book of Common Prayer contains more teachings from Matthew than Mark and John together.
2. See the addendum to B. W. Strong, Studies in Matthew, 1913, for other views.
4. Guthrie, p. 25-26

SUGGESTED READING


Guthrie provides an excellent summary and introductory material in grappling with many differing scholarly positions from an objective viewpoint. This material also includes an extensive bibliography on Matthew.

(continued from previous page)

Covenants

SPECIAL STUDIES

Beesly, J. B., God and Free Will, 1968.

(continued on page 59)
NEW TESTAMENT WORD STUDIES

by Ralph Earle

John 5:47

Whole (5, 6, 9, 14, 15)

The adjective "apostle" from which we get "apology" is trans- lated (in KJV) "whole" 12 out of 16 times it occurs in the New Testament. The exception is Ti- maus (Tit. 2:8, KJV). According to NIV, which might be expected the word means "whole-souled," it occurs 4 out of 5 times in Luke (1:10) and Acts (1:26). In Mark (3:5, 33) and once in John (7:23), and once each in Acts (4:10) and Titus (2:8). The best "translation" of the noun "apostle" here is: "Do you want to get well?" (NIV, NASB, NCV, BNC).

Bed (5, 8, 9, 10, 11)

See discussion at Mark 2:4.

Conveyed Himself Away (6:13)

This is the verb ekeinos (only here in NT), it means "himself." (cf. RSV). The simplest translation is "slipped away" (NASB, NIV).

Loveth (5:20)

There is a beautiful touch here in the Greek that cannot very well be brought out in English translation. When we are told that God "loved" the world (John 3:16) the verb is agape. This is also the verb that is used when we are told to love God (Matthew 22:37, our neighbor (Matthew 22:39), and our fellow Christians (Matthew 19:21). It means to have a love that seeks the best good of its object, a love of full loyalty. The verb agape occurs 142 times in the New Testament. However, only in the very presence of God would Moses know the proper reward for his previous actions. This is translated "loved" (or "beloved," 7 times.) But the verb here is phileo, which signifies affectionate love. It is translated "kiss" 3 out of 22 times (it occurs in NT)—of Ju-
das kissing Jesus (Matthew 26:48, Mark 14:14; Luke 22:47). Only here is it used to express the relationship within the Trinity. How beautiful to read that the Father has affectionate love for the Son. B. F. Westcott comments: "And so it is through the Father, that the Son has the Father's love, and the Father's heart has been opened, so that he can extend to him his extended to believers (The Gospel According to St. John, p. 199). The basis of this statement is John 16:27, where we read that the "Father himself loves—aphi-
ete, (as same as in 5:26)—you because you have loved (phileo) me." The last clause suggests that we are to have affectionate love, as well as loyalty love, toward God. Emotions, do have a part in true religion.

Quickening (5:21)

The verb is zoopoioo, which means "make (poioo) alive" (Acts). Here the best translation is "gives them life" (RSV, NASB, NIV). The verb here signifies "communicating spiritual life" (Al- "flexes to the spiritually dead. In verse 28:29-36 it is the physically dead will be resurrected. But in verses 21-26 it is a spiritual resurrection.

Everlasting (5:24)

See discussion at 5:16.

Light...Light (5:35)

John the Baptist is called a burning and shining "light" (KJV) in whose "light" the people rejoice for a while. But the word is diaphanos, which literally means an "oil-burning lamp" ("very useful of clay in NT times), and so should be translated "lamping" (RSV, NASB, NIV).

The second word is phos, which is correctly translated "light." We get our word "photography" from photo (active case and grapho, "write"—writing by light.

Shape (5:37)

The Greek word is eidos—"that which is seen, appearance, exter-

nal." E. W. Bullinger (Lexicon, p. 131). It comes from a verb referring to a "visible form" (RV, NASSB, NIV). God cannot be seen with physical eyes.

Search (5:39)

The verb is evaino, which means "search, examine" (Ab-

bot-Smith, p. 176). But our prob-

lem here is that in the present tense it has the force of an impersonal "formal or (un)conventional" (Bez-

ter). We cannot be sure what is intended here.

The KJV takes it as imperative, "Search." But scholars are pretty well agreed that the indicative fits better. Bullinger writes: "The context seems to be strongly in fa-

vour of the indicative" (p. 142). J. H. Bernard says: "Jesus is not enchanting the Jews here. He is arguing with them, and rebuking them for their false interpretation of Him" (A Critical and Exegetical Commentary on the Gospel Ac- cording to St. John, p. 137)—that is, to the spiritually dead. In ver-

es 28:29-36 it is the physically dead will be resurrected. But in verses 21-26 it is a spiritual resurrection.

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nal." E. W. Bullinger (Lexicon, p. 131). It comes from a verb referring to a "visible form" (RV, NASSB, NIV). God cannot be seen with physical eyes.

"The word refers to getting well." (p. S11). The word refers to getting well. (p. S11). He was on the side of the author, "Ye search the Scriptures" (RV, (continued on page 61).
ASCENSION TRUTHS—Acts 1:1-12

INTRODUCTION: "The crowning moment of Jesus' first advent was His ascension, when He acknowledged His Son by receiving Him back into heaven." Jesus Christ fulfilled the prophecies and anticipated the promises of God the Father. He could return and reign with power and great glory. Did you know that the ascension of Jesus is an introduction to His Majesty of Intercession? He ascended to the right hand of God to intercede on our behalf. Let us allow these ascension truths to fill our hearts with revelation and awe.

I. The Ascension of Jesus Is an Introduction to His Availability.

A. Jesus is an ascended, ever-present Savior. Arnoard Airhart points out that "during the 40 days following the resurrection, the disciples had already learned 'out of sight' did not mean out of reach.

B. Our ascended ever-present Christ belongs not just to the first century, but to all time and eternity.

C. Our ascended ever-present Christ is the fullness of our anticipation.

1. Our anticipation of the future glory. Jesus' ascension is the proof that we are destined for heaven, not for the judgment seat of Christ.

2. The ascended Jesus is an antecedent word for the future. The promise of His return is clearly taught.

3. The ascension of Jesus is an anticipation of His ultimate victory.

a. From victory on earth to victory over His enemies who are besieging the inside of the unsanctified heart, a battle that succeeds only by the grace of God.

II. The NECESSITY of HOLINESS

SCRIPTURE: Heb. 12:12-14


Richard L. Fischer
Pittsburg, Pennsylvania

The NECESSITY of HOLINESS

VI. 18.

1. All nature agrees that God has created everything for harmonious surroundings. He gives the fish scales and skin so they can swim and live in the water. He has given the birds plumage and hollow so they can live in the air. He has given man eyes so that we can see the beauty that is all about him. Holiness is universally admired to be a necessity for heaven.

2. Holiness is not only a necessity for heaven, but also for the enjoyment of heaven. This is true, for if we were to go to heaven with a savior who is not holy, we could not be out of harmony with our surroundings, and therefore, not completely become the Christ of our lives.

CONCLUSION: Let us seek and find purity and holiness to the fullness of the Spirit. This blissful holiness can fill us with a love that is perfect in the future—all that God's heart desires. Holiness is a necessity for our victory, and a relationship with the unsanctified heart.

3. Holiness is not only necessary for the enjoyment of heaven, but also for the enjoyment of the present. We cannot enjoy the fullness of the Spirit with blissful holiness if we cannot enjoy heaven in the future—glorious hereafter with our Lord Jesus Christ, whom we have loved in the past and who will love us forevermore!

PREMISE: Holiness is filling now our soul.

CONCLUSION: God desires all who believe to be perfect to love, perfect to love, in all things.

IV. 18.

1. Peace, perfect peace, love, perfect love, in all things.

CONCLUSION: "Swapping our self for a heart of holiness.

4. Rest, perfect rest, Joy, perfect joy! A home in the High Country Abide." (E. F. Milh)

5. W. B. Walker

RESIGNATION FROM THE PASTOR'S WIFE (continued from page 49)

Perhaps the next lesson that God helped me to learn should be at the top of the list. It involved a crucial aspect of my thought-life—my attitude. One morning as I was reading inPhilippians 4:8, Paul writes that we are to praise God in everything that is worthy of praise, it struck me that my attitude toward our situation was far from positive.

In my journal I wrote the following: "Today I choose to lay down my negative attitude and pick up the peace of God. I choose today to ask for God's strength in the midst of my need. I choose today to ask God for ALL the insurmountable things. I choose today to ask God for ALL the things that I feel pressured and the sense of panic welled up inside because I know God will sustain me (Psalm 55:5). From that early morning quiet time with the Lord, the third principle came to life: To make the choice to be positive because of what God is doing and will do. I will continue to do this in my life.

The fourth and final principle that God brought to mind resulted from one afternoon's look at my calendar for the next week. From those short minutes of time, it became apparent that I just couldn't do everything that I expected myself to do, or that I thought others expected me to do. Therefore, principle number four is really about making choices in that which is possible or possible to do in a day's time, a week's time, or a month's time.

Now, one year ago after being called to redirect our life-style and pick up the work that I believed was best proved for me, my family, and my church, I have been on the back door of escape. I won't resign. That isn't the solution. Altogether, through mountains of interregnum situations, we are still facing, those pressures will help me or force me to find a creative solution and to learn a little harder on the God who is still in charge. As I continue to be honest to set goals, to be positive about my life-style, and to be realistic, peace reigns.

OR WORD STUDIES (continued from page 58)

prised a bit later in Section E. to begin some of the Pharaoh's officials fear the word of Yahweh (9:20). But this surprise is changing when we hear 16 verses later...

there we have it. Everybody learns something. Moses, the Egyptians, everybody except the mighty Pharaoh himself is afraid. But not everybody learns the same object. Section G. addresses this fact and unminds it characteristically. In 14:10, the people, despite what God had already feared the approaching army of Egypt; they were in disarray and in a serious fashion, "do not fear" (14:13). Finally, however, after all of these occurrences, the people learned their lesson. "They say...they feared...they believed" (14:31). Fear has now found its proper object. As one of a later era would state it. "The fear of Yahweh is where wisdom is found" (Proverbs 1:7, also, author's own translation).

Our study of these words has spanned a narra-

nt word studies (continued from page 59)

1881, today we would say, "You need to study the Scriptures." (NIV)

NT Word Studies (continued from page 59)

Will Not Come (5:40)

The Greek word there is the future tense of the verb "come." But the Greek uses two verbs, both "come" as mentioned. The first, "koumi," is unwilling, to come to Ma. The second, "mani," willing, will fail to bring this out. The force of what Jesus says is this: you refuse to come to Me.

Honour (5:41, 44)

The Greek word here has no exact English equivalent. "Honor" of "honor" four times in verse 23. There it is timo, from the noun timos, meaning "glory." But here it is the "noun d'or," meaning "god" (RV or NASB) or "praise" (NIV).
THE DOUBLE CROSS

By Stephen G. Swanson, Augustin Publishers, $3.50.
The Double Cross, subtitled "The Seven Deadly Sins and the Seven Deadly Sins (or the Secret Practice of the Devil)"
is an excellent resource book. It deals with the Bible and the Christian faith. It is easy to read and understand.

JONAH: AN EXPOSITION


This book takes on more meaning than the average reader might expect. I, for one, have not read the book, but I have heard of it and it seems to be quite good.

Today's Books for Today's Preacher

CLERGY QUIZ

TODAY'S BOOKS for TODAY'S PREACHER

1. The book that was first read in this column in 1962 was

a) The Double Cross by Stephen G. Swanson
b) Jonah: An Exposition by R. T. Kendall
c) An Exposition of Paul's Second Epistle to the Thessalonians by R. T. Kendall

2. The author of the book that was read in 1963 was

a) Donald Guthrie
b) R. T. Kendall
c) A. D. Alexander

3. The book that was read in 1964 was

a) An Exposition of Paul's First Epistle to the Thessalonians by R. T. Kendall
b) An Exposition of Paul's Second Epistle to the Thessalonians by R. T. Kendall
c) An Exposition of Paul's Third Epistle to the Thessalonians by R. T. Kendall

4. The author of the book that was read in 1965 was

a) Donald Guthrie
b) R. T. Kendall
c) A. D. Alexander

5. The book that was read in 1966 was

a) An Exposition of Paul's Fourth Epistle to the Thessalonians by R. T. Kendall
b) An Exposition of Paul's Fifth Epistle to the Thessalonians by R. T. Kendall
c) An Exposition of Paul's Sixth Epistle to the Thessalonians by R. T. Kendall

6. The author of the book that was read in 1967 was

a) Donald Guthrie
b) R. T. Kendall
c) A. D. Alexander

7. The book that was read in 1968 was

a) An Exposition of Paul's Seventh Epistle to the Thessalonians by R. T. Kendall
b) An Exposition of Paul's Eighth Epistle to the Thessalonians by R. T. Kendall
c) An Exposition of Paul's Ninth Epistle to the Thessalonians by R. T. Kendall

8. The author of the book that was read in 1969 was

a) Donald Guthrie
b) R. T. Kendall
c) A. D. Alexander

9. The book that was read in 1970 was

a) An Exposition of Paul's Tenth Epistle to the Thessalonians by R. T. Kendall
b) An Exposition of Paul's Eleventh Epistle to the Thessalonians by R. T. Kendall
c) An Exposition of Paul's Twelfth Epistle to the Thessalonians by R. T. Kendall

10. The author of the book that was read in 1971 was

a) Donald Guthrie
b) R. T. Kendall
c) A. D. Alexander

11. Which of the following countries has recently revoked the Wycliffe Bible translators' right to translate the Bible?

a) Mexico and Guatemala
b) Panama and Ecuador
c) Madagascar and Kenya

12. The president of the Southern Baptist Convention is

a) Albert McCollum
b) Robert Paines
b) Bill Findley Edge

13. The first complete Bible in the English language was translated by

a) Coverdale in 1539
b) John Gutenberg in 1456
c) William Tyndale in 1525

14. The Gospel according to John is

a) Called Jerusalembulb
b) Called the Midrash
b) Called the New Testament

15. The first passage named in 1 Kings and 2 Kings are

a) Saul and Jabesboon
b) Gad and Zimri
b) David and Abiathar

16. The Gospel which reports that Jesus was tempted to sin, is a book of speeches of Jesus, and seven interviews with Jesus is

a) Matthew
b) Luke
b) John

17. Brother Lawrence was

a) Also known as Nicholas Herman
b) Joined the Benedictines in Rome
b) Lived in the 18th century
b) Known for his ideas on "Practicing the Presence of God"

18. The firm holding the copyright on Handel's "Messiah" is

a) The publisher of the Boston Symphony Orchestra
b) The publisher of the New York Philharmonic
b) The publisher of the London Symphony Orchestra

19. The song "O Holy Night" was written by

a) John W. Brink
b) John S. Stevens
b) John W. Brink and John S. Stevens
Dear P:

With deepest love and respect,

Here’s a letter I’ve been working on — without being too formal, I mean. I've got a lot of other things to do, but I know you must be busy too, so I’ll try to be brief.

I’ve been thinking a lot about the fact that your birthday is coming up, and I wanted to say a few words to you. I know you’re a very special person, and I’m sure you’ll be surrounded by many congratulations and gifts. But I think it’s important to remember that we’re here to help each other, and that sometimes the best gift we can give is just to be there for each other.

I’ve been thinking about the importance of faith and spirituality in our lives. It’s easy to get caught up in the daily grind of work and responsibilities, and to forget about the things that truly matter. But I believe that by focusing on our faith and our love for each other, we can find the strength and support we need to get through tough times.

So, with all my love and appreciation, I wish you a happy birthday. May your future be filled with joy, happiness, and all the things that make life worth living.

With love,

[Signature]