FROM KIMBALL TO GRAHAM

A Sunday School teacher, Mr. Kimball, in 1858 led a Boston shoe clerk to give his life to Christ. The clerk, Dwight L. Moody, became an evangelist and in England in 1879 awakened evangelistic zeal in the heart of Frederick B. Meyer, pastor of a small church.

F. B. Meyer, preaching on an American college campus, brought to Christ a student named J. Wilbur Chapman. Chapman, engaged in YWCA work, employed a former baseball player, Billy Sunday, to do evangelistic work.

Sunday held a revival in Charlotte, N.C. A group of local men were so enthusiastic afterward that they planned another campaign, bringing Mordecai Hamm to town to preach. In the revival a young man named Billy Graham heard the gospel and yielded his life to Christ. Billy Graham... (the story goes on and on.)
PASTORAL EVANGELISM: SEEING SINNERS AND THE SINNED AGAINST

by Wesley Tracy

Samuel Rutherford was so Canvassin you could lose him in a TULIP patch. Nevertheless, he had the spirit that epitomizes pastoral evangelism. In 1636 he was removed from his rural parish and jailed for not conducting the church affairs according to the Acts of Episcopacy. He wrote to his flock:

While ye sleep I am afraid of your souls that they be off. Of fisms rises, jut-chinned, to hurl. Can be dismissed. But goral evangelism in all its forms (pacy... He wrote to his flock: vice that the church is to give to those who have no Christian believes, that we will have the proper attitude out to where the unreached

I am not suggesting that the challenge is not to reach unbelievers. Sure, we have to, but let's try to understand that the game is not won by winning the average person. There are more than one billion people in the world who do not believe in Christ. One of the things that has added to the problem is that the church has not been able to get through the unreached. Perhaps here is where we should go:

Conn recognizes the urgency of evangelism. He cites one denomination that seems to have lost the urge or skill to evangelize. They lost 47,000 members in a recent year. He cites another denomination whose membership losses are so severe that no person as the local church is to have a pastor for every church member by the year 2000. All in this country (U.S.A.) where 80 million are unchurched.

Notes
I. Evangelists were our theologians or theologians were our evangelists. We should at least be nearer to each other. This involves a spirit of communication. The Church, and especially our evangelists, must be nearer to the people. The Church should be nearer to the people in a genuine sense of the word, and not just in a superficial sense. The Church should be nearer to the people in a way that is genuine, not just in a superficial way.

II. The Church is the Body of Christ. The Church is the Body of Christ. The Church is the Body of Christ. The Church is the Body of Christ.

III. The Church is the Body of Christ. The Church is the Body of Christ. The Church is the Body of Christ. The Church is the Body of Christ.

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VII. The Church is the Body of Christ. The Church is the Body of Christ. The Church is the Body of Christ. The Church is the Body of Christ.

VIII. The Church is the Body of Christ. The Church is the Body of Christ. The Church is the Body of Christ. The Church is the Body of Christ.
world attempts to confront the basic problem of all humanity.

The evangelist as theologian must always confront the human problem of sin. To repeat a tired cliché, the evangelist must hate sin but love the sinner. Nothing less is acceptable to God, nothing more is necessary.

The church cannot be content to fight against the visible sins of a specific community. Alcohol, drugs, abortion, murder, and violence are all displayed in our neighborhood. But this is not all that we have named all the sinner. The Body of Christ crucified to the ends of the earth makes us aware of the invisible sins of a specific community. To be set free from the knowledge of sin and to be reconciled to God, to be able to live right, we must go to church. How does the local church care for sinners who are not even willing to come into the light? Where is the message of the Second Coming heard? The evangelist must not cease to make known the love of Christ before people hear any other message. Perhaps no task is more demanding than to preach against sin with a broken heart of love, in the presence of the world's brokenness.

I am asking Christians to reevaluate their attitudes toward the sinner while maintaining a strong stance against sin. A personal experience has motivated this request. Several years ago, after a rather pointed sermon on sin, a man stopped his arm around my shoulder and said, "Pastor, don't ever stop telling me the truth." This man has since become my friend. He still makes no profession of faith, I pray for him frequently. I am thankful that he chooses to hear the gospel message week after week. One thing is clear: He has found a community of believers who have accepted him for what he is—a sinner alienated from God. Should he leave our fellowship before he opens himself to the transforming power of grace? I do not believe that his departure will not be caused by self-righteous attitudes expressed by his pastor.

The message of evangelism is for the sinner; how will they hear if we fail to accept them as they are? Risky business? Indeed, it is! The question we are forced to answer is this: How do we take the risk?

4. A THEOLOGY OF EVANGELISM PROCLAIMS THE SOLUTION TO THE BASIC PROBLEM OF HUMANITY

If "sin" is a theological term, it is only natural to speak of its solution in theological terms. To be set free from sin, to be reconciled to God, however, are empty concepts within the secular world. This is not to imply that contemporary society does not have a doctrine of salvation. It certainly does! Worldly salvation is not the result of God's Word of grace; it is the product of one's own activity. Worldly salvation is characterized by success—a nonteleological term that at too frequently inflates Christian faith to the point of worldly salvation being found in the slogan "Look what I have done!"

The solution to human need is the cross of Jesus Christ. A plan of salvation requiring human merit can never be harmonized with a plan of salvation totally dependent upon God's grace. Grace says to all humanity, "You cannot save yourself!" This is a direct attack against the gospel of success. Grace proceeds to declare God's good news: "You don't have to save yourself. Salvation is provided for you in Jesus Christ. It's free!"

The evangelist as theologian must know the subtle differences between the gospel of success and the gospel of Christ crucified. Should these differences go unrecognized, the basic problem of all humanity will be stripped of its power.

At this very moment someone is misconstruing the message of the Second Coming. This person responds to the gospel of Christ crucified is not destined for failure in the structure of contemporary society. Neither, however, is success an inalienable right of Christians. As the Christian lives in the modern world, the affairs of life are regulated by the gospel of Christ crucified. One who has accepted the gospel of Christ crucified is constructing a value system that is radically distinct from the value system of the unbeliever. The Christian value system is characterized by obedience. The obedient Christian knows that the gospel of Christ crucified cannot be manipulated to guarantee worldly success. The obedient Christian knows that the gospel of Christ crucified is the only solution to the problem of human sin.

5. A THEOLOGY OF EVANGELISM ANTICIPATES THE SECOND COMING IN JESUS CHRIST

For more than 1,000 years the Church has anticipated the second coming of Jesus Christ. Intermittent predications concerning the time of the Second Coming have caused many to view the resurrection. Ridicule is not, however, the product of the modern mind. In the first century people had already begun to ask, "Where is this 'coming he promised!'" (Pst. 3:4, NCV). Could the apostles have imagined that the Church age would last nearly 20 centuries? The question needs no answer. The fact is, it has.

The evangelist as theologian does not attempt to establish the exact date of Christ's return. He is at stake than knowing when the end shall come. Men and women through the years have been spiritually prepared for his coming. To multiply millions of people means hearing the gospel message for the very first time. Evangelism is motivated by the awareness that Christ's coming is near; that the world as we know it will not go on forever. A mood of urgency is created for the proclamation of the gospel, because no one really knows when Christ shall appear.

I recall the first sermon I heard on the second coming of Jesus Christ. Being only six years old, I was terrified. For more than two years I have been able to remember. I could see the stars falling from the heavens and the moon turning to blood. It was not until my college days that I heard Christ's return proclaimed as "the blessed hope." (Titus 2:13), and that Christians did not need to fear his appearing. From the perspective of biblical theology, the "day of the Lord" (1 Thess. 1:10; 2:16, cf. 1:8) is the prophetic proclamation of God's judgment upon faithless Israel has become the final act of God's salvation in Jesus Christ to all humanity.

This Christological shift in meaning does not exclude judgment. It proclaims that judgment is no longer the primary church's agenda. God's final act of salvation. Christians are called to proclaim the gospel of Christ crucified in the light of this judgment. The evangelist as theologian proclaims the message of Christ's return as judgment and salvation. To exclude either theme from the message is to distort its meaning.

6. A THEOLOGY OF EVANGELISM IS DIRECTLY RELATED TO THE DOCTRINE OF THE CHURCH

Why does the local church exist? This is a complex question that can only be answered within the limitations of this article. One thing is certain. The local church exists to carry to the ends of the earth the proclamation of the gospel of Christ crucified. Evangelism is not an option that the church may accept or reject at will. To define the mission of the church apart from its evangelistic task in the world is to abolish the church by definition. Every aspect of the church must be viewed in the light of its evangelistic purpose. Time is too valuable and resources are too limited to build church programs that do not lend themselves to the evangelistic mission of the church. To evangelize is to proclaim God's message of good news. The gospel of Christ crucified is able to minister to the whole person. Evangelism, therefore, reaches beyond the revival meeting. It includes deeds of compassion and mercy in the community. It is to recognize that John Wesley had for the church, Evangelism that cares for the whole person is the essence of Wesleyanism.

Evangelism, therefore, is not something the church ought to do; it belongs to the very nature of the church. To be filled with the power of evangelism is expected to include the needs of the whole person. Expanding the sphere of evangelism projects like the Community of Hope, "is to recognize that John Wesley had for the church, Evangelism that cares for the whole person is the essence of Wesleyanism."
PREPARING A CHURCH FOR REVIVAL

by Duane Yoess
Pastor, Church of the Nazarene, Westminster, Colo.

M_ heart was "strangely warmed" in Kansas City in 1966 when C. William Fisher delivered a keynote address on "It's Revival We Need!" But that was 18 years ago. As I sit in the here and now thinking how refreshing it would be to have a real revival in my church, I have to ask myself if I'm really convinced that revival is what my church needs. I'd really be happy for some increases in attendance, in giving, and in membership. That would make me look good to my leaders and my peers and would certainly add to my contentment.

We pastors are tempted to be content with that sometimes, aren't we? Maybe that's because we've tried so many times but haven't been sure that we really experienced revival. We blamed our people. They didn't attend. They weren't interested. They didn't put forth enough effort. It's easy to blame the laypeople when the truth is we probably didn't adequately prepare for revival.

I recently prepared a survey for the Wednesday night crowd at my church. I felt I needed to know what my people were thinking if I was to properly prepare my church for revival. Some of them, I knew, had never experienced a "heaven-sent" revival. If they had, they'd know another like the tastebuds crave a second Pizzas Hut Supreme. About 100 responded, their ages ranging from teens to senior adults.

Let me share the results of my survey:

1. Do we still need revivals in our church or will other methods or approaches work as well or better?
   a. We still need revivals—93%
   b. Other methods would work better—7%

2. How often should we have revivals in the church?
   a. Once a year—28%
   b. Twice a year—41%
   c. More than twice a year—21%

3. How long should the actual revival meeting last?
   a. Weekend—24%
   b. Five days—27%
   c. One week—38%
   d. Longer than one week—11%

We used to have revivals because we had to have them to exist. Revivals as mere tradition can be fatal.

4. What approach do you like best for a revival?
   a. Evangelistic preaching to the lost—34%
   b. Teaching or building up the Christians—9%
   c. Seminar on current theme of interest—2%
   d. Combination of the above at various times—55%
   e. Do you personally attend revivals?
      a. Yes, most of the time—54%
      b. No, never—11%
      c. Some of the time—25%
   f. If you do not attend, why not?
      a. I have no interest and do not believe they are beneficial—90%
      b. Prior commitments—10%

5. How do you gauge the success of a revival?
   a. Attendance—5%
   b. Twice a year—51%
   c. More than twice a year—21%

6. How long should the actual revival meeting last?
   a. Weekend—24%
   b. Five days—27%
   c. One week—38%
   d. Longer than one week—11%

7. What specifically do we hope to gain from this meeting?
   a. A genuine desire on the part of the pastor to gain from this meeting.
   b. Welcoming new persons to our church—25%
   c. Increased membership—10%
   d. A greater understanding of the Bible—30%

(Continued on page 10)

PREPARING A CHURCH FOR REVIVAL

by Michael Grimshaw
Pastor, Church of the Nazarene, Bremerton, Wash.

Before I became a pastor I was a much greater expert on how to prepare a church for revival (in the same way that I was an expert on raising children before my son appeared on the scene). If only I could remember those "gems" of intellectual, wisdom, and deep spiritual insight. If only my vision wasn't blinded by people who feel revivals are outdated, and by others who vainly defend such methods yet never realized the sacrifice involved for success. Oh, well, though memory fades, experience leaves me some basics on which to build my case for revival preparation.

Clarification of Purpose

Before we begin to implement plans for revival, the leaders of the church must be aware of what we want to accomplish. What is the emphasis of this special week? What is the real purpose? Too often our shotgun approach to revivals is precisely the reason for disappointing results. Even our praying at-witout direction.

1. Begin with the Pastor. He must honestly answer the following questions:
   a. Is this just another activity?
   b. Why are we having this meeting? Is it to meet real needs, or is it because the church Manual states we should have at least two revivals per year?
   c. What specifically do we hope to gain from this meeting?

2. Talk with the Evangelism Committee and the Church Board. It is essential to involve the lay leaders. Recently, we dealt with calendar dates considered poor for revival because of their proximity to Christmas. I asked the board to make the final decision. Though some members felt we couldn't afford the meeting at that time, the board voted unanimously to schedule it anyway, based on our desperate need for revival, and our recent probe on how to be participants in true revival.

Actual Preparation for Revival

C. E. Matthews states, "There is one thing that pre-

If I could advise every prospective young pastor, I would say: "Learn how to pray. Nothing worthwhile is accomplished without intercession."

(Continued on page 10)
That thought alone should drive us to our knees. It must be free to move and to draw men and women to him. Anyone who has a sense of the necessity for revivals and a prayer is not easy. Your people will not learn how to pray without an example. There is no limit to the ideas that can help encourage prayer.

- Prayer Partners
- Prayer Chains
- Prayer Seminars
- Prayer Circles
- Prayer Check

In our last revival we used the visual aid of a giant 24-hour clock, divided into 15-minute segments. We did not emphasize covering all 24 hours, but rather the important times of day: morning prayer, noon, afternoon, evening, and night. The idea was to encourage a round-the-clock prayer vigil, with designated times for each segment.

Then there are the preachers who still won’t quit after 43 verses of “Just As I Am.” They press the scream of the eternal wore of those who can never again pass this way.

Prayer is the great force of revival, but we must also put feet to our prayers. Preparation is needed in advertising and inviting, in the actual emphasis of the services and the selection of the evangelist. We must create an air of expectancy among our people—make them believe that this will be the spiritual event of the year in our church. Our people will get as excited as we get, and their expectancy level will rise as high as our faith. But God is not obliged to bless us just because we have called an evangelist and announced the dates. There must be preparation and perspiration on our part.

The day before Dr. George Truett died, he had some visitors. They expected to see him in his bed, but they found him kneeling with arms outstretched at the window, looking over the great city of Dallas where he had pastored for 50 years. Sick as he was, and near death, he sobbed, “Oh, people of Dallas, won’t you come to Jesus?” This kind of concern will bring revival to our churches.

The problem is not the details of the project, but the will and the commitment of the people. One of the reasons why we often look to other churches for revival to be started is because we don’t have the prayer warriors, the volunteers, the sees and doers. These are the people who actually make the revival happen.

The future of our churches will depend on how well we prepare for revivals. We must invest time and effort into building an environment that is conducive to revival. This includes creating a sense of urgency, providing adequate facilities, and training our leaders in effective prayer strategies. Only then can we expect to see the power of God move through our churches and transform lives around the world.
HOW TO DEVELOP AN EVANGELISTIC CONGREGATION

by Charles (Chic) Shaver
Professor of Evangelism, Nazarene Theological Seminary

I t is possible to be an evangelistic pastor and not have an evangelistic congregation. It is sad if it ends there. The pastor, as spiritual leader, must lead that church to become what it should be. Let me propose seven steps a pastor can take to develop an evangelistic congregation.

1. Establish a Confidence Base
Many evangelistic approaches entail high risk. The present saints of your congregation will need to trust you—have a high level of confidence in you—before they will follow you on a high-risk adventure. Be sure you have built a solid confidence base with them before you call them to that risk.

God commissioned Moses to go to Egypt’s Pharaoh to deliver Israel from bondage (Exod. 3:11, 4:21). Yet the first thing Moses and Aaron did when they arrived in Egypt was to bring together the elders (the influence makers) of Israel in order to gain their confidence (4:29-31). Then they ap-

2. Model Evangelism for Your People
You carry the greatest weight with your people when you show them how to evangelize, not just tell them. I regularly take both lay and seminary students with me on personal evangelism calls. Mrs. Shaver and I invite and entertain both Christians and non-Christians together in our home in friendship evangelism. In these situations some will come to Christ. Meanwhile the Christians who saw it happen will be encouraged to share Christ.

Peter Wagner has popularized the idea that about 10 percent of Christians have the gift of evangelism. This, of course, means that many pastors do not have the gift of evangelism. Yet Wagner states, “The pastor of a growing church does not necessarily need to have the gift of evangelism, although he should be very active in using his role of witness.” Such a pastor will win a few to Christ through his role of witness. In his sermons, he will illustrate with the conversion stories of those the congregation has come to know as true Christians and include his part in bringing about these conversions. What are the results of this pastor? He will encourage those of his congregation who have the gift of evangelist. In one fast-growing congregation, Jean has for several years demonstrated the gift of evangelist. This didn’t threaten her pastor at all. He asked her to lead their evangelism program, went out calling regularly with evangelism teams himself, and saw his church grow.

3. Analyze Your Church to Point Out Strengths and Weaknesses
An analysis of the 1977 Sunday School records of my church showed that youth and children made up 39 percent of our attendance compared to a denominational average of 58 percent. Further we discovered that our adults were predominantly older. Finally we saw that we needed to concentrate more on young adults, which in turn would increase the children and youth. We took specific steps to strengthen family ministry.

a. Develop nursery policies.
b. Organize a mothers’ club.
c. Show the James Dobson film series, Focus on the Family.
d. Start a men’s breakfast.
e. Begin mothers’ day out.
f. Expand summer Vacation Bible School.
g. Add another junior high class.
h. Add two new young adult classes.
i. Hire a youth minister.

After years of attendance decline in both Sunday School and church, these changes were made, and the last four years have shown healthy growth. Last year we received 15 young adult lay couples into membership, received 36 by profession of faith or as new-to-our denomination, and grew 17 percent in both worship and Sunday School attendance. Analysis of our church was one of the keys to this turnaround. James Engel and Wilbert Norton have said, “The cutting blades of any Christian organization are a research-based, Spirit-led strategy to reach people with the Good News and to build them in the faith” (nastics mine).

When a pastor is analyzing his church, he will protect himself from error by thinking of evangelism in its broadest range. In other words, he needs to be concerned with:

a. the context of new people
b. the cultivation of prospects
c. the conversion of prospects
d. the follow-up of new converts
e. the incorporation of converts into the life of the church
f. the entire sanctification of believers
g. the discipling of Christians
h. the equipping of believers to serve
i. service, ministry, and spiritual reproduction by mature Christians

Growth can be stopped by one break in the chain. In my first pastorate, I did very little to equip saints to serve. I put all my emphasis on reaching new people in conversion. I prayed to that end. My church was averaging about 50 in attendance. Then in a 41-day period, 42 people sought God. I had not a single follow-up worker
trained. It was impossible to establish all these converts myself. I skipped an important link and suffered for it. Now I train follow-up workers early in my pastorate and take a more balanced approach to the broader range of evangelism.

4. Commit Yourself to an Equipping Ministry

An equipping ministry is one in which the pastor teaches, trains, and develops his laypeople so they may discover their ministries and perform them. This concept is taught in Eph. 4:11-12. An equipping ministry is naturally a multiplication ministry. Jamieson Kennedy has stress the importance of giving to church staff, and he has highlighted that training someone to win 10 or 100 or 1,000 people to Christ is much more important.20

Most churches should have a training program in a planned, personal evangelism approach. This must happen. If we are to reach the myriad of individuals who are not yet believers, the church must become involved in reaching them. We can no longer afford to rely solely on our professional staff to do the job. We need to equip and train our people to share the gospel in a personal manner. This involves teaching people the principles and methods of personal evangelism.

5. Celebrate God's Grace Through Public Testimony

Debbie testified a few months ago that God had a wonderful plan for her when He sanctified her wholly. In her full surrender to Him, she felt so much better about herself. She stopped biting her nails, brought her weight under control, and stopped nagging her husband. Even people new to the church could identify with this testimony. Regularly our church invites laymen to tell what God is doing in their lives — to prepare powerful testimonies in advance — and they are given in Sunday night services. And God breaks in and there are spontaneous testimonies too — I’ve seen as many as 40 in one service!

When new members are received, a brief biography highlighting God's working in their lives is given. Thus in a single service, God's grace is magnified from 10 or 20 to 50 perspectives.

A few years ago a powerful book appeared — Witness: Laymen Make Living Churches. In it, Claxton Peppermono and William Phillips Brooks say, “I have been hearing my students: ‘If what you preach in the truth of God is important enough to act on now, so give the altar call‘” (p. 119). They have observed that the most effective way to begin a personal evangelism program is to have effective preachers who are solidly grounded in their faith and are willing to share their testimony. They recommend that every service have a personal testimony of some length. They also stress that the sermon should be a personal testimony in that it should be speaker-oriented and should be related to the individual's life.

In public services, we are carefully not to give a lot of detail of the procedures and methods used by which people come to Christ. However, a few of the most common methods used by which people come to Christ are: personal evangelism, witnessing, follow-up, altar work, and prayer as well as the intensive 16-week class on personal evangelism.

Sometimes a fear arises that personal evangelism training will stifle spontaneous evangelism. On the contrary, it enhances it. The Bible says: “As a result, the church is becoming more confident and more free to share Christ as spontaneous situations arise.” The personal spiritual development of the individual who has been trained is the real key to the revival. Just this week I was chatting with Dan, who joined our church in 1982. He said, “I went into the personal evangelism class just to get additional Christian training — to round me out. But it changed my relationships with a different heart. You develop ‘soul-winning’ eyes. You look at people as ones to witness to.”

Select an evangelist you have confidence in and who will have the ability to inspire your people. Many events leading up to and during the special services should involve your people (special prayer, fellowship times after services, Sunday School class nights, bring-a-friend emphasis). I can honestly say that our revivals are exciting events that our people look to with anticipation. As I write this, it is eight weeks before our revival services, but both in our last Wednesday prayer meeting and this Friday morning prayer meeting, I heard others praying for this revival. When laymen Brad prayed Wednesday night, he commented on how the people were reached with the gospel. They get very specific about the methods by which they were reached, but the baritone quartet from the group has already Christian and committed to personal evangelism.

In public services, we express appreciation for less intense forms of witness, because people need to be encouraged to witness at all levels. Recently our minister of youth presented what he called the Sunday School Tree. As he told the story of each person who invited another to Christ and the Sunday School, the individual named came and stood at the front. By the time he finished, the picture illustrated on the next page emerged. The front of the sanctuary filled with people, and people in the pews caught a vision of what could be done in their ways of relationships. Repeatedly, such public displays of God's grace should send our people home talking, thinking, and praying about winning the lost to Christ and the church.

Promote Exalting Public Evangelism

Somehow a reluctance to preach evangelistically and call for public commitment has gripped many of our pastors. All pastors should preach evangelistically from time to time. I have been teaching my students: “If what you preach in the truth of God is important enough to act on now, so give the altar call.” Phillips Brooks says, “A sermon exists in and for its purpose. That purpose is the persuasion and moving of men’s souls.” Thus the frequent public invitation to salvation, reclamation, or entire sanctification will be appropriate.

Plan your series of special services (revivals) carefully. Problems are being solved, new ministries are beginning, the city is being influenced for Christ. Remember Engel and Norton said we needed a “research-based, Spirit-led strategy!” How the Spirit leads us as we pray — call your people to prayer!

On a day in October, Del, a member of our church, prepared to go out shopping and to get his car repaired. He had been involved in personal evangelism training in our local church, and he was also a man of prayer. He prayed for God’s guidance on that day and a chance to witness for Christ. At the Firestone store while waiting for his car to be serviced, he struck up a conversation with Jim, who had been transferred to the area by his company.

They got into a discussion of church and spiritual things. Del invited Jim to attend our church. The next Sunday he was present. In a few days some of our folks went with Pastor Wright to call on Jim. They shared Christ with him. Jim prayed and for the first time in his life received the assurance of salvation. Jim now attends all the services regularly, gave a powerful testimony to the congregation on Christmas Sunday morning, and is enrolled in the membership class.

The stories of the Dies and Jims happen repeatedly.
ON DOING THE WORK OF AN EVANGELIST

by Harold J. Stratton
Pastor, Church of the Nazarene, Golden, Colo.

Do pastors today have more demands on their time than Paul did when he wrote, "Do the work of an evangelist, discharge all the duties of your ministry"? (2 Tim. 4:4, 5)? Paul further instructed pastors to preach the Word, be prepared, correct, rebuke, encourage "with a lot of patience and careful instruction, keep a cool head, and be prepared for hardship.

How do we accomplish all that when we are in four different hospitals scattered across town, people living 30 miles from the church on whom we must call, and the Denver Broncos coming to town next Sunday? In Paul's day people were usually in their homes or working in their fields when the pastor called. Of course half the population were in slavery or in some kind of bondage. That was hard on their personal freedom, but the pastor could find them easily. Paul didn't have to meet with a proliferation of committees before every transaction or decision. Marriage counseling was unheard of. I wonder whether hypocritical requests praying for this or that illness abounded then.

Today's pastor needs to develop good time-management skills and to say no — politely. The top priority is evangelism. Jesus spoke of leaving the 9 and 10 to find the lost sheep. He spoke also of being the Good Shepherd who willingly paid any price for His sheep. Paul spoke of being "all things to all men" that I might by all means save some" (1 Cor. 9:22). In Romans, he declares his willingness to be damned if only the brethren...would believe on Christ, an echo of Moses' prayer for his people. The question comes to every pastor: How important is evangelism in my pastoral ministry?

Is evangelism something that happens when we schedule a commission on evangelism? How important is evangelism to the church? Dr. Funkhouser states, "The priority of evangelism in the preaching ministry of the church is seen in the fact that the great need of the church's message is the word's impact. This is very true from which evangelism comes. Evangelism is not just part of the church's task in the world. It comes very close to being at the heart of it." (Prag The New Testament Image of the Ministry, by W. T. Funkhouser)

As a pastor/evangelist I feel inadequate. Perhaps you feel the same way. Faced with this we often do not do the work of an evangelist because we may meet rejection or turn people away. Many times I find it easy to do other things to keep me busy and yet give me a word of doing the ministry of the church. But Paul speaks to Timothy, "Do the work of an evangelist, make full proof of thy ministry." (2 Tim. 4:5). This is the stuff of which nightmares are made. I wonder if today's pastors see the people as Paul did: "For I would wish that every one of you were as myself." (1 Cor. 9:22). In Romans, he declares his willingness to be damned if only the brethren...would believe on Christ, an echo of Moses' prayer for his people. The question comes to every pastor: How important is evangelism in my pastoral ministry? Is it one thing for our people to invite their friends and neighbors to come to our church and say, "Please come for a hands-off"? I do not mean to get involved; but it is still another thing for us pastors to go and call in these homes of some minister to them, and evangelize them.

I took comfort in the fact that a few years ago I was a starting evangelist. I had the emphasis on spiritual gifts stated that only about 10 percent of the people have the gift of evangelism. I did not feel I was called to be an evangelist in the way they were presenting it. But even though I do not have that desire spiritual gift of an evangelist, I find that I still must do the work of an evangelist.

My church Malachi says, "The minister must have gifts, as well as grace, for the work...Spirits will be edified and singers converted through his ministry." (41:4). "He must have a deep sense of the fact that souls for whom Christ died are perishing and that he is called to God to proclaim to them the glad tidings of salvation." (41:1)

Continuous failures when ever his spirit is not in the pastor. He is least successful. The oneness of his ministry and the whole tenor of his preaching must sustain his effort, or it can be destroyed. The Leite of Every-Day Evangelism.

Are we getting away from what Paul told his son Timothy? Do we end up standing too much at meetings, too much time in things that dull our sensitivity to the needs of people? Self indulgence represents a special and continuing temptation to the pastor, because his time is largely in his own hands." writes John Miller. "It takes the form of physical laziness and sluggishness of spirit, which readily loses fear. Personal timidity and physical exhaustion often seem to issue from the slovenly conscience of the spiritual man." (Evangelism and Your Church, p. 29).

As we indwell ourselves, we can find all kinds of reasons for not going into the homes of people and meeting them.

The greatest indictment of the church is not that it has fallen short of the evangelistic mark, but that it has quit striving to reach the mark. They where they live. We don't really get to know their needs. It is hard to get into the homes, because so many are not there during the hours that we would like to do our calling. Perhaps we need to adjust our visiting to their schedules. We might also make better use of the phone. Each individual must adjust and study in his own mind, a calling schedule that will work.

Evangelism by Seminars: Does it Work?

We hold seminars and workshops to train people in various kinds of evangelism, and we have many items on the church agenda for discipleship and discipling. Are we really mobilizing people? Or are we just simply teaching them to carry around notebooks? We must get them out of the classroom and out to the people.

Are we pastors setting the example? Evangelism and Your Church, the winter indicates that people will not rise higher in evangelism than their pastor's example.

My church has raised more money than it ever has in its history. We've raised money by the way of soliciting in the building. But our growth by profession of faith has been quite small. Our programs have been doing more things with more harmony, half they have done in some time. But my preaching has not been an example. I have been preaching mostly in the area of encouragement and building up the saints.

I become disenchanted after preaching evangelistically for some time and not getting any response. Now I'm wondering if there may be a direct relationship between a lack of personal evangelism and a lack of persons at the altar.

There are many ways and places to gain new contacts. In my first pastorate, I found that a variety of persons gathered at one of two local coffee shops every morning to drink coffee and talk. I joined them as I was able to plan a lot of seed and gain the respect of my community — one of the benefits of pastor-ship. In small community in my second pastorate, new families visit our church nearly every Sunday. These are the most prospects for evangelization.

Larry Christenson states in his book to the effect, "The greatest indictment of a Christian congregation is not it, is failing short of the mark but that it has quit striving to reach the mark." Let's not let programs, buildings, and finance get in the way of doing the work of an evangelist and making full proof of our ministry.

Let us hear the word of Jesus anew: "As my Father hath sent me, even so send I you" (John 20:21).

HOW TO DEVELOP

(Continued from page 19)

our church, not only because we have an evangelistic pastor, but also because we have an evangelistic congregation. And we are working and praying that it be so. Let's work to form worlds with evangelistic congregations!

NOTES

1. Peter Wagner, Your Church Can Grow (Berkeley, Calif.: Regal, 1976), 81.
2. "Most names have been changed to protect privacy. The events and (last)"
PRAYER AND EVANGELISM

by Jack O. Bowman
Pastor, Estesdale Church of the Nazarene, Denver

T**o**day, somewhere in Jerusalem a Yemenite Jew sits cross-legged on the floor of a synagogue. Wrapped in a prayer shawl, he sways backward and forward as he recites the Torah.

In Istanbul, a man completing his Ramadan fast which has lasted for a month prostrates himself five times a day as he looks toward Mecca, the holy city of Mohammed.

In Kyoto, a Zen monk arises at 3 A.M. to sit cross-legged and immovable as he seeks to plumb the depths of Buddhism.

In India, we visualize a mother as she sacrifices her strongest, oldest child to the river to appease the gods.

In Mexico, people crawl on their hands and knees for miles and miles over rough stones and streets to worship at an idolatrous shrine.

All of these are seeking God in the most diverse ways imaginable. But the Word of God says, "We have an altar" (Heb. 13:10), symbolic of a place where men can meet God freely and openly for their spiritual needs.

Most of the meaningful ceremonies and experiences of our spiritual lives center around the altar in a church. A dedication, a wedding, the Lord's Supper, salvation, sanctification, re dedication, and ordination happened for most of us around an altar.

One day while talking to my neighbor from another denomination, he related to me unashamedly, with tears running down his cheeks, that he was really disappointed and disillusioned by his church. When I asked why, he replied, "They have taken all the altar out of our church." Others feel desperately what we many times take for granted. I made up my mind that there would always be an altar in my church.

The altar or "mourner's bench" as it once was called, had its beginning in 19th-century Methodism. It was during the powerful revival of that time that the practice of inviting penitent sinners to the public altar for prayer was first introduced.

Our church altar should be frequented by both sinner and saint. We must remove the stigma or "invisible shield" surrounding our altars if we want them to complement our services. Maybe we have cultivated the idea that only liars, murderers, or thieves should ever pray at the altar. Dr. Jarrett Aycock, former evangelist and district superintendent in the Church of the Nazarene, said, "God has helped me to help thousands find help at the altar on what I call 'The Fourth Proposition.' We need people forward to be saved, reclaimed, filled with the Spirit; and I sometimes wonder if we should not have a fourth proposition inviting Christians to the altar to get help." He went on to say that he would invite Christians to the altar with these words, "How many Christians are there here who say: 'Preacher, I am not backslidden. I love God and I am trying to hold on to Him, but I will admit I have lost ground. I have seen better days spiritually.' You definitely admit you are not where you once were, and where you ought to be and want to be. Would you be willing to come and kneel and let us gather around and pray for you?" (Taken from Evangelism, 139 Ideas and Quotes, edited by Nel B. Wise- man, p. 42).

It greatly disturbs me to see people I have pastored for years who make a profession of faith, yet who have never been praying at the altar for any reason. We must use our altars often in the public service if we expect needy persons to respond publicly at the invitation time. It will be difficult if not finally impossible to convince the laity of our churches that something inter-

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How to Make an Altar Call and Help Seekers

by Duane Yesast
Pastor, Church of the Nazarene, Washington, Colo.

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If anyone here hearing from heaven?" Charles B. Shove always asked this question at the start of a revival campaign, if he found one active prayer worker mixture, the whole matter had a good chance of being agreement for revival on the premise of Matt. 18:19. Again, says Paul (Acts 14:23) That if two of you shall agree on earth, touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

The best tool for evangelism is usually the most neglected—prayer and fasting. When Jesus came down from the Mount of Transfiguration He found nine distraught, frustrated, and confused disciples who couldn't feed the father's lunatic son. Jesus healed the son, and when He and His disciples were alone, they asked: "Why could we not cast him out?" Jesus all-important reply was: "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting" (Matt. 17:19-21). Faith and prayer and fasting go and grow together.

Where there is no prayer there is no victory, where the price is paid in prevailing prayer and fasting. We beyond expectation. Gene Edwards, in How We Win Souls, says, "One reason personal evangelism is to weak in the 20th century is because we neglect the price. To win people our church will first have to get down on his knees."

Our Instructions in Matt. 6:6 are: "But thou, when thou prayest, enter into thy closet, and when thou shalt shut thy door, pray to thy Father which is in secret." God is the One who concerns His one friend, praying in secret. In our questions, knows them even before we ask. And if it is our will, says Jesus (Luke 11:9), even if we ask, and our Father who: "Ask, and ye shall receive; knock, and it shall be opened unto you. For every one that asketh receiveth; he that seeketh findeth; and to him that knocketh, shall be opened." (Luke 11:9-10).

For as my part I shall never forget the advice he gave me: "Son, go forward on your knees."

Armin R. Geesey, In Evangelism in the Eighties, says: "Prayer is the heart of New Testament evangelism, the oxygen of its holy fire. The New Testament was born in prayer it knows no evangelism without prayer, and no prayer without the New Testament. Without evangelism, God has (closed these: we must never separate them)."

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Jack O. Bowman
Pastor, Estesdale Church of the Nazarene, Denver

Mark 11:24; 12:28; Pray for the impossible.
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Emotions play a big part in the spiritual process, but we shouldn't manipulate people in any way.

The destroyer was leaving the dock; the ship had made its courtesy call, and, as flags waved farewell, was pushing itself away from the pier.

Soon an unseen voice rattled the rigging in a semisnarlstic manner and to the demand of the "electric box," officers and seamen "maned the rail.

There they were: soldiers in blue, standing at attention, facing the rail and firing it every 10 feet until the ship wore a perfect blue border.

The spectators murmured, chewed, and clapped. It was a beautiful sight.

Nearby stood a commercial fisherman, and on seeing this display he asked an old, retired chief boatswain's mate what useful task they hoped to accomplish with this maneuver. He replied described a danger the church faces today.
The war's over, mate," he said."This is only ceremony, and we don't have ceremony during a war." The next question followed logically. "Why do they do it then?"

The alter worker happened to be my unique pastor from high school days. On that Sunday, a chronic seeker named John was again at the alter. My pastor got down beside him and said, "John, here is what we are going to do. I'm going to give you through to victory, and then take this hammer (which happened to be behind the altar) and hit you over the head until you are dead. That is the only way you will ever make it to heaven."

Strange enough, it seemed to work. Wether out of fear or victory, John never had to come back to the altar again and testified to constant victory.

I'm not recommending that approach. The best altar worker I ever witnessed was a man whose name I don't remember but whose face I can still visualize around the altar of Bethlehem Church and in the church of God. He never said anything that didn't make sense, and he always made it seem as though he had at least a part of the church to do business with God himself.

The Holy Spirit is still the best Altar Worker. However, there are times when prayerful counsel is needed. Keep your counsel simple and Bible-centered. Don't bombard the church and in the church of God, but give them the altar and make sure that they understand or comprehend.

I remember one humorous incident from my youth.

ock urged, for the fourth proposition. The invitation should closely follow the theme of your message. Be as definite in your invitation as you are in your message. We must also be sensitive in our meetings to people who are not familiar with church services. We should explain quickly and simply that you are inviting people to Jesus, not to join the church or to shake the preacher's hand. We have not any interpretive drama in the altar call if we make it clear in our preaching.

Be prepared for the actual altar call. There is nothing more disturbing or more disturbing than having delayed your soul in preaching, bringing the message to a conclusion, having the Spirit of God evident, and then having the song leader or pianist tumble through a hymnal trying to find an invitational song. Train your musicians to be prepared and to be as inconspicuous as possible. It seems to me that the preacher should in most cases pick out the traditional song in advance, and the more familiar song the better.

Counseling Seekers at the Altar
1. Whether you are a pastor or an evangelist, if you invite people to the altar to pray, you should have the common courtesy to stay and pray with them or for them. No visitor in your services is more important than the seeker at your altar.
2. Allow people, initially, the time to pray for themselves. Sometimes we have so many people praying around them they can't communicate with God. Give them time to do business with God themselves. God the Holy Spirit is still the best Altar Worker. However, there are times when prayerful counsel is needed. Keep your counsel simple and Bible-centered. Don't bombard the church and in the church of God, but give them the altar and make sure that they understand or comprehend.

As One Fisherman Sees It

by Clifford Chew, Jr.
Church of the Nazarene, Petersburg, Pa.

Mama," he said, "when you have no war you need to keep the crew clicking together or you lose the team. We must invent ceremonies and train men to pray in a fashion that.

There is no ceremony on the face. Line. Even the general has mud on his boots, and his jeep has no air conditioning. The bootswain put it just right when he said, "You don't shine brass when you're dropping ash cans on a sub and crossing her into torpedoes another day.

In the commercial fish business we only overhaul and paint up 1 month out of 12. Our business is catching fish, not looking sharp. The sharp-looking fleet, full of competition, fishes on weekends and spends the week talking about it. A real fisherman fishes all week and spends the weekend talking to God.

The fighting crew is known for the namesakes and plans. Men rescued; a fisherman by what he "paddles" at the dock. And the church? Jesus said, "By their fruits ye shall know them."

That "great cloud of witnesses" are not robbing for our ceremony, our buildings, LJD, or financial reports. They are war leaders, fisherman, harpooneers. They understand only one thing: total victory for holiness and total defeat for sin.

Christ has not given us power for ceremony, but to fire broadsides, not to come a harpoon. And this "great cloud of witnesses" is raving for the purple and gold star winners.

The war? Not yet, sailor. It is still battle stations and general quarters, and will be until the Admiral calls us home.
Jesus was truly a Man of vision. Yes, He was concerned with the everyday tasks of ministry, but I believe He was even more concerned with how they affected the future. He trained His disciples to take their eyes off present worldly problems and look to His eternal plan. In Luke 9:25, He asked them, "What good is it to gain the whole world and lose your own soul?" (NIV)

The last words Jesus spoke to His disciples before He ascended into heaven were, "But you will receive power when the Holy Spirit comes on you, and you will be my witnesses in Jerusalem, in Judea and Samaria, and to the ends of the earth" (Acts 1:8, NIV).

**Equipping Laypersons Requires Vision**

Recently, I met with the senior pastor of one of the fastest-growing churches in the Seattle-Tacoma area. He shared with me his church's projected goals to be by 2004. He's not afraid to dream of a congregation of 5,000 to 10,000 in the next few years. He's not afraid to dream of new ideas and offerings cropping up. He told me he requires his staff of 15 to spend at least half a hour a week just sitting and dreaming. He has them get absolutely alone with God just for the purpose of allowing God to reveal his vision to them. I believe this is a good idea for every minister.

The Bible says, "Where there is no vision, the people perish" (Prov. 29:18). What a simple but convicting truth: If Jesus had done "what they had done" (Luke 9:2, 10, NIV), would the church have grown or stagnated as a farm pond in August? What a church needs today more than perfect programs and soothing services is, God-given vision. We need to be dreamers in action, lending to the very words of our Master. But we must also share our visions with laypersons.

**Equipping the Layperson Requires Commitment**

The pastor must be committed. I believe that if ever a pastor fails concerning evangelism, it's in commitment. Paul in 2 Cor. 5:19 declares, "God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation" (NIV). Imagine that! God, the Creator of the entire universe, has chosen us to do His work on this earth. He has committed it to us! But will a minute; are we committed to Him? Are we willing to pay the price? Are we willing to lay down our lives to win people to Christ?

A chicken and a pig left the farm to seek their fortunes, the old story goes. When they came to a country restaurant the chicken conceived a great idea. The chicken said to the pig, "Why don't we go to work for the restaurant? We can provide the eggs and eggs!" The pig thought for a time before replying, "Not for you that would involve sharing half...but for me it would mean total commitment!" As God's leaders in this sin-saturated society we need to be totally committed to saving souls.

Jesus committed to us the task of spreading the Good News—regardless of the cost. Look what it cost his disciples: James the brother of Jesus and James the son of Zebedee were killed by mob in Jerusalem. Matthew was slain by a sword in Ethiopia. Philip was hung in Persia, Bartholomew was flayed alive in Armenia. Andrew was crucified in Achaia. Thomas was run through with a lance in East India. Thaddaeus was shot to death by arrows; a cross went up in Persia for Simon the Zealot and another in Rome for Peter. Matthias was beheaded and Jesus Christ died on a cross. Will it cost us anything?

The tally must be committed. A layperson who feels the need to be totally committed to God compiled a rather lengthy list of all the things he would and wouldn't do for God. He dated his list, signed it, and said to God, "Here, Lord, make my life count!" To his amazement, the Lord did not answer him right away. After several weeks, in the middle of the night, He awakened "Son", the Holy Spirit seemed to say, "If you're really committed to Me, take a blank sheet of paper, sign at the bottom, and put it in my hands." If pastors are going to equip their laypeople, both must be committed. Presently I am discipling a man who has said, "Yes, I will be committed!" He has given Thursday through Saturday nights to share Jesus with someone who has visited our church. He has tasted the vision; and evangelist, which once offered no place in his life, is now a priority.

For too long Satan has cleverly convinced the Church that the work of evangelism belongs to professionals. The popular view is, "The pastor can do a much better job sharing Christ. After all, that's what he went to seminary for!" The biblical concept of ministry is that every believer ministers. "And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry" (Eph. 4:11-12, NIV).

**Equipping Laypersons Requires F.A.T.R. Disciples**

"Who am I equipped first?" The lady who constantly asks to help in the church in some way? The excited new Christian, busting to share his faith? The church board? The answers lie in whether or not they are F.A.T.R. Disciples. I don't mean overweight; I mean Fathful, Available, Teachable, and Reproducible. To truly be a F.A.T.R. Disciple, a Christian who gets excited and enthusiastic for Jesus on Sundays, but gives the Lord the rest of the week off. Jesus equipped 12 strong, dedicated men who knew Him personally and intimately. They were ordinary men but they were faithful, available, teachable, and reproducible. Imagine the faith Jesus had in these men! Even though they were full of weaknesses, Jesus left the entire plan of salvation in their hands. When it comes to faithfulness and in our own people, we should look for F.A.T.R. disciples.

Before I equip saints for evangelism, I have them sign a contract saying they will complete the program and remain in it to reproduce themselves. Both of us keep copies of the contract as a reminder. They are required to attend all sessions of training. If they miss more than three, they will have to repeat the program. Establishing the standards and levels of expectation at the beginning of the course saves a lot of headache and frustration later.

**Faithful**

I believe in faithfulness and accountability. Accountability is something we often neglect in the church—something we expect only of the pastor, the youth leader, and the church board. Take a close look at Jesus' methods. "He sent them out to preach the kingdom of God," When the apostles returned, they reported, "We have sinned, but also availed faith to a man casting a net into the lake, for he was not fishing, his father's was fishing. 'Come, follow me,' Jesus said, 'and I will make you fishers of men.' At once they left their nets and followed him. When he had gone a little farther, he saw James son of Zebedee and his brother John in a boat, preparing their nets. (Mark 1:19-20, NIV)

Every time I read this passage I am amazed at how willing and available the disciples were. I'm sure they (Continued on page 25)
If a truly evangelistic text ever existed, it is John 3:16. Therefore we asked four preachers to develop an evangelistic sermon outline on this "best loved" text.

**LOVING IS GIVING**
by Dean Baldwin, Pastor
Crestview Church of the Nazarene, Springfield, Mo.

*Purpose:* This scripture reveals how God's love caused Him to give His most precious possession to redeem mankind.

- It is possible to give without loving, but it is not possible to love without giving. Genuine love gives to the object of its affection. This is true on every level of life—natural, human, or divine. God loved man so much that He gave the One He loved most to redeem him. This is love at its highest level, the greatest expression of love of which we can conceive. Paul tells us in Rom. 5:8, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." God loves everyone, and that includes you and me.

**THE THREE "R"S" OF REDEMPTION**
by John W. Bruce, Pastor
Church of the Nazarene, Coshocton, Ohio

*Preparation:* Perhaps no passage in the Word of God is so explicit regarding the seriousness of sin on one hand, and the magnitude of God's love for men on the other hand.

*Introduction:* The fact that sin has such a trifle, demonstrated vividly by this text. God sent His only Son to earth and to death, providing the only way for man to have hope and redemption. This text is often called the mini-gospel. The clear text, if taken seriously, means that no person ever needs to perish without hope.

*Conclusion:* Consider with me the dynamic and awesome impact of this text in our lives. We find these life-changing concepts: (1) God REACHING out to man, (2) Man RESPONDING to His reach, (3) Eternal RESULTS of this meeting. The initial step is:

1. God REACHING Out to Man—"For God so loved the world, that he gave [sent] his only begotten Son..."
2. Among all the religions of the world, Christianity is unique. In all other faiths, the picture is man reaching out to love the Creator.

**LOVE EXPRESSED TO YOU**
by R. Wayne Sharpes, Pastor
Church of the Nazarene, Lima, Ohio

*Introduction:* Learning to communicate is one of our greatest needs. How many obstacles to effective communication! Mary and Joseph's communication was the result of broken communication. Today many neglect the importance of personal communication. The lack of communication shows up in the high divorce rate. A magazine carried a cartoon showing a husband and wife, leaning the office of a marriage counselor. The husband said to the wife, "Now that we've learned to communicate, shut up."

We understand little about the communication of love. Some things are very important if love is to be felt. Words are the only way we communicate. The expression of the eyes, the strength and force of the voice, the expression of the mouth, the close touch of the body, the movement, also communicate. Learning to listen is important in the family circle and especially in marriage. It is easy to misinterpret words and actions of others when we are not "tuned in." When our own self-esteem is low and our needs are high, we are often too...
It was no oth er. Men love domes and goes. It is edded to the level of the common wodd. We tend to lift a or humbly, ..."Go to Calvary!"

"We can never know the costliness of Calvary to God, nor can we ever measure the love that lay behind it."

"We can never know the costliness of Calvary to God, nor can we ever measure the love that lay behind it."

"For God so loved the world..."

"For God so loved the world..."

"For God so loved the world..."

"For God so loved the world..."

"For God so loved the world..."

"For God so loved the world..."

"For God so loved the world..."
Calvary that day. Jesus took the full blow of Satan’s judgment—war, pain, sin, and God’s wrath. He actually suffered, died, and died for the sins of the entire world. Romans 5:6 says, “For when we were yet sinners, Christ died for us.” Paul says in Rom. 8:32: “He who spared not his own Son, but delivered him up for us all...” Also in Gal. 1:4: “Our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world...” Isa. 53:6 tells us, “But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.” God not only gave his Son for our sin, but he actually gave Jesus a cross for the entire world.

III. The Results of His Giving—...whosoever believeth in...him shall not perish, but have everlasting life.

A. The extent of his giving—whosoever

B. The expectation for his giving—only believe

C. The eternal results of his giving—everlasting life.

When Jesus died and paid the full sacrifice for our sins, it reached back to the dawn of creation and became adequate for every sin man had ever committed, every sin of the forefather Adam. It covered every sin being committed at the time Christ died, even the sins of Plato and the Roman soldiers who nailed him to the Cross. It reached down through the pages of history and covered the sins of every nation, every civilization, and every individual, and will continue to cover when the last human being is born. It covered the sins of every person, in every age, over the entire scope of history, for the whole world. Thank God it’s all inclusive, regardless of who we are, where we stand, and whatever circumstances are surrounding our lives. The blood of Jesus Christ can and will save the uttermost at all who come to God by him. Heb 2:9, Paul says, “But we see Jesus, who was made a little lower than the angels for the sufferings of death...” that he...should taste death for every man.” John says in 1 John 3:16, “He that believeth on the Son of God has eternal life.” And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.

At God expects of us in order to be included in this glorious plan of redemption is to believe on the Lord Jesus Christ. Phil said to the Thessalonians in Acts 13:37, “If thou believest with all thine heart, thou shalt live after him. And the apostle Paul said, “If any man declare the gospel, according to the doctrine which he received, he shall be saved: even though he declare it in the spirit of unrighteousness.”

The eternal result of this entire process is that we shall have everlasting life. Jesus says in John 6:47, “Verily, verily, I say unto you, He that believeth on the me hath everlasting life.” In Lev. 17:11, we read, “For the life of the flesh is in the blood: and therefore they that eat the flesh of man...” and here I am going to use an analogy for your souls so it is the blood that makes an atonement for them. Jesus Christ, our blessed Lord, gave his Blood on Calvary that we might have eternal life. Just as our physical life is sustained by our blood, our eternal life comes through the blood of our blessed Lord and Savior Jesus Christ, who is the fountain of life for us. Praise His holy name!

Conclusion: The relationship of His giving so as to us—

As God gave himself to us through His Son, then we his children are to give of ourselves to Him and to others to help redeem the lost. Many have accepted Christ as Savior but doing something—dying for us. Even so, our faith in Him is full, means nothing if we just laid our bodies to rest. We must also live for God the Father, Almighty...and in His Son, Jesus Christ, our Lord...”—Rom. 10:9. He said, “That if you confess with your mouth, ‘Jesus is Lord,’ and believe in your heart that God raised him from the dead, you will be saved” (NIV). This confession includes not only the words, but the very action of the mercy seat in our lives. It is the full consent and surrender of our will, unconditionally, to God’s tender. Man, by his very nature, will experience still restlessness, a desire to hold on to the willful self. God gave His Son willingly, unconditionally. We can do no less in our own respect to the one who gave His Son.

B. The message is clear and dynamic: “If we confess our sins (and forsake them) and he is faithful and just, he will give us our sins and purify us from all unrighteousness” (1 John 1:9, NIV).

C. We must not leave this great challenge without noting that it states “whosoever believe.” God’s redemption is ALL-INCLUSIVE, not at all exclusive. It is available to every person. His love and gifts are impartial. Heb 7:25 states, “Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them” (NIV). His grace is not a limited gift offered to a selected few. It is the free gift of God to all—regardless of color, creed, culture, or the depths of sin that one has gone.

D. Or, to really believe this is to stake our lives on Him. He staked His life on us, believed in us, and loved us to die for it. WHAT IS YOUR RESPONSE? His loving gift of salvation to you should create a flame of living response by which our hearts gladly accept His salvation. Confess and forsake your sins, and be certain that his grace will pardon and receive you to yourself.

But if the love of God is not sufficient motivation to bring a response to His overtures, the promised glorious results he offers should motivate us to respond.

E. The eternal results of His reaching and Man’s Response—...shall not perish, but have everlasting life.

If there were no other promised word from God, this text should be sufficient for us, it is clear in showing us God’s love for us and His directives for our eternal welfare. The text clearly implores us to respond. We are to respond, or He will not respond. Everlasting damnation is as certain for the unbeliever as eternal life is to the believer. The whole structure of the universe and common sense tell us, we cannot have one without the other Rewards are given, justice is meted out to both the good and the wicked and the unrighteous.

Note: the different tenses in the two verbs in the text (Beacon Bible Commentary). “Perish” is in the aorist tense, meaning “completed action, irrevocable judgment in outer darkness.” In fact, it is an act of God and cannot be undone. “Live” is in the present tense, and means both “abundant life” here and the life to come. We are given hope that we might have life, and have to live for it (the full text) (John 10:10, NIV).

E. Saved Chambers, in My Utmost for His Highest (p. 383), states, “The bright hope of the Father- hood of God...God is so kind and loving that of course He will forgive us. That sentiment has no place whatever in the dissolved old self. Its hair was gone, its nose was broken, its disfigured. Its eyes were no more, and its leg were missing. "Well, well," said the visitor, "and why do you like this one best?" "I love her most," said the little girl. "Because, God gave His blood to take the sin of the world off me." That is akin to God’s love for broken humanity.

F. Precious Was His Cause — gave his only begotten Son.

I have often said there is no person nor any cause for which I would not knowingly and willingly take the life of my son. No matter how precious was His cause and how great was His love that He would give His only Son.

A. His giving, the “gave”...

The very nature of love is to give. At Christmas we express our love in gifts to those who are dear and nearest. Something that represents us or a gift made by us seems most appreciated. So the Father gave what was nearest and dearest to His heart.

God’s giving we call grace. Sometimes we give to receive. Our giving is a subtle form of getting back. God gives out of pure compassion. Our giving is limited but there is no limit to His forgiveness and grace. Our giving is in response to urgent calls for help, but God gives to those who are neither aware of their needs nor appreciative of His gift. We give to our friends; God’s gift is to the rebellious.

B. His gift, “only begotten Son...”

Only begotten refers to the uniqueness of God’s Son as the Second Person of the Trinity. But what for a moment how precious was God’s cause that He should be willing to give His Son in death for us.

In trying to understand I took the liberty of asking a father in my congregation how he felt when he had to give up his son.

1. There was the personal loss of fellowship. Jesus and the Father felt that moment of loss when Jesus cried.

“My God, my God, why hast thou forsaken me?”

2. There was outrage at the one who caused his death. The Cross was not God’s anger at man but at his sin. Christ’s death made the defeat of sin possible.

3. There was the feeling of loneliness. I am sure the Father’s heart ached when His Son hung alone on the Cross.

“Jesus was condemned..."...what others thought about their son. The Father cares very much what you think about your son. Have you passed by Calvary or reflected on what He did for you?

No doubt that father wondered if anyone knew how badly he hurt. Such hurt is left by our Heavenly Father as well. He hurt for his Son, and He hurts now for those who turn away from Him and crucify themselves to the Son of God again.

II. Precise Was His Condition—...whosoever believe in...him

In God His love wanted the condition of salvation to be so simple that no one would miss the way.

Condition was simply—“whosoever...”

That He loved the world in a universal way has already been declared. Now He personalizes the gift. Sometimes the individual is lost in those sweeping statements of His love for the world. But "whosoever..." lets me know He thought of me. In the words of Augustine, that great church theologian, “God loves each one of us as if there was only one of us.

B. His love—...believe. Here is expressed the exclusive condition for entrance into salvation—expressing a living faith in the person of Christ. We do not come no other good enough!...” To pay the price of sin...I only could unlock the gate (He Fan) and let us in.

Conclusion:

Song: “The Wonder of It All”—Using especially this verse and the chorus:

There’s the wonder of Bethlehem’s manger!

There’s the wonder of Calvary.

But the wonder of wonders that thrills my soul, Is the wonder that God loves me!

Oh, the wonder of it all. The wonder of it all.

Just to think He died for me.

1. No one can live the life of a Christian in his own strength.

2. Jesus came and died on the Cross for your sins personally.

3. Today, He stands at the door of your heart and knocks, according to Rev. 3:20.

4. If you will open your heart’s door and receive Him as Savior He will enter and live His life in you, and through you to others.
New Testament. The only ground on which Christ can forgive us is the tremendous tragedy of the cross of Christ. To put forgiveness on any other ground is unconscious blasphemy. Forgiveness, which is so easy for us to accept, costs Christ the agony of Calvary. Forgiveness is the divine miracle of grace. Never accept a view of the Fatherhood of God if it bogs out the Atonement. To base our preaching of forgiveness on the fact that God loves us and therefore He will forgive our sins is to make the cross unnecessary and redemption, "much ado about nothing."

Conclusion: God, through His Son Jesus, has set the stage. He is reaching out to us in love, expressed by His supreme sacrifice on the Cross. He earnestly beckons us to respond to His divine initiative. That response involves our will, our faith, and our complete surrender to Him. We must stake our very lives on the truth that He will give us abundant and eternal life.

Illustration: A young prince felt deeply in love with a servant girl, daughter of a slave. The prince reasoned that to win her he could not go to her as a prince in all his splendor. So he chose to adopt a life-style like hers. He became a poor and humble servant and took on her manner of living. When he won her love, he revealed his true identity. He was not hard then for her to accept him as a prince. It is not this a picture of Christ who loved us so much He humbled himself and became as the lowest of men to win our confidence in himself and lift us to live with Him in all His splendor? He became a baby in the flesh, endure the experiences of men, even hatred and death, that He might get us to respond to His love and take us to Himself. What will your response be today?

Invitation: "Just as I Am"

Just as I am, without one plea. But that Thy blood was shed for me, And that thou biddedst me come to Thee, O Lamb of God, I come! I come!

Just as I am—Thou wilt receive, With welcome, pardon, cleanse, renew. Because Thou promisedst me, / O Lamb of God, I come! I come!

(Tie in the words of the invitation with the concepts of the message.)
THOUGHTS ON EVANGELISTIC LEADERSHIP

A significant aspect of pastoral work around which all functions must revolve is the evangelistic motive of the pastor.

We are interested in something more than presence evangelism, which so often degenerates even something more than proclamation evangelism emphasized by Calvinists. We go a step further without losing the demonstrated value of each of these and call for a persuasion evangelism. We are not satisfied with a decision to accept Christ without a commitment to become like Christ.

Evangelism is not something extra we do along with the rest of our Christian duties. It is something that happens as the inner dynamic of Christ's love—sometimes spontaneously and sometimes intentionally—and so moves us to the un-church that they are drawn into the stream of a new life.

Everything we do as the Church should contribute at the point of evangelism, whether it’s the way we handle our finances, direct a board meeting, or conduct the music ministry of the local church. If they aren’t pointing to evangelism (the good news of God in Christ), they are at best irrelevant and at worst apostasy.

God’s love in the heart is not only the primary motive for the case of persons to Christ but also the preservation of the Body of Christ, the Church.

We must recognize the contemporary person for Christ is to allow God’s sanctifying Spirit to so permeate the fountainhead of our motivations that it can start flowing love that reaches out to those whose lives have been shattered.

Revival and the Future

It is the responsibility of the pastor to lead and prepare the church for revival. Revival cannot take the place of evangelistic efforts. They are to be confused with each other.

Revival is an experience in the church. Evangelism is the expression of the church. Revival should precede evangelism, but evangelism rarely if ever produces revival. Evangelism is not the result of revival and never produces the product.

Revival historian has been described as a religious phenomenon that includes a spiritual experience that is experienced by the believer and engages him in its evangelistic responsibility to the secular environment in which it finds itself and to watch it. It is a change in the past.

If revivalism is to be a viable means of renewing the church and preventing her from becoming worldly and giving up her life and her power, she will continue to have her own culture. This is a fact we are in the midst of a cultural change from an industrial to a technological society. As the stasis was from an agrarian to an industrial society.

It doesn’t matter how high our high technology era becomes, however. People will still respond at the point of their needs. U.S. News and World Report (May 3, 1963) projects that traditional religious meanings and belief in God will be strengthened in a new age of individualism. “We should expect the quest for the sacred to intensify ... Churches and synagogues will assume much greater roles as centers where people can gather to share common interests ... By 2030, the number of Christians in the Third World will swell from less than half to well over half of the planet’s Christian population.”

The pastor needs the theological and biblical foundations for guiding his church in revival with a sense of mission and conviction. But he must also be convinced that revivals can relate to modern culture. The things that threatened the pioneering settlers have their psychological counterparts in our modern civilization. They are a bit more subtle because they are less apparent, but no less real.

1. PHYSICAL ISOLATION—With the advent of the computer man’s reduction to a number has magnified a millionfold from the good old days of the simple individualized mass society. Civic clubs, social and community groups, and even religious organizations and activities isolation reach the deep crevasses and hide the hunger for the fellowship people seek. We are lonely creatures in a busy and crowding world. But we are probably passing the same axiom as just stated.

2. THE PHYSICAL DANGERS—The nuclear freeze debate raises the conscious level of an emotional insecurity and fear that is worldwide.

3. MORAL INSENSITIVITY and confusion are just as real today as ever but their crudities have been outfitted in a different garb. This generation is left with what Walther Uspanski calls a “growing endurance of a series of unsanctioned complications.” These consummates are so divided by bitterness, so threatened by fear, and so confused morally, we’ve got to sell them the Good News and show them how good it is by faith,

Unchurched Believers

Gallup, commissioned by Rev. Robert Schuler, interviewed 1,509 scientifically selected American adults. The result of this poll was that “the unchurched are overwhelmingly believers” and it is not a loss of faith, in most cases, that has caused people to become unchurched.” The key reason the unchurched aren’t in church are other activities that conflict with time of church (33 percent), specific problems with the church (27 percent), and moving to a new community and not finding a new church (26 percent).

The key activities that tend to conflict with church are sports, recreation, and social events (7 percent), and work (5 percent).

We might ask, “What would bring the unchurched into church?” That is the evangelistic question.

EVANGELISM IN THE LOCAL CHURCH

Evangelism is confronting people with the redemption proclaimed through Jesus Christ and persuading them to seek and know Christ as Savior. Of course, it goes further than that in guiding them into entire sanctification and ultimately through life and into the kingdom of heaven.

But if the first step doesn’t occur, the rest cannot follow. Also, the conversion is true. If a local church can bring them to Christ it should be able to lead them on.

Like an engine is built to run, like an airplane is built to fly, so the church is constructed to evangelize. The Christ who came to seek and save those who are lost assigned that same task to His Church.

Evangelism must happen in the local church. The primary person in this is the pastor. Every pastor must be determined to lead his church into active evangelism. Unless such an intense purpose and unwavering determination is in the pastor, dull, deadening lassitude will bring to the church a standstill.

Believe that wherever I have seen a pastor determined, realizing God called him to preach for this purpose and bringing all forces to bear on this prime directive, souls were won to Christ and added to the church.

A sad and tragic report was given by a pastor at one of my district assemblies last year. He had pastored the church for 10 years. The tenth year back the record showed none one by profession of faith or transfer had joined the church. The pastoral report was repeated for every year of the 10 with the exception of the fifth when two joined the church. The appealing pastor had said they had a good year and God had blessed them. Did they? Did He?

I really believe that such a 10-year failure occurred because the pastor was willing to settle for it. Oh, he would have, been glad for a great revival, for growth. But he did not carry enough to pay the price to leadership, in program, prayer, preaching, in bringing all forces and potential to bear on the one great reason for the church to exist.

That church was operating in the negative, for during those 10 years the unchurched time and life had taken souls into eternity who might have been saved.

There are some who read this who will judge this as too hard. But, brethren, we are in the world’s greatest crisis of all time. This is our day to bring revival and salvation to the world. This is the day of the strong men who will admit the awesome, strategic importance of the pastor and face the challenge of evangelism.

The Church of the Nazarene by its very structure places great reliance upon its preachers. Our Manual states this: “The personal and spiritual leadership of the Church of the Nazarene depend largely upon the spiritual qualifications, the character and the power of the Nazarene pastor” (paragraph 401).

The church believes, really believes, that with a Bible, a pulpit, and God’s enabling, you as his representative can and will evangelize. This is an asset to you. It “paves” you toward an ever increasing usefulness. It opens you to increased usefulness. It widens your appeal and your attractiveness to people.

Walk this high road. Accept the challenge. Be all out for evangelism. God will see you to victory.
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The "Welcome" theme can be used on billboards and other forms of outdoor advertising. A free sample is included in the Media Information Kit.

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The Media Information Kit contains an audio-cassette of the radio advertisements and storyboards depicting each of the commercials. All materials are ready for immediate use on your local radio or television station and cable TV system.

A DIRECT MAIL AND VISITATION CAMPAIGN

For those churches interested in direct mail pieces and know-behinds for calling programs. Media Services has produced four brochures, each telling about one of the stories in the "Welcome" campaign. These brochures can be used to give a positive identity for the Church of the Nazarene among new members of the community and for neighborhood or hospital visitation. They can be handed out separately or as a package of four.

On the back of each brochure is a place for the church to print its name, address, phone number, and the times of services. The brochures can be ordered in various quantities. A free sample is included in your Media Kit.

BEGIN YOUR OUTREACH EFFORT TODAY. CONTACT MEDIA SERVICES FOR A FREE MEDIA INFORMATION KIT!

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32F
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O send out thy light and thy truth; let them lead me...”

(Psalms 43:3)

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To become 750,000 strong in membership
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And start 1,000 new works
We must pray the Lord of the Harvest
For a net increase of 174 active ministers in Canada/U.S.A.

WORSHIP SERVICE RESOURCES

When you receive your "Pastor's Program Planner" this fall pay careful attention to an introductory section of specially designed worship helps for the pastor. Last March, a committee of pastors met in Kansas City to construct detailed materials to assist in the planning of the Sunday worship services. These will be mailed separately from the "Planner" around October 31, 1984.

Worship and preaching helps will be a regular feature of future "Pastor's Program Planners." Let us know what you think of this information and how you use it.

THE "APPROVED WORKMAN"—SOMETHING NEW IN CONTINUING EDUCATION

January 1, 1985, will mark a turning point in the efforts of the Church of the Nazarene to provide continuing education for ministers. Presently, Pastoral Ministries offers an Advanced Ministerial Studies (AMS) certificate for the completion of ten Continuing Education Units (CEUs) in general fields related to the practice of ministry. These credits can be earned through directed study courses available through Pastoral Ministries, general church offerings, planned district meetings, and through approved seminars and workshops on a Nazarene college campus or in a minister's home area.

The new development in continuing education for ministers will become known as the "Approved Workman" program with scriptural reference to 2 Timothy 2:15. It will begin January 1 as an expansion of the Directed Studies program. To receive an Approved Workman certificate, a minister is required to complete five CEUs in one of 14 specified areas of ministry including Administration, Preaching, Christian Education, Pastoral Care, Holiness Theology, Evangelism, Biblical Studies, Contemporary Theological Issues, the Pastor's Personal and Developmental Development, Worship, Lay Development, Church Planting, Urban Ministries, and Ministry to Ethnic.

Five CEUs represent 50 clock-hours and can be earned in the areas of study listed above. New directed study courses are being developed and classes are being organized on general, regional, and district levels. When a minister completes 10 of the 14 specified categories, an "Approved Workman's" plaque will be awarded at the appropriate district assembly.

Those wanting to complete work on an AMS certificate must do so by January 1, 1985. After that date, AMS CEUs currently on record will be converted to credits in the appropriate area in the Approved Workman program.

For further information, write Pastoral Ministries for the brochure entitled "The Approved Workman Program: Continuing Education for Ministers."
During the General Board meeting in February a monumental decision was made that potentially will benefit all ministers and their families. The program, known as "CONET," was reviewed and unanimously approved.

We've been telling you about CONET, and for the last five months this program has been a reality. It has received tremendous support from pastors and district superintendents and has all the possibilities of being a long-lasting, need-meeting arm of the church.

A pilot project has been established in two areas known as CONET North and CONET South. CONET North includes districts in the states of Illinois, Michigan, Indiana, and Wisconsin, while CONET South involves the three districts in Florida.

An "800" number called "Heartsline," located in Nashville, is available for crisis problems and referrals. The referral network has been carefully chosen and is composed of professional Christian counselors as well as professionals from the medical and legal fields.

CONET also includes consultation services for help in handling difficult situations such as conflict management. Continuing education, a third component, is an emphasis that will enrich ministers and enhance their professional skills.

At present the CONET model is in operation only in the two regions mentioned above. It will be evaluated periodically, and if it has met the objectives it is designed to meet, a proposal will be submitted to the Board of General Superintendents and the Department of Church Growth for possible expansion into other regions of Canada and the U.S.A.

Pray that CONET will be used by God to aid and encourage our ministerial work force.

The case study for group discussion is on page 44.

The Pastoral Clinic can be a sharpening device for the pastor's counseling ability and technique. Call a fellow pastor or pastors and discuss over lunch 'The Case of the Unwanted Mother.'
Serving on the editorial advisory board for this issue on "Pastoral Evangelism" were six pastors (Diante Voelz not pictured) from Denver area Churches of the Nazarene. The editors are grateful for their counsel and their contributions to this issue.

The advisory boards give their time, without pay, to help us decide what needs to be said on the themes. We are seldom, if ever, able to include all we'd like to, but we hope every pastor will find something helpful in these pages.
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320
More Than Just a Pretty Face

The Nazarene Archives

The time is coming when the memory of our people will be only as good as our historical record.

The Nazarene Archives is looking for materials to fill gaps in their historical records. Correspondence and photographs from Nazarene mission fields are a primary concern. We are also interested in material from the pre-Nazarene groups that united to form the present church; in audio recordings of old Nazarene preachers and pastors; and in books, pamphlets, and personal papers of Nazarene ministers during our first and middle decades (1900-50).

Several Nazarene colleges have begun their own archives to preserve the historic materials of their schools and regions. They are particularly interested in anything that would tell about their founding years and development.

It is not possible for the Nazarene Archives to cover every art, artifact, and document of our international body. The church is dependent on the interest and support of its people for this task, if the memory of our Lord's work in and through the Church of the Nazarene is to remain with our children. Your help can make a difference.

Steven D. Cooley
The Nazarene Archives
6401 The Paseo, Kansas City MO 64131
Making Disciples Naturally
Not Just a Program, But a Way of Life

Perhaps we should admit our lack of an enthusiastic support in some places for "revivals" as a program. Our avoidance of responsibility for them has probably been the result of an unwisely reality of our tentative pasts, which makes us more conscious of keeping our responsibility. But even most importantly, our theological tradition has not made it easy for us to admit the need for revival. It has been difficult for us to admit the need for forgivenes without some sense of why that is on the way. Our experience of entire sanctification seems to be of a new day in the world, however.

Pastors have the leadership responsibility to take the advance steps in our calling vulnerability showing the way to revival. One of the prerequisites for spiritual renewal within the body is honesty with oneself and discerning our own way with others.

Paul S. Rees once said, "We must cease to make ourselves the clearhouse for all decisions and begin to listen to God. We must let the Holy Spirit of God show us those dishonesties that we call petty, those trespasses on the rights of others that we make light of, those feelings of resentment and bitterness that we try to justify, and those careness if not brutalities of other people's opinions that we have grown to enjoy. We've babied ourselves and cuddled our sins too long. And we are inadequate to face the demands of life, conscience, and the pervasiveness of selfishness. We must seek the face of God to gain His favor."

Fellowship and Service
God's strategy of evangelism demands the penetration of your church's whole world, the mobilization of a growing Spirit-filled nucleus within your church, and the utilization of every right method of sharing the good news of Jesus Christ. A sanctuary is important because the church that is fulfilling its evangelistic mission needs a secure place for rejection and renewal. Nevertheless, many of us have no idea of the fear many unchurched people have of coming to the house of God. The "closed corporation" mentality, a sort of Christian isolationism, has become a constant barrier to evangelism. On the other hand, many Christians have been so afraid of being contaminated by worldliness that they have avoided any social contacts with the unconverted. As a result, they have no natural bridges for evangelism. What witnessing they do is usually artificial and forced rather than the spontaneous growth of genuine friendship. We must encourage our people to build bridges of friendship with the unchurched that they might ultimately share the gospel with them.

We must evangelize not only by the reality of our fellowship, but also by the compassion of our people who are not into a new program, but a way of life.

This means that when we "preach not ourselves but Jesus Christ as Lord" we also present "outward your enemies for Jesus' sake." We bear in mind that men are not only lost, bad, and sinful; they are also lonely, bewildered, and suffering. We witness to our Lord not only when we tell of His wonderful works, but when we strip ourselves as He did, and take a towel as He did, and wash dirty feet, as He did. And if our service is not a kind of superiority, then the cup of cold water or the washing of dirty feet may open the door of the heart to hear about the cross. (Lighting Ford, The Christian Paradox, Harper & Row, 1965, p. 75.)

We must see the ministries of the Church emerging from behind the confining walls and going where people are—into homes and offices and factories, to the beaches and lakes and mountains where life is lived day to day. But even fellowship and service cannot stand alone. Samuel Shoemaker summarized it thus:

I cannot, by being good, tell men of Jesus' aloneness and reclamation, nor of my faith in His divinity. The emphasis is too much on me and too little on Him. Our lives must be made as consistent as we can make them with our faith; but our faith, if we are Christians, is vastly greater than our lives. That is why the "word of witness is so important (Ford, p. 78).

It goes without saying that the pastor takes the lead by proclaiming "a word from the Lord" from the pulpit. And as a part of his equipping ministry he assumes responsibility for the training of his people in personal evangelism and by setting a visitation schedule appropriate for his situation.

The pastor must demonstrate ways in which the unchurched may be reached. He must be willing to face failure in the attempt and not be defeated by such failure. He should become acquainted with a variety of methods and help his people find the way that best fits each personality. Even if he does not sense that he has the gift of evangelism, he will encourage his people to follow through if they see their pastor taking the lead. It is the privilege and duty of every member of Christ's Body to joyfully share the reality of a living faith in Jesus Christ.
PREACHING FROM MATTHEW 16:26-27

Six preachers responded to our appeal for sermons on this text.

WILL IT BE WORTH IT ALL ON PARDAY by Kenneth Gilbertson, Pastor South Hills Church of the Nazarene Bethel Park, Pa.

Purpose: To convince them to invest in Jesus Christ.

Introduction: While in seminar I anxiously awaited my upcoming marriage. My anxiety was due not only to the normal young man's expectations, but also to the fact that I was nearly penniless. I was deeply concerned about my financial situation and willing to consider any honest means to remedy it. MANPOWER seemed to be the answer. I awake at the crack of dawn— or was it before cracked? I took a bus downtown to Manpower headquarters. There I waited with a motley assortment of men, feeling very much out of place. A job came in on the phone line. I thought it wise to purchase a pair of work gloves since my new job was to tear apart a fire-gutted bowling "WELCOME TO DESTINY by J. V. Morsch, District Superintendent, Central Florida Church of the Nazarene

Introduction: Develop the internal considerations and provisions of Christ's abomination.

Synopsis: The text includes life's greatest exchanges that have to do with a decision—declaration—destiny.

I. A Decision Is Sought

1. What good will it be to a man if he gains the whole world, and loses his soul? (NIV)
   a. Every man has a soul.
   b. What have you gained if you could acquire the world?

2. By the text of its nature—what?

JESUS, THE MASTER—ECONOMIST by Vergil P. Applebee, Pastor First Church of the Nazarene Middletown, Ohio

Introduction: One of the most frequent topics of conversation in this contemporary age is the economy of our country, on either the national or personal level. To be knowledgeable in this area, subject to the affluent society, we are prone to seek information from sources that do not enlighten us. The facts and figures only add to our confusion. Let us turn to the Word of God, which has a wealth of information about economic values. In Jesus preaching and teaching, Jesus used descriptive language and effective techniques. His parables were filled with economic images. He used impressive epigrams—phrases that speak to the heart of the matter. In our text, Jesus used several key words relating to individual and spiritual economy: "save," "lose," "profit," "gain," "ex-

WHAT CAN YOU LOSE? by L. D. Buckingham, Pastor The Wesleyan Church Manorton, New Brunswick

Introduction: What have you gained if you lose your soul? This is the most sorrowful, soul-searching question ever asked by Jesus. He wanted to shock man into seeing what was his most important and only possession. The two key words in the text are world and soul. The question is an appeal to man's sense of reason and logic. His sense of responsibility and justice, as well as to his conscience, in order to calculate the profit in the exchange one must determine the value of that which is to be traded.

I. Value of the World
   A. Value is determined by the value

THE PRICELESS SOUL by Calvin B. Cooper, Evangelist Church of the Nazarene

Introduction: The text expresses forcefully the value of one soul. It implies the desperate need for every person to consider carefully his priorities. The speaker hopes his message based on this sermon text will move those who listen to give their hearts and lives to the Lord Jesus Christ.

Introduction: What do you gain when living in a nice house? Which of us would find driving a new car unpleasant? Do we not all enjoy fine foods and clothes when we have them? But let us consider it. We would like to get our share of satisfaction while living in this world, but.

1. A Person May Obtain Many Earlie Goals but Lose His Soul.

26 FOR WHAT IS A MAN PROFITED, IF HE SHALL GAIN THE WHOLE WORLD, AND LOSE HIS OWN SOUL? OR WHAT SHALL A MAN GIVE IN EXCHANGE FOR HIS SOUL?

27 FOR THE SON OF MAN SHALL COME IN THE GLORY OF HIS FATHER WITH HIS ANGELS; AND THEN HE SHALL REWARD EVERY MAN ACCORDING TO HIS WORKS.

GOD'S BALANCES by Lytt W. Curtis, Pastor First Church of the Nazarene Lawrence, Kans.

Pre-Messages Scripture Reading: Daniel 5:17-19

Introduction: Belshazzar was a great and powerful king in the height of his glory with no thought that he was being weighed in God's balances. Belshazzar was weighed in God's balances.

Humble Daniel, who knew the true and living God, was called to declare God's judgment. "Blessed be the balances, you have been weighed in the balances and are found wanting!"

He failed to humble himself before God.

The World of the Soul

I. The World's Cynthia Estimate

1. The '80s tune is 'That All True'
2. The Supreme Court ruling on abortion
3. Man's Inhumanity to Man
4. Many and shape are the numerous interwoven in our frame,
More poop, and then worse ourselves,
And man's heaven-enforced face
The smiles of love all join,
Man's is not what it should be,
Makes countless thousands mean.
—Robert Burns

B. God's estimate of the worth of the soul is very different.
1. "I am come that they might have life, and that they might have it more abundantly" (John 10:10).
2. "God will make a new creation for you and me." (Psalms 89:12)
3. "He will put new life into us." (Acts 3:26)
4. "Christ's resurrection is our assurance of eternal life." (Romans 6:11)

C. "Jesus' reason for setting His face toward Jerusalem.

II. The Relative Worthlessness of the World

A. Originally worth a great deal—Gen. 1:1, 31
B. Depraved by sin—Rom. 5:12, NASB

III. The Cost of the Gloves

1. Thirteenth-century executive churl—"The cost of the gloves would be deducted from my pay!"
2. In my new job—"I was eager to wear the gloves of the professional." (From a letter)
3. The cost of the gloves—"My gloves are more valuable than my shoes." (From a letter)
4. The cost of my social status—"I was willing to sacrifice my social status for the cost of the gloves." (From a letter)
5. The cost of the gloves—"I would not take the gloves off even for the cost of the gloves." (From a letter)

IV. The Cost of the Gloves—The animal is left.

1. The last purpose of the gloves—"My gloves are not for show, but for hard work." (From a letter)
2. The cost of the gloves—"I would take off my gloves for the cost of the gloves." (From a letter)
3. The cost of the gloves—"I would take off my gloves for the cost of the gloves." (From a letter)
4. The cost of the gloves—"I would take off my gloves for the cost of the gloves." (From a letter)

V. The Cost of the Gloves—The soul is saved.

1. Illustration: Milan Cathedral and inscriptions over the doors.
2. The soul of eternal worth is often forgotten.
3. Forgotten in education for the mind.
4. Forgotten in enterprises for the soul.

VI. The Cost of the Gloves—The world is worth more than conquerors gain.

1. Jesus talked about spiritual prosperity: for example, in Luke 12:16-21, we read of a prosperous farmer who thought much of a great harvest and a large field. But he could give very little attention to the spiritual side of life. Jesus called this man a fool because of his ignorance of spiritual values, according to the scriptural text.

VII. The Cost of the Gloves—The world is worth more than conquerors gain.

1. Let us notice the teaching of Jesus regarding spiritual economy, as recorded in our text:
2. The Master Economists and their friends need to CONSIDER the Real Issues

VIII. The Cost of the Gloves—The world is worth more than conquerors gain.

1. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? (Matt. 16:26)

IX. The Cost of the Gloves—The world is worth more than conquerors gain.

1. This is a masterful question.
2. Think of the world in the light of eternity.
3. Let us consider the cost and the value.

X. The Cost of the Gloves—The world is worth more than conquerors gain.

1. Jesus said to His disciples, "If any man love father or mother more than me, he is not worthy of me." (Matt. 10:37)
2. Jesus said to His disciples, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23)

XI. The Cost of the Gloves—The world is worth more than conquerors gain.

1. It is true that Jesus was crucified, but it is also true that Jesus was raised from the dead. His resurrection is the basis for our salvation.
2. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23)

XII. The Cost of the Gloves—The world is worth more than conquerors gain.

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2. Jesus said to His disciples, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23)
D. Yet how many foolishly invest in the world to the detriment of the soul?
1. Preacher, executive vice-president of the Guardian Watch Company: "It is the most common mistake that I hear in my church, said: "The good things in life have to be paid for in advance, whereas the good things we do are paid for, generally, on this installation plan."
2. Recently the collector of mineral revenue received a check for $5,000 and a brief note from a businessman. If read: "Please find enclosed $5,000 I owe on my past income tax. I am sending it to you because I believe that you will not be able to collect it from me if I cannot keep now, I will send you the balance at 5% of all my transactions from now on." Roy Angell's The Price Tags of Life (Nashville: Broadman Press, 1959).

E. Not the least bit humorous to realize that one could gain the whole world and have made a bad investment. For: "Behold, all souls are Mine; the soul of the father as well as the soul of the son is Mine. The soul who sins will die." (Zeek: 18:4, NASB).

III. The Accounting of the Son

A. A Just Accounting

1. Jesus has shown us by His life and death the compensative worth of the saved.

3. Jesus invested His life that we might have life and forever settle the account of our sins.

B. A Just Accounting

2. Col. 2:8-11. If any one wishes to be accounted righteous, take up his cross, and follow Me (Mark 8:34).

3. He "will then recompose every man according to his deeds" (v. 27).

Conclusion: When I was in the ninth grade, all my class was given an imaginary market for learning experience. We were to keep track of profits and losses for a given period. A friend of mine was doing the same and came to me with a question: Is this making stock split in a certain company. Because of this advance warning, my friend doubled his investment.

The Holy Spirit has given us advance warning. He has settled the question. (Continued on page 57)
C. Create an appeal to the lost, assuring victory in Christ with honest and sincere investigation that is clear and to the point; alive, positively pointed toward a divine response saturated in an atmosphere of prayer and conviction.

D. Open the altar with an introductory prayer for the spiritual needs. During this time while the people wait with bowed heads, the preacher can ask for those who are moved toward God to raise their hands and open an invitation hymn and conclude with a clearly said invitation prayer. The congregation may join in with the choir. Music is an all important part of the appeal.

E. The invitation must be directed by the Spirit. The preacher must be sensitive and open to His leadership. God will not fail His children. This is God's business (Luke 19:10). The length of the invitation is the will of God.

F. Because of the deep, everlasting consequences involved in the altar call, it is well to use the preacher's tremendous responsibility, Timothy, hesitantly, lack of confidence and conviction can dilute an invitation. Create an atmosphere in which everyone makes a declaration to move closer to God in definite salvation or growing grace at the altar or in the pew. Close the service with everyone participating or respect for the altar call.

Notes

- Dogmatism: The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. . . .

COME RUNNING WITH A BUCKET
by Wesley Tracy

Text: The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. . . .

What a boring way to start a book! Doesn't Matthew know anything about the narrative hook, that device whereby the writer teases the reader almost against his will? Doesn't Matthew know that genealogies—those dreary "begat lists"—are the most skipped passages by Bible readers? Does he think we want to mess with any list of 42 generations?

But while a genealogy may be boring and eminently "skippable" to us, to the Jewish mind it is the natural place to begin. Check this fellow's pedigree, they would say. "Let's shake his family tree and see what might fall out." Perhaps they put as much nation in purity of lineage as Hitler & Co. did. In Jesus' time, B.C. says, if a man's lineage showed the slightest admixture of foreign blood, he lost his right to be called a Jew and a member of the people of God.

To be a priest one could not simply testify that Jehovah has called him to the priesthood. Oh, no. The first thing the Levitical Board of Orders and Relations demanded was that the candidate produce an unbroken pedigree tracing his lineage all the way back to Aaron, the grandfathers of the priesthood. If the candidate could not produce it, he was given the same salutation that Charlie the would-be Starlight tuna gets. "Sorry, Charlie—you don't qualify." Further if any priest felt in love and wanted to get married (or if he wanted to get married for any other reason), he had to go before the Board of Orders and Relations and present a pure Jewish pedigree of his fiancée for at least five genealogies. We see in the book of Ezra, for example, would-be priests dismissed from office on charges of polluted pedigrees.

To put this in perspective, if we had the same practical a preacher might have to produce a pure pedigree all the way back to Paul. His fiancée would have to produce a spotless genealogy back to John Wesley.
I. Ruth the Moabitess

Ruth is mentioned in verse 5. Like Rahab she is not a Hebrew. But she is just a Gentile—she is the worst possible kind of Gentile. She is a Moabitess. Remember the origins of the Moabites—read it in Genesis 19:36-38. That’s where the Moabites came from, in an incestuous relationship with incontinent daughters and whimpering a despised race—the Moabites. This foul origin gave the Israelites the right to despise the Moabites. When the Israelites were going through the wilderness they passed through any path where a Jew met a Moabite, he would his them through his teeth and spit at the despised descendant of these Moabitess.

They were so infamous the Old Testament says they are not even to be allowed in church. In Deut. 23:3 we read: "You must not let a woman who was a Moabite become a temple wife. Her father and her mother were Moabites. She is an abomination to the Lord; even to the tenth generation none belonging to them shall enter the assembly of the Lord for ever." That means, in terms of rough comparison, that if back at the time when Columbus discovered America, any one of your ancestors had been a Moabite, even today you would not be allowed to set foot inside the church.

Then there’s Ruth herself. We know some very good things about her. But sometimes she was far from exemplary in her character. She wrote the book (with Naomi’s help) on how to trap a husband. Remember the story of Ruth after Boaz married her. Boaz is a godly kinsman who was about to marry Ruth. He is a kinsman to Naomi. She was a Moabite, and being a Moabite was about as Godly as the Devil. She went to him and said you must marry him. Boaz says, no, I will not. I must marry her. I must marry her for Naomi’s sake. Naomi, you are my mother-in-law. I will not marry her because she is a Moabite. Then Boaz said, come to me. Let me tell you that you must marry her. She must become your wife. He took her as his wife and it was the beginning of the line of Christ. That is a very inspiring story. It is one of the greatest stories in the Bible.

In those days nobody, I mean nobody, would dare put women’s names on official government documents. Like Gentiles and slaves, they had no legal rights and no social status. The devoted Jew every day at the morning prayer offered this petition: "Many are the days that were, but none has been found equal to these." The day when you got married, the day when you were born, the day when you were baptized, the day you became a Christian, all these days the Jews would remember. So you can understand why they were so zealous that even Ruth, a Moabite, should become a part of the line of the Messiah.

So let’s go to someone more honorable—

I. Rahab the Harlot of Jericho

You remember that the Israelite spies who were sent out to spy on Canaan in its place of business. Why were they there? Don’t know. I know that some squinty-eyed clean-living rabbis have tried to promote Rahab as a sort of harlot to honorable harlot, but their efforts have been largely fruitless.

Remember the story. Rahab said something like this, "If you will save my life I will give you whatever you ask me for, but please spare my family. They told her to hang a red cord in her window. Some have tried to say that the red cord is some special color of redemption, but it is likely that this red cord in the harlot’s window is the origin of what is called today the red light district. Can it be that Rahab was the mother of the red-light district? What was Jesus thinking about!

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The Case of the Unwanted Mother

Mr. Hall, a lady in her 40s, had been in and out of the mental hospital for years. Her case had everyone puzzled. Each time she was granted a leave to go home, she would return in a few days in a seriously disturbed condition. In the hospital she had proven herself over and over again to be ready for dismissal. But evidently there was something at home that kept her upsetsomething with which she could not cope.

Her husband, Mr. Hall, gave every evidence of devotion to his wife. He visited her regularly, sent presents, and wrote now and then. She was questioned why she had trouble staying home or live as she would only say, “I don’t know. I only have a good world.”

The mystery began to unveil itself about the time Mr. Hall took his constitutional. He prevailed upon the doctor to give his wife another leave of absence—to come home with him and Ronnie.

“I will be home to help out and see that everything goes all right,” said the pastor.

Pastor Hudson, a friend of the family, heard Mr. Hall would soon return home again. Wanting to help, he called the pastor while he was playing the hospital and talked with the psychiatrist. The two agreed that Rev. Hudson would visit Mr. and Mrs. Hall shortly after she was released. “I wish you could determine,” said the psychiatrist, “why the patient gets better when she is from staying with her family. There’s no reason why she shouldn’t be able to live at home.”

With this encouragement, Pastor Hudson made it a point to greet her shortly after she arrived home with her husband and son. After a brief visit the pastor suggested that if she started to feel upset, Mr. Hall should bring her to the parsonage first before taking her to the hospital. “I want to help keep her out of the hospital this time,” the pastor explained to the husband.

Just four days later they brought her to the parsonage, disturbed, unable to express herself. Pastor Hudson took the husband to one side and began to explore what had happened. At length he asked, “Why do you think she should be back in the hospital?”

“I can’t have her scaring Ronnie like she does,” answered Mr. Hall.

“Scaring Ronnie?”

“Yes, when she gets one of her spells he gets scared and I don’t like it. I don’t think it’s good for him to be scared like that, do you?”

“Perhaps not,” said the pastor. “But you must talk in front of him about his mother; or he wouldn’t be scared. You know as well as I do that she loves him and wouldn’t think of hurting him.”

Mr. Hall did not answer.

The pastor then suggested that Mrs. Hall stay with them for a few days.

“Why think so much of your wife, and we would be happy to have her with us. Perhaps she will quiet down and not have to go back to the hospital!”

Mr. Hall agreed to the suggestion. Since it was satisfactory with Mr. and Mrs. Hall, the husband returned home. An hour or so later Mrs. Hall began to relax. Then the pastor’s wife put her to bed where she slept for 12 hours.

Since she had done very little sleeping since leaving the hospital, she was exhausted. When she awakened she was bright and cheerful, much like her old self again. Then the pastor began to talk things over with her. When the subject of Ronnie’s fear arose she said, “I believe they unconsciously put him up to it. They don’t try to explain anything to the child. They talk too much in front of him. My husband means well, but he listens to his sister too much.”

“Listens to his sister?” the pastor inquired.

“Yes,” she continued. “You see, she helps take care of Ronnie when I am in the hospital. She has no children of her own, so she wants to keep Ronnie. I heard something on the extension phone, something I wasn’t supposed to hear. They were talking about my being home, and my sister-in-law said I was crazy. I don’t think that’s it—that the sooner my husband made up his mind to leave me in the hospital, the happier everyone would be—that it wasn’t good for Ronnie to have me coming home because I upset him and think of hurting him.”

This explained volumes. Mrs. Hall’s family all considered her a “goonie.” Her husband was being influenced by his sister who, possibly, didn’t think he should have the boy. Naturally Mrs. Hall was breaking, because she had no way to change their attitude toward her. This threatened her entire future and even her son’s acceptance of her as his mother. She was convinced that they really didn’t want her.

Reflec—ion and Discussion

1. Choose the ending you think is the true life ending. Explain your answer to the group.

2. How would the Bible, theology, or any other resource of the Christian faith inform your action if you were in Rev. Hudson’s place?

3. If you were in Rev. Hudson’s place, how would you handle the case? What would your objective be? That is, what outcome would you aim for?

4. By what actions would you proceed?

5. Write your own ending—the way you think things would turn out if you were the pastor in this case.

CHOOSING AN ENDING

One of the following endings is the “true life” outcome of this situation. Which is the real ending?

Ending One

Rev. Hudson recognized a common problem for those who have been treated in mental hospitals and who have recovered sufficiently to return home. Mrs. Hall was ready to come home, but her family could not forget her symptoms.

A few days later Pastor and Mrs. Hudson invited Mrs. Hall and her son, Ronnie, to go with them on a few days’ outing. The outing was planned at their request. Mrs. Hall helped with the cooking, it was a perfect time for her to renew his confidence in her mother. And how Mrs. Hall feasted on the attention of her son.

After the camping trip Mrs. Hall and Ronnie went home, since the pastor and his wife had displayed confidence in her. Mrs. Hall found it easier to trust her home. He no longer threatened her with returning or with close scrutiny of all that she did. Ronnie came to depend on his mother. Having her son’s confidence, she also had more faith in herself. Since Mrs. Hall had found Jesus Christ as her Savior a few months earlier, she was able to trust God to deliver her from her fears and to help her further.

A month later upon seeing Mr. Hall Pastor Hudson asked, “Well, when are you going to come and visit us again?”

Mrs. Hall began to smile and said, “Oh, I don’t know. Ronnie won’t let her out of his sight now. He won’t even eat corn chips or anything without her.”

Mrs. Hall was discharged from the hospital for good last year and has made great progress. She never again entered the area, taking an attractive job offer in Chicago.

Pastor Hudson talked with Ronnie as well, assuring him that no matter what his father-and-aunt might say he should love and trust his mother.

Six years later no member of the family attended Rev. Hudson’s church. Mrs. Hall continues a pattern of periodic hospitalization.

Ending Two

Rev. Hudson realized that the husband and sister were parts of the problem, not the solution. Since he was a confrontational counselor he decided to talk with each of the parties concerned.

First he explained to Mrs. Hall that her husband and sister were behaving somewhat predictably. They were nevertheless, he explained, turning the child against her because they couldn’t cope with him.

Next Hudson spoke to the husband. He confronted Mrs. Hall directly with what he was doing wrong. He expected Mrs. Hall to see the plain truth readily. But instead, Hall became defensive and accused the pastor of meddling and gossiping about his sister.

Hudson then met with Mr. Hall’s sister. He told her that she was breaking up her brother’s family. “I don’t think you are doing it on purpose,” he said. “But I think you are using your own as you might be surprised.” Hudson knew her to be a bit of a connoisseur in church affairs about which he had confronted her before. The sister was offended and left even eating her dinner. “You should not forget First hotel.”

Mrs. Hall,however, was doing well and joined Mr. Hall’s sister, again on Sunday night while the crowd sang “Almost Persuaded.” As she played confidence in Hudson to them. They discussed the problem so the pastor was to come and visit us again?

A month later upon seeing Mr. Hall Pastor Hudson asked, “Well, when are you going to come and visit us again?”

Mrs. Hall began to smile and said, “Oh, I don’t know. Ronnie won’t let her out of his sight now. He won’t even eat corn chips or anything without her.”

Mrs. Hall was discharged from the hospital for good last year and has made great progress. She never again entered the area, taking an attractive job offer in Chicago.

Pastor Hudson talked with Ronnie as well, assuring him that no matter what his father-and-aunt might say he should love and trust his mother.

Six years later no member of the family attended Rev. Hudson’s church. Mrs. Hall continues a pattern of periodic hospitalization.

Ending Three

Rev. Hudson believed that the Bible has the answer for everything. He didn’t believe much in counselors. He told Mr. Hall that his wife’s problem was spiritual, not mental. She should take him out of the hospital for good.

Hudson told Mrs. Hall the same thing. “You are wasting your time in that hospital,” he told her. “You are getting worse instead of better. Your real need is to come clean with God.” Willing to try anything she agreed to attend next week’s revival and obey the Lord.

On Tuesday night she went to the altar, but made no headway. She went again on Thursday night, prayed frantically and fervently, but still felt mixed in uncertainties. She came to the altar again on Sunday night while the crowd sang “Almost Persuaded.” As she prayed she became wild-eyed and desperate. “God’s dealing with her,” the preacher proclaimed as she lay groaning at the altar “Stay that final year to His.”

Mr. Hall took her home. She was up and out of bed in a week. She sat up nearly all night on the porch swing. Part of the time she sang softly, mostly she stared into the darkness. Mr. Hall took her back to the hospital the next day.

Five years later Mrs. Hall is confined to a state institution. She has no prospect of release. She still lives in the darkness. Mr. Hall took her back to the hospital for good.

From The Psychologist of Counseling by Clyde M. Hamperle. Copyright 1968 by Clyde M. Hamperle. Used by permission.
Thanksgiving

The Chivalry of Thanksgiving

by David A. MacLennan

And David longed; and said, Oh that one would give me drink of the water of the well of Bethesda, which is by the gate: And there were three mighty men brake through the host of the Philistines, and drew water out of the well of Bethesda, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord. And he said, Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men (2 Sam. 23:15-17).

Some 3,000 years before Alexander Dumas immortalized the exploits of the Three Musketeers, there was a trio of gallant Hebrew warriors in the service of King David known as "the Three." Their deeds were celebrated in the annals of ancient history. Who were they we do not know. The name of one has come down to us, Eleazar the Damascene. Nothing is known of them except the fragmentary tale in the 23rd chapter of 2 Samuel. Upon them was conferred the Hebrew "Order of Merit," for they were sappers and miners, and did much courageously. They were hourly ready for the fight. They were called "the Three," therefore he would not drink it. These things did these three mighty men (2 Sam. 23:15-17).

Ah God to see the branches stir Across the moon at Granchester! To smell the thrilling sweet and rotten, Unforgettable, unforgetting, River smell, and hear the breeze Sissing in the little trees.

And he asks concerning the deeper things that seem to have been lost to him:

Say, is there Beauty to find? And Certainty? And Quiet Kind? Deep meadovs yet, far to forget. The lies, and truths, and pain?

"For a drink of water from the well in Bethlem by the gate!"

But the three mighty men heard the cry of their king and leaped to answer it. The rest of the story follows as you know it. On this Thanksgiving Sunday let me hold it up to you as a picture of the Chivalry of Thanksgiving.

Those three comrades in arms did a brave thing because they loved their king. Their journey was under cover of night, through the enemy's lines until they reached Bethlem and the old well. There by the gate it was. As noiselessly as they could they crawled until they reached the wellsides. Down into the well's cool heart the bucket was lowered. Up again—and away. They broke through the lines again and reached the king with their precious gift. It was a chivalrous thing to do. You could not have paid them to do what they did. But you never can purchase the choicest things of life. As Charles Reylonds Brown put it:

The choicest things in life are never purchased—a woman's kiss of affection, the line uncalculating friendship which one man cherishes for another, the devoted self-sacrifice of a mother, the livelihood of a patriot poured out for her country—these great values in life are never bought and sold as if they were meat and potatoes. They are freely given away by the generous souls who possess their price. It was a chivalrous thing to do. You could not have paid them to do what they did. But you never can purchase the choicest things of life.

No! David's insight was clear. The water would choke him if he drank it. He knew it seemed to redden like the wine of the sacrament. "Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it." David was not ungrateful. Far from it! He saw that there are some values in life too sacred to be used for mere self-gratification. There is a chivalry of Thanksgiving.

Let us walk around this truth.

I. Unlearned Values

In the first place, the chivalry of thanksgiving makes clear that a large part of life is composed of values we have not earned. They are part of our legacy from our predecessors. These values we call our heritage. Strictly speaking, a heritage is a portion allotted to an individual or community. It comes from the past. The good and the great and the ages are the true creators of the race. What they leave us is the true "unlearned inheritance."

But you can always find the past. Here in the present many of the comforts we enjoy come to us at great cost, not infrequently at too great a cost in human lives. The mining industry, deep-sea fishery, space exploration, a thousand occupations and industrics that minister to our daily comfort and convenience, are paid for at part of men's lives.

"If you should, O Quaker apostle, once wrote: "The oppression of the slaves which I have seen in several journeys southward on this continent, and the report of their treatment in the West Indies, have deeply affected me, and a care to live in the spirit of peace and minister no just cause of offense to my fellow creatures, having from time to time lived visibly in my mind, I have for some years past declined to give my patise with those sugars." And he said, "Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives?"

II. Recognition of Values

Again, such recognition of the value of things should always be deeply conscious. The Lord of Heaven and Earth is not a name to be used in jest. In modern times, the very mark of the disapproving mind is, "This is the water he wanted, he might drink it now that we've brought it to him." But

We can drink all the draughts from the well of God without a second thought . . . or like David we can lift them up until their sacramental significance shines through.

We may do this: but we may do it for the sake of the traditions of man. There is a chivalry of Thanksgiving.

(Continued on page 49)
WESLEYANA

REPROVING MEN FOR THEIR SINS

by Donald W. Wood
Central Wesleyan College, Central, S.C.

But there are other works, wherein we cannot please Christ but by denying ourselves, as in bearing and forbearing, reproving men for their sins.

This solemn reminder from John Wesley's Covenant Service preamble of 1783 stands in stark contrast to current practice in the Church. Having been rescued from legalism, blue laws, and Puritanism, the contemporary Christian tends dangerously close to antimilitarian, laissez-faire individualism, and hedonism. Where does the balanced pathway of grace lie with both its composition and its discipline? How shall the Christian community be directed along the trail of a common life expressed in brotherly concern? These are social and psychological questions as well as theological questions. Precisely because they are theological matters they are significant questions, and because they are social and psychological issues they are also spiritual issues.

John Wesley with his concern for biblical faith that is expressed in the common life of God's people wrote, spoke, and practiced the particular demonstration of love known as reproving one's brother. An illustration of this practice was the Institute of the class meeting.

Class meetings were begun as Wesley sensed the necessity for correcting and encouraging Christian behavior among the people in Methodist societies. To be sure, some classes degenerated into consistory and organization on trivial practices, but Wesley would reprove and, if necessary, remove class leaders who manifested such faults. Furthermore, he never swayed in his belief that the classes were a vital means to an improved Christian life. He understood that all believers need reproof from time to time, and he also understood that such correction needs to be given within an overall framework of support and encouragement. The individual is called to a common life, a body life.

While Wesley realized that only God could know another's heart, he also recognized that a class leader with Christ-like love and common sense could discern the life and practice of a fellow believer. To those who believed that he should be more careful about the matter of leaders examining the members of the classes, Wesley wrote in March of 1747:

I saw, more plainly than now, that this examination might be done, and with much difficulty, supposed only two things: First, care and sagacity in the examiner; Secondly, common sense and common honesty in the Leader of each class... The question is not concerning the honest but the ill;... Wherein then is that need of any unusual dissimilarity in order to purge one of these accusations? (Works, 3:48).

Insistence about the class meeting examination is found in both the Journal and in various pamphlets. In addition, even a casual reader of Wesley's personal correspondence discovers his willingness to reprove his family and friends for faults and to receive such admonition with a Christian spirit. Narratives of the dangers of pride, strong drink, pride, and worldliness frequent his letters as do admissions of error. Throughout the correspondence there is a strong undercurrent of mutual concern for the best interests of others. The heavenly vision while calling the best for Christ is yet patient with somewhat less than the ideal.

The most interesting big and comprehensive statements of Wesley's view of the Christian's duty of reproof are to be found in his sermons. There are two sermons that touch on this responsibility in a minor way, and there are two other sermons that have this as their principal message. His sermon "The Wildness State" mentions as a sin of omission the failure of believers to reprove. Hear what Wesley says:

Another sin of omission, which frequently brings the soul of a believer into danger, is the neglect of what has so strongly on

"...

Scene: A cashier's desk in a large department store. A large crowd huddles around the one clerk. A lady customer is holding several items she is waiting to buy. She keeps checking her watch and tapping her foot impatiently.

Customer: (to an innocent bystander!) Do you believe this? Fifteen people to be waited on an hour and one clerk. You'd think they'd get some help up here. (To another customer): I've got two kids waiting in the car. They're probably crawling out the windows and laying on the horn by now. Oh, now that does it. (She elbows her way up to the clerk.) Miss, I've been standing in line here for 10 minutes. You're waiting on people who walked up here after me. I did. (Never looks up during the scene). Do you have a number?

Customer: What number?

Customer: (continuing working): Three ninety-eight. Plus tax. That will be four dollars and 14 cents. Cash or charge?

Customer: (mops up counter): Miss, what number?

Customer: (to the Clerk): Take number 96. The clerk, holding her numbers, Miss, do you know there's no sign anywhere here saying you have to take a number?

Customer: Will this be all? Cash or charge?

Customer: Miss, do you hear what I'm telling you? I didn't even know you had to have a number. Now I've wasted a lot of time. I've been here waiting. Can't you take me next?

Customer: Do you have a number?

Customer: Do I now. But I didn't know I had to have it 15 minutes ago.

Customer: What's your number?

Customer: Ninety-two.

Customer: (calls out) Number 96.

Customer: (no one in particular): This ought to be reported. This ought to be reported to someone. There's no sign saying take a number. All they need is just a sign, Big red letters. TAKE-A-NUMBER—PLEASE. I have taken one if I had known. (She paces and infuriates to herself for the next few minutes.)

Customer: Ninety-two.

Customer: That's miss. Here I am.

Customer: Will this be all?

Customer: Yes, this is all. This is all I wanted to buy 25 minutes ago.

Customer: Cash or charge?

Customer: Cash. Well, check. I'll write a check.

Customer: Two sixty-five. Ten ninety-eight. Fifteen. Plus tax. That's 19 dollars and 53 cents. She takes the check from the customer and turns it over to write on it. Address?

Customer: It's on the check.

Customer: Home phone?

Customer: It's on the check. Look. Turn the check over. See? That's printed on the front of the check. I'll write your correct address and phone!

Customer: Why don't you just pay cash for this? That would be so much simpler.

Cash or Charge?

by Gay L. Leonard

The Minister's Mate

by Donald W. Wood
The THEX "END" AND THE ETHICAL "MEANS"

by Paul D. Fitzgerald, Ch.F.C., CLU
Administrative Assistant for Pensions and Benefits Services, Church of the Nazarene

A a Ch.F.C., CLU employed by Pensions and Ben-
efits Services, I have had the opportunity to re-
pond to many tax questions from pastors, local church
treasurers, district superintendents, and others. While
each personal situation is unique, most are fairly well-
spelled out in the Tax Code and its regulations. Often
the questions deal with how the minister's or lay em-
ployee's compensation can be structured for the pur-
pose of saving tax dollars for both the employee and
the church. The "means" for accomplishing such an ob-
jective are clearly and legally provided for in the Tax
Code. It can be accomplished through the use of tax-free em-
ployee benefits and professional expense reimburse-
ment procedures. In short, there is an ethical "means" provided by the Tax Code to accomplish the tax
purpose in mind. One must remember that tax avoidance is not the same as tax evasion.

Recently, a new question on how to save taxes
has been asked. It has a clear affirmative tax basis but has
serious ethical questions regarding the "means" used to
accomplish the tax "end." The question is this:

"My church is planning to give me a raise, and the
board wants to know if they could just consider the
raise as part of my tithe. It would be their decision
and therefore they would "understand" why I didn't
pay tithe from that point forward. In my case, it would
save me income taxes and Social Security taxes. Can
this be done legally?"

The answer has at least two parts. Perhaps such an
arrangement could be "legally" accomplished as far as
the Tax Code is concerned. It is carefully structured. Since
the minister does not legally owe a tithe to the church,
then the church employer would not be forgiving any
debt owed by not receiving it. However, in this situation, as attractive as such a tax reduction might seem,
the "end" simply does not justify the "means," since without a doubt this "means" would dull the
effectiveness of spiritual leadership.

One questioner suggested that it was a young finan-
cial genius on his board who suggested it and who
would probably think it was foolish not to do it. However,
in this situation, as attractive as such a tax reduction
might seem, the "end" simply does not justify the "means," since without a doubt this "means" would dull the
effectiveness of spiritual leadership.

The information contained in this article is of a general nature. It is not offered as
financial, legal or tax advice. Each individual's situation must be reviewed in its
own unique situation in consultation with personal, legal, and tax advisors.

Perhaps Carlyle in Sartor Resartus said it best: "In the
minnow every cunning and petty and quality and acci-
dent of its little native creek may become familiar. But
does the minnow understand the ocean tides and periodic
currents, the trade winds and monsoons and ocean's" eee,
by all of which the condition of its little creek is regulated and
may—time from time to time—be quite altered and reversed? Such a minnow is, man, cree their planet: Earth's ocean
the irrepressible at, its monsoons and periodic currents, by
the m inscrutable Providence through seas of oceans.
I have gone to summary. Let me take a moment to eive to
you how little I know. Lift me choose as a subject "The Origin of Evil." Certain this pertains to my field. It is a topic, how-
ever, that contains some deep and unanswerable problems. Evil emanates from Satan. But who made Satan? I maynot say that God is the origin of evil; the Bible tells me that (James
1:13). When it comes to this subject, therefore, I can ultimately
only shout my shoulders and admit ignorance.

Of take something quite different—like a funeral. This, too,
is in my line. Why was this person taken and not that
person over there? Why did the individual, so needed by others, get
called away from Earth? What, precisely, happens to the soul
at the moment of its separation from the body? Can the de-
parted see us? The questions I am asked when death has
made a visit are varied and perplexing and beyond the
reach of my knowledge.

We could continue in this vein, but I think we have said
enough. The point is plain. The minnow is my. We see
in a mirror dimly. Of course, we know in part.

But well, if we know in part, if we know only a little, then
it follows that we go about it, if it may not be much, yet
somnum is always more than nothing. What, then, is that
"little" that we know, that which Paul knew after his conver-
sion that stood by an "almost God"? Before God.

To find an answer, we must turn to the letter Paul wrote to
the Corinthians. Did Paul know that the Book of
Romans seems a very formidable document. For the rea-
corder to conquer this book, he must divide it. Doing this, we
discover three discussions, whose linking represents, in fact, the
sum of Paul's little knowledge.

The first part deals with the subject of the unlikeness of man:
Discarding his plume of pedantry, Paul says in Romans
2:23:23 that there is no distinction, for all have sinned and fall short of the glory of God (NASB). The second part of the book deals with the topics of salva-
tion in the fifth chapter, the sixth verse, he writes, "While we
were still helpless, at the right time Christ died for the un-
godly" (NASB). And in the marvelous eighth chapter, he
writes, in the first verse, "There is therefore now no con-
deration for those who are in Christ Jesus" (NASB).

The third part of Paul's letter to the Roman Christians de-
als with the life of thankfulness and service to God that Christians
must live in their gratitude for salvation. In the opening verses
of the 12th chapter he says, "I urge you therefore, brethren,
who are God's, to present your bodies a living and holy
offering, acceptable to God, which is your spiritual ser-
vice of worship. And do not be conformed to the world;
but by transformation of the renewing of your mind, that
you may prove what the will of God is, that which is good and ac-
ceptable and perfect" (NASB).

Here was the sum total of the knowledge of Paul. Year
after year, men and women, for a number of generations. The men fled with expressions revealing
something less than enthusiasm. Their faces tell us too clear when the chaplain, a somewhat scholarly looking gentleman,
told them that he was going to read in the next the full extent
of his great knowledge. The captive audience brightened con-
sciously, however, when the speaker revealed the fact that
this would take less than five minutes. The clergymen there-
upon proceeded to tell them all he knew, namely, that they
were sinners and needed a Savior, and that they should live
in accordance with His wishes and desires.

The sum and substance of Paul's knowledge was the
same. It was but little. Yet the little he knew was, in fact, a lot:
tough to live on, enough to live on. A little knowledge,
Alexander Pope said, is a dangerous thing. But the "little know-
edge" that was Paul's a blessed thing. It may not be much,
but it is enough. And because God's grace is enough, it is
enough for hundreds of millions of Christians around the
world to know as they come to the Lord's Table on this world-
wide Communion Sunday.

Man is the Minnow

by J. D. Eppinga

"For we know in part" (1 Cor. 13:9)

FINANCE

COMMUNION

A Meditation for Worldwide Communion Sunday

Praise the Father with our lips and give thanks to
him who made us in his image. Amen.

"For we know in part" (1 Cor. 13:9)
were not rich men; they were only fishermen. They obviously had decided to make fishing their lifetime occupation. Yet when Jesus challenged them to follow Him, they didn’t ask questions, they simply followed. “At once they left their nets and followed Jesus.”

Trainable

How trainable is that layperson? How coachable is he? This is the discipline that either makes or breaks the disciple. The best disciple is ready to learn more and more about his faith and how to share it. Jesus calls him “blessed.”

“Blessed are those who hunger and thirst for righteousness” (Matt. 5:6, NIV).

One person I am currently discipling has recently completed an eight-week course adopted from Evangelism Explosion. He had to memorize 15 scriptures, eight illustrations, and a 30-minute presentation of the gospel. I also talk with him every week. I call on first-time visitors. This man has decided to be coachable.

About a year ago, another trainee and I were knocking on doors and inviting people to church about nine o’clock in the evening. We were going to go home after we knocked on one more door. At that door the odor of smoke and beer billowed out. We invited the people to church, and to our amazement, they invited us inside. The apartment was small, and empty beer cans were balanced on top of everything. After about two hours, a 16-year-old alcoholic and a 31-year-old plied, “Good! Let’s not let anyone have decided to make fishing their lifetime occupation.”

We are tempted to suspect that when the shepherd overdrives the sheep, it may be that he himself is overdriven. He feels a basic insecurity that compels him to push and press for things to go faster. Alas, he is a stranger to the green pastures and still waters of our Great Shepherd. We can never really know the motivation of another person, but we do know our own motivation better than anyone else. When we feel ourselves being driven and consequentli impelled to drive others, we should at least pause to consider it. If it all comes from a desire to do God’s will and seek His glory, or if our personal ambition is a significant factor.

Across the centuries comes the counsel of the experienced shepherd. People are not sheep, but there are some similarities that we might think. It is Jesus, the Master Teacher, who often used the analogy pointing out the likenesses. As under-shepherds we are to keep the welfare of the flock of God ever before us. They are not to be overdriven, lest they die.

Reproducible

Daniel Webster once said, “If we work on marble, it will perish. If we work on brass, time will efface it. If we rear temples, they will crumble into dust. But if we work on immortal minds, as we imbue them with principles, with the just fear of God and love of our fellowmen, we will engrave on these tablets something that will brighten all eternity.”

In that, I have been thinking of a special bit of experience concerning sheep that calls for our attention.

Through an abun-...
**LET'S HEAR IT FOR THE PERIODIC SENTENCE**

by Wesley Tracy

God has a communication problem. Frequently it seems to come off the pitch, with all the "scanty" value of a fingernail-sized scratchboard checklist, in the discordant rhymes of those who inhabit pulpits at 11:15 Sunday mornings. Our folk are not talking to the folks through our sermons. But we clutter up the simple gospel, distort obvious meanings with rambling sentences and fuzzy thinking, and make paying attention a real challenge.

In the editorial of the previous issue I addressed one dimension of sermon style. But I ran out of room. Therefore the creation of a new standing feature called "Preaching Point" is in order. In each issue some particular point on preaching will be addressed. This time I want to write about using the "periodic" style of the sermon.

The periodic style helps us God with His communication problem. It helps hold attention, builds suspense, aids persuasion, and helps emphasize the dramatic parts of the sermon.

What is a Periodic Sentence?

Andrew Blackwood observes that these days it is easy for a person to graduate from college and never hear of the periodic sentence. He asserts, "The mastery of the periodic sentence affords... conclusive proof of a man's education and culture."

A periodic sentence is "a sentence in which ideas hang in the air like girders until all interconnections are locked by the final word." Here are two excerpts from Philip Brooks's sermon at Abraham Lincoln's funeral: "Solemnity in the sight of God, I charge this mortal where it belongs, on slavery..."

Examine the sentence. Indeed all the ideas hang in the air like girders until the final word. The sentence is incomplete in terms of meaning and grammar until the last word locks it in for us.

Look at another example from the same sermon: "I told you... to write it on the doorposts of your mourning houses, and to your four wandering children, to give it to the history of these times; that all time may come hate and dread the sin that killed our noblest president." Notice how Brooks used the periodic sentence to emphasize a dramatic point. In the following example he combines the use of the "vicious pomphre" with aphoristic phrasing (e.g., the device of beginning a series of clauses, phrases, or sentences with the same word):

"By all the goodness that there was in him; by all the love we had for him; by all the sorrow that has burdened down this discourse and drowned our grief—charge this murder where it belongs, of slavery."

Some say that the United States is an independent nation today because of the periodic sentence. Fearing that England would enter the war on the side of the Confederates, Lincoln informally commissioned a preacher, Henry Ward Beecher, to make a series of pro-Union speeches in England. Beecher talked in the "sixties civic" that depended on Southern cotton to keep the mills going. The crowds booted, hissed, threw things, and walked out. Beecher was heard and heedful. The only way he succeeded was by delivering his speeches in periodic sentences. You see, even if you are going to boo and hiss, you have to wait until you have heard every last word of the sentence before..."
I think God for you, Pastor: Praise the Lord—He hears us.

**LORD, TEACH US TO PRAY**

(Part II)

**Prayer for Others:**

I. Preying for others: be light to others' behavior. If more the Christian unselfish—be led by the Spirit.

1. Why? Swift to criticize, slow to pray.

Prayerless lips have forfeited their right to judge about elective leadership, even as prayerless hearts have lost the capacity to appreciate sound leadership.

2. Pray for laborers: -harvest is plentiful, but the workers are few (Matt. 9:38).

Do we share the Lord's compassion for mankind “like sheep without a shepherd” (v. 36)?

3. The unsaved—Rom. 10:11.


F. Holy lives—us and others

We pray for ourselves or others we ourselves will enjoy the “Spirit-filled life.”

2 Cor. 13:7: “...do no wrong ... do what is right ...”

Phil. 2:15: “...won without a word ... behavior ...” (husband/wife)

Eph. 5:14-16: “...strengthened with power through His Spirit dwelling in your hearts ... rooted and grounded in love ... filled up to all the fullness of God.”

Phi. 1:11: “Love may abound still more and more in full knowledge and in discernment, to approve the things that are excellent, in order that he be sincere and blameless ... filled with the fruit of righteousness ... to the glory and praise of God.”

1 Thess. 3:12-13: “Increase and abound in love for one another ... establish your hearts unblamable in holiness ...”

1 Thess. 5:23: “...sanctify you entirely ...”

Col. 1:10: “...walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God.”

**G. The gospel's progress—2 Thess. 3:1-2**

1. Apathy of prayerless Christians can be a greater barrier than the activity of persecuting enemies. Col. 4:2-4.

2. Pray for ourselves:

a. God’s will—Luke 22:42—Jesus, our Example

b. Faith—Luke 17:5—Apostles, our example

C. Wisdom—James 1:5—To know and do the right thing

D. Keep from evil—Matt. 26:41; Mark 14:38; Luke 22:40

E. Resist—Matt. 26:38 ... all ... fear

F. Our enemies—1 Pet. 3:17: “It is better, if God should will, that you suffer for doing what is right rather than for doing what is wrong.”

G. Persecutors—Matt. 5:4-12: “Love your enemies, and pray for those who persecute you.”


1. 23:34: “Father, forgive them,” Jesus, our Example.

Acts 7:60: “Lord, do not hold this sin against them!”

Stephen

Love inspires prayer, and prayer increases love. You will not long resent the one for whom you pray.

God help us to pray as we ought, for others’ success in Christian living; and ourselves to be all that He wants us to be.

Amen.

There is possibility, a sad enough, that we cease to pray for certain people.

1 John 6:16-17, 7:10, 14:11

(Scriptures quoted from New American Standard Bible.)

**LORD, TEACH US TO PRAY**

(Part IV)

Scripture: Luke 1:11

**Praying in the Holy Spirit** (Luke 20)

1. Eph. 6:18—“Pray at all times in the Spirit.”

Prayer is not a part of the armor, verses 10-17, but result and effect. Pr. 8:26-27

1. Asem weakness ... “We ... do not know how to pray as we should ...”

2. . . . groanings: . . . however we pray, word desires, “groans,” sighs, tears, is the Spirit that presents it to God in an indescribable way.

3. The Spirit knows and our problems: He also knows the Father’s will, for us.


D. Why it is good to pray in Him—Rom. 8:14—fled with joy and the Holy Spirit

E. The Lord Jesus: John 16:13—“... guide whatever He hears, He will speak ... disclose what is to come.”

1 John 14:26—“... teach ... bring to your remembrance all that I said to you.”

F. God is the Spirit who gives life—John 14:16—“... Helper (Comforter)

Gal. 5:22-23, Eph. 5:5; Phil. 1:11—“... Fruit ...”

James 3:17—“ ... wisdom, touch ...”

1. James 3:18—“ ... wisdom, touch ...”

Eph. 1:17—“ ... full of mercy ...”

Phil. 2:6-7: “... something beyond anything even known, experienced, or comprehended in this world, would be some indication of the value He places on us.”

It is said that no Rolls Royce ever made has ended in a junkyard. Obviously, the car is of such high quality that it lasts a long, long time. This quality is what makes it one of the most valuable cars in the world. Why does the Spirit make gold, diamonds, and other jewels so valuable? There is not certainly, a major factor. Then how valuable must be that lasts for eternity? Is it any wonder that Jesus asks such an all-important question, “For what is a man profited, if he shall gain the whole world and lose his own soul?” (Mark. 16:26). When the Lord has turned to blood, the stars have fallen from the skies, and the earth has burned to ashes, you will still be somewhere. This makes your soul your only eternal and most valuable possession. Don’t lose it.

C. Value is determined by, the pleasantries when the soul is lost. Many glorious events could be a cause for celebration. I suppose when war ceases and peace begins, it would be a time for the greatest celebration. However, the little cities great celebration on two occasions—the prodigal’s coming home and the angel’s helping in heaven over the lost being found. Nothing else that has ever happened in history, no matter how wonderful or how great, has ever caused the angels to rejoice in heaven.

D. God is so valuable that its salvation is more important than worlds like this. Lose your soul and you lose everything, because it is the only thing you ever really had.

Jesus’ primary purpose was to seek and to save those who are lost, and bring them bound by Him you receive what everyone most intensely desires: the Bible says, “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1).

In Colossians we read the “peace of God” ruling our hearts (v. 15). This peace provides the ultimate in life here and in the hereafter. In living by His principles, we will not be robbed of this peace. The devil can’t take it away and God won’t.

Conclusions:

A. What is our greatest loss?

1. Lose your job if you must, but don’t lose your soul.

2. Lose your friends; if necessary, but not your soul.

3. Lose your money, if that is what it takes to be a Christian, but not your soul.

B. Your physical life if it costs to follow Jesus. That too, will be lost someday, in spite of our efforts to save it.

What is God’s greatest loss? A child with his clothes is entrusted to a servant’s care. Upon the parents’ return, it would be a poor excuse for the servant to say, “Sir, here are all the child’s clothes, neat and clean, but the child is lost. Would the clothes be satisfactory? Someday we will stand before God. Will we say, “Lord, here is my body. I was very grateful for it. I took good care of it. In no way did I neglect its comfort. But my soul is lost? Would this be acceptable? No more so than your servants returning to you with your child’s clothes instead of your child.

Let us not lose that which is the most precious to God, ourselves, and others ... our souls.

Closing Hymn: “Just as I Am”

I would invite people to the stage, pointing out that there are trained counselors who will simply and clearly explain how the lost can be found.

I would keep reiterating the most pertinent verses of the message during the

---

“Fred noted your mention of sin this morning and thinks he’d like a second opinion.”
TODAY'S BOOKS for TODAY'S PREACHER

THE ULTIMATE POWER
By Dave Grant (Fleming H. Revell Co., 1983, $9.95).

The material for this book is taken primarily from Dave Grant's seminars entitled "The Maximum Performance" that he has taught for the past 10 years.

It deals with the impact of love and fear and with who we are and what we do. It provides tools and insights for establishing richer, more rewarding relationships.


I particularly liked the chapter "Making Love a Habit" because it deals with how we destroy each other. "People are not turkeys, or ding-a-lings, or robots; they are human things just like we are. We dehumanize in order to jus-
tify our failure to relate." Out of our sense of inadequacy we have negative labels to rationalize our inability to relate.

This is an excellent book for ministers - full of good illustrations, sermon ma-
terial, and communication tips.

--Jerry L. DeLatre

THE COMMUNICATOR'S COMMENTARY
Acts

By Lloyd J. Ogilvie, General Editor; Bruce Larson, Commentator (Word Books, 1983, $19.95).

Preaching a biblical series is one of the best ways to gain sermon material. In this latest contribution Dr. Ogilvie, the master craftsman, demonstrates his methodological communicative development. This series on Acts is filled with contemporary application that is personal and practical.

His emphasis on the Holy Spirit gives the preacher his main valuable material that is fresh and based on solid exegesis for the most part. However, he does not approach the "second blessing" as a norm for spiritual experience. The doctrine of the church has a consistent and clear to say, "We have tried to make a clear cut of our own experi-
ence by thinking everyone is either in the same need as I was, or that the Lord will deal with him or her in one way or another.

Throughout his book Dr. Ogilvie keeps asking what meaning the particu-
lar happening has to his and the ones to whom we communicate. He is try-

ing with us as communicators and with the same time with the times whose needs are not much different from our own.

He draws illustrations from his own life and experience, which makes each section come alive. His approach in-
volves us with the Holy Spirit as com-
municators of the Word and our responsi-

bility to involve our people with the Holy Spirit. God wants us to do something signif-
icate in us and through us as preachers. A study of the Book of Acts with this volume close at hand could dramatically effect one's approach to biblical, Spirit-filled preaching to precip-
itate revival in his church.

--Wibur W. Bannor

THE WESTMINSTER DICTIONARY OF CHRISTIAN SPIRITUALITY

The Westminster Dictionary of Christian Spirituality gives to the reader con-
crete definitions of terms, descriptions of persons, concepts, and persons. It has an articles on religious and theological is-

sue with a wide range in content: Anglican, Roman Catholic, Baptists, Pres-
byterians, Quakers, Methodists, Luther-

nians, and others.

The strengths of the Dictionary are (1) the articles are non-dogmatic and scholarly, (2) it deals with light on the ways in which men and women have re-

sponded to God in prayer and living (3) it has value for many individual people, not just students and scholars.

The major weakness of the Dictionary is that the structure of the book tends to be limited in scope compared to multi-volume dictionaries.

The Dictionary should be useful for seminary and college courses in spiritu-

ality.

--Barth Smith

TODAY'S books for TODAY'S PREACHER

THE PREACHER'S EXCHANGE

TODAY'S books for TODAY'S PREACHER

THE COMMUNICATOR'S COMMENTARY

By Lloyd J. Ogilvie, General Editor; Bruce Larson, Commentator (Word Books, hardback, 1983, $19.95).

I've just had my first look at volume 3 of The Communicator's Commentary, authored by Bruce Larson. While no one has accused Larson of heavy bib-

clical scholarship lately he has clearly revealed himself to be an excellent average com-
munication skills.

He brings these skills to bear in writ-
ing about the Gospel of Luke. His mix of quotations and allusions is a breath of fresh air that works toward rece-

rivalence and usefulness. In his six pages (larger type) he refers to or quotes the follow-

ing: the Reader's Digest Swearwords, Marshall McLuhan, Harry David Theo-

rhoir, Miro, The Revolutionary War, Ger-

bard, Peter Drucker, a sermon of his own called "Holy Horticulture," St. Fran-

ces, Schweitzer, Father Damus, D. L. 

Moody, Charles G. Finney, the Presby-

ters, an old army buddy, Thomas Carly-

le, Samuel Coleridge, James Stewart (the preacher), a study about Dr. Peter and George Morrison, Martin Luther, Sarah, Abraham, T. S. Eliot, and Henry Drummond, who once told a group of college students: I beseech you to seek the kingdom of God first or not at all. I promises you a miserable time if you seek it second.

This volume is a delightfully thoughtful tool written along with a critical commentary.

--David Wallace

CHRIST, THE ETERNAL SON


The tenth volume of Dr. Tozer's sermons edited by Harold B. Smith, the previous eight now known as The Tozer Pulpit.

A long-time preacher in The Christian and Missionary Alliance and editor of the Alliance Review, Dr. D. W. Tozer, 1953. His simple style of exposition with vivid descriptive power has permeated the sermons in the 10 sermons of this 136-
page paperback, based on John 11, 14, 6:41, 11, 14, and John 15. 16, 17.

Dr. Tozer's approach to profound revelation is seen in his words, "We will work along the broad sunshine of God and the green glades of goods. I'll be standing, holding each up to the light to ad-

minister to its beauty." (14). His often re-
petition of philosophy of life, "Everything is right until Jesus makes it right," is an-

ulated by Dr. Tozer throughout his 25 incomparable words of John 3:16, when he writes in his other words "And God be-

came flesh and eternally walked into man's mind." When Christ went to the Cross, God's act of atoning for that which is not fit-

ting, evil and sin, God's accusation of him and sin and condemnation on the soul of His Son and then banded away. Christ's work is not the first fruit of His activity; thus everything is temporal, and everything is transient.

Here is a delightful evening of reading for the busy pastor or teacher, who would like to relax with some easy, soul-seeking profound sermon ideas to include, through the night.

--Wayne E. Caldwell

Marion, Ind.

BAKER'S BIBLE STUDY GUIDE

By Derek Prince (Baker Book House, 264 pp., $8.95).

This book is a combination of two previously published works, Questions on the Christian Faith and Bible Guidelines.

It has a question and answer for-
mix with biblical references to support each answer.

The first half deals with the follow-

ing questions of life. What is Chris-
sanity? Why have the Ten Command-
ments? why can one obey them? Why does the Job occur? The sec-

ond half deals with the Seven Deadly Sins. Why do you feel goo-
d at the end of a long time? the Fruit of the Spirit, and the like.

It is an excellent preaching resource. Its topics and subtopics can provide preachers with years of sermon material.

However, the book is designed for bi-

nity, study groups, and discussion groups. After an extended use, I showed the book to an adult Sunday School group, and they found it cus-
tomable to use. By itself, it would become boring. A variety of teaching methods would have to be used.

Another problem is its limited view-

point. Scripture is used to support doc-

tirances at variance with a Wesleyan- 

Arminian stand. These would include interpretations on perseverance, elec-

tion, and sanctification.

--Thomas J. Purchese

Water Valley, Miss.
It, he establishes this in the sense of: 'appointing.' Westcott says that 'the ordinary word for authoritative appointment to an office' (Hebrews, p. 119). Since 'ordained' (KJV) now has a technical usage, probably 'appointed' (NASB, NIV) is better.

Hebrews

Ordained (5:1)

Kathismi literally means 'set down' or 'bring down' (to a place). Then it came to be used most generally in the sense of 'appoint.' Westcott says that 'the ordinary word for authoritative appointment to an office' (Hebrews, p. 119). Since 'ordained' (KJV) now has a technical usage, probably 'appointed' (NASB, NIV) is better.

Have Compassion On (5:2)
The verb metaphorizes (only here in NT) means 'to hold one's passions or emotions in restraint; hence, to bear gently with feel gently toward.' (Abbott-Smith, pp. 130). 'Deal gently with' (NASB, NIV) best communicates the exact thought.

In That He Feared (5:7)
The Greek has the noun euloabe (only here and 2:29), in secular Greek usage this word does commonly have the idea of fear or anxiety. But it is also used in the sense of pity, or reverent awe of God. Bullinger argues for both meanings as valid (TDNT, 2:751-54). He does say that in the Septuagint of Prov. 28:14 it means 'religious awe, reverence, respect,' and 'reverent awe of God.' When referring to God's character, this is 'for his godly fear' (RSV), 'because of His pity' (NASB), 'because of his reverent submission' (NIV).

Westcott makes these comments: 'Euloabe marks that careful and watchful reverence which pays regard to every circumstance in that with which it has to do. It may therefore degenerate into a timid and unhealthy anxiety ('Jos. Antt. v. 2, 173); but it more commonly it expresses reverence and thoughtful shrinking from over boldness.' Here the word in its noblest sense is singularly appropriate. Prayer is heard as it is 'according to God's will' (1 John v. 14), and Christ by His eulogia perfectly realized that submission is obedience on one side and fellowship on the other' (Hebrews, p. 127).

Author (5:9)

Arios is an adjective meaning 'cautious of,' or responsible for. Abbott-Smith, pp. 14-15, in the NT it is used only as a substantive (like a noun). It means 'cautious,' or 'cautiously' (NASB, NIV). It is.

Called (5:10)
The verb is prosagoreuo (only here in NT). It means 'call names designate.' The last of these three is used in the RSV, NASB, and NIV. Westcott says that 'the verb expresses the formal and solemn ascription of the title [high priest] to Him to whom it belongs' (p. 136).

Hard To Be Underlined (5:11)

This is one all word in Greek, the compound adjective dysmyenos suggests (only here in NT). It means 'strangers' or 'dreadful.' Conybeare indicates that the Greek has the idea of 'difficult.' The rest of the word is based on the verb he- - 'to bear,' 'to endure' (hymenaios). So, 'hard to explain' (RSV, NASB, NIV) is the correct translation here.

For the Time (5:12)

This could be taken as meaning 'for the time being.' But the Greek literally says, 'because of the time' (RSV, NASB, NIV) that is, after such a long time as Christians:

The First Principles (5:12)
The Greek is ka stathkeia tes te- the noun stathkeia (sing) probably means 'one of a series' (stocked). Plutarch uses a 'for an elementary sound or letter of the alphabet.' and Aristotle for 'the elements or rudiments of knowledge' (Abbott-Smith, p. 418). That is clearly its meaning here.

Defining writes: 'If letters are the basis of speech and their knowledge that of instruction, stochio can soon come to mean 'what is basic or primary,' or the elementary facts' (TONT, 7:679). He goes on to say: 'The meaning in Heb. 5:12 is clearly first principles with a slightly derogatory nuance: spe stoichias more rudiments.' ABC. The idea of first principles is strengthened, or brought to expression, by the term 'those who have been taught .' The verb expression literally means the 'elements of the beginning' (NASB margin).

Strong Meat (5:12, 14)
The Greek is stereas trophys (v. 12, gen. case, and stereas trophy (v. 14, nom. case), both means 'strong meat, well done.' The verb comes from the verb phago (RSV, 'eats.' The root expression here is 'solid food' (RSV, NASB, NIV). The KJV often uses 'meat' for all food, which could mislead the modern reader.

Of Full Age (5:14)

This is one word in Greek, the genitive plural of the adjective adel- - 'a, on means 'hard, firm, solid.' Trophys comes from the verb phospho ('eats.' The root expression here is 'solid food' (RSV, NASB, NIV). The KJV often uses 'meat' for all food, which could mislead the modern reader.

Old Testament Word Studies

by Harvey E. Finley

New Testament Word Studies

by Ralph E. Earle
CHIVALRY OF THANKSGIVING
(Continued from page 47)

what has been fittingly called "The Westminster Abbey of the Scriptures." But after the roll call he does not ask for new songs of gratitude for the past. He does not commission his people to erect new and greater monuments. He challenges them to build on, not only to uphold, but to bequeath to them but also to make new ones!

"Wherefore seeing we also are compassed with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. 

"Wherefore, since we have so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. "

The above quotation leads naturally into the third question: ... porary of John Wesley?

The two sermons devoted primarily to this matter are "The above quotation leads naturally into the third question: ... porary of John Wesley?

The two sermons devoted primarily to this matter are "The above quotation leads naturally into the third question: ... porary of John Wesley?

The first sermon is based on Lev. 19:17. They consider the eu... the soul of the race, and whose quest of God has enriched the world in which we live, whose quest of goodness has ennobled the soul of the race, and whose quest of God has made life significant forever Accept us, Most Holy God, as we pledge ourselves to You, our reasonable service, to live not for ourselves but for our brothers, and for You, to count ourselves rich not in what we keep but in what we share, and to strive in life of fellowship with Jesus Christ our Lord, Amen.

REPROVING MEN
(Continued from page 48)

ment to another's welfare. As such, it is a manifestation of grace.

The two sermons devoted primarily to this matter are "The above quotation leads naturally into the third question: ... porary of John Wesley?

The first sermon is based on Lev. 19:17. They consider the eu... the soul of the race, and whose quest of God has enriched the world in which we live, whose quest of goodness has ennobled the soul of the race, and whose quest of God has made life significant forever Accept us, Most Holy God, as we pledge ourselves to You, our reasonable service, to live not for ourselves but for our brothers, and for You, to count ourselves rich not in what we keep but in what we share, and to strive in life of fellowship with Jesus Christ our Lord, Amen.

Without reproving sinners will not be spirited, and Christians will grow lax. Indeed, Wesley asserts, "I have never heard or read of any considerable revival of religion which was not attended with a sense of reproving for what is evil, unless it be worked by love?" (ibid., p. 203).

The above quotation leads naturally into the third question: "How are we to reproving?" Wesley's reply addresses both the "moral attitude and the outward manner; but it is simply stated as "in love." Some have asserted the approach for effective reproving is as follows: (1) a spirit of prayerfulness, (2) a spirit of love, (3) a spirit of meekness, knowing that anger and pride do not produce true holiness. As can be seen from these suggestions, the reproving that Wesley approves is as far from ethicalism as it is from sentimentalism. As to the outward manner, he recommends that one offer a frank and earnest expression of goodwill, that one be sensitive to the moment, and that one be patient if amended behavior is not immediately forthcoming. If the message is titled "The Cure of Evil Speaking," he says, "Avoid every unseasonable, coarse, and unwise, sense of pride or self-sufficiency. Sedulously work every pious, moral, and religious good, to every sense, and of vice and folly. And yet so this sweetness need not hinder your speaking in the most sensibly and solemn manner (Wor... 

1. Which of these religious journals celebrates its 100th year of publication in 1984?
   A. The Christian Century
   B. The Preacher's Magazine
   C. The American Magazine
   D. The Evangelical Quarterly

1. Which of the following does not belong in this list?
   A. C. K. Barrett
   B. F. F. Bruce
   C. Emful Brunner
   D. William Barclay

1. The primary message of what of the following books is that the church of Edom will act like a boomerang?
   A. Amos
   B. Zephaniah
   C. Obadiah
   D. Eze

1. Between Two Worlds is a recent work by:
   A. A. M. Hunter on New Testament theology
   B. Billy Graham on the modern social problem
   C. John Stott on preaching
   D. Robert Schuler onassis

1. Who is a God-like unto thee . . . he will have compassion upon us, he will subdue our iniquities? Is from:
   A. 1 Cor. 14:15
   B. 1 John 2:1
   C. 1 John 1:7
   D. Mic. 7:19-19

1. Which of the following British divines was not a contemporary of John Wesley?
   A. Richard Chaloner
   B. Richard Rolle
   C. John Clarke
   D. Richard Price

1. If you were reading an article about the Cure d'Ars, you would be reading which of the following?
   A. about Jean-Baptiste-Marie Vianney
   B. about an article on the cure of souls
   C. about an article on St. Philip Neri
   D. about an article on St. Francis de Sales

1. If a preacher starts a sermon with a series of questions or analogues, proceeds with examples, stories, questions, and concrete experiences on the theme, and in the end leads to the biblical conclusion, he or she is:
   A. preaching inductively, which fits the modern mind-set
   B. preaching deductively, which fits the classical rather than the modern mind-set
   C. preaching intuitively from forensic patterns of thought

11. How many Protestants are there in Roman Catholic Italy?
   A. 13
   B. 1,300
   C. 15,000,000
   D. 350,000

12. If you dropped in on a conference and saw that the agenda called for Risto Matt, Paul Tournier, and Howard Clinebell, what would the conference be about?
   A. carpentry
   B. sexology
   C. counseling
   D. hermeneutics

13. The first American Islamic college has recently opened in:
   A. Detroit, Ga.
   B. Kansas City, Kan.
   C. Bedford, Mass.
   D. Chicago

14. President Reagan is the title of:
   A. A Broadway musical on the problems of marriage
   B. A book on personal and small-group evangelism by Harold Glessner
   C. An old saying made famous by Lily Langtry
   D. A Billy Graham film on discipleship

15. According to recent studies in America, being an only child:
   A. makes a woman a poorer risk for marriage
   B. makes a man a better risk for marriage
   C. makes a woman a better risk for marriage
   D. makes persons of either sex poor marriage risks

16. Which of the following does not belong in this list?
   A. James M. Burns
   B. Peter Drucker
   C. Marlene Wilson
   D. Rosalynn Carter

Racing your score:
12 correct—you are playing enough golf
13-15 correct—you are playing enough golf
16-18 correct—you are doing your best (fly fishing)
0-7 correct—tear out this page and burn it before anyone sees it.
In 1937 Dietrich Bonhoeffer, the German theologian who was later killed by the Nazis, published a book titled *The Cost of Discipleship* in which he spoke about "cheap grace." Cheap grace is a corruption of Luther's doctrine of justification by grace through faith, in which the great reformer's insight is greatly misunderstood.

We sometimes call it antinomianism. "Love God and do as you please," is a popular catchphrase. Since we are saved by grace, it doesn't finally matter how we live. Bonhoeffer, a devout Lutheran, called this "cheap grace." True discipleship, he insisted, is indeed costly.

Today we Wesleyans have developed our own brand of cheap grace. But whereas the Lutheran brand of it, described by Bonhoeffer, was a distortion of the doctrine of justification, our Wesleyan variety is a corruption of the doctrine of sanctification.

It works like this. "Since I am sanctified, freed from sin, pure in heart, none of my actions and attitudes can be considered sinful." Under the cloak of an in- verted assumption, all kinds of unethical behavior is able to be cast as a normal part of the sanctified life.

The definition of sin that is sometimes called the "Wesleyan" one (even though it was only one of the ways in which Wesley spoke of sin), namely the voluntary transgression of the known law of God, can easily be corrupted into an excuse for bad ethics, both personal and social. "My motive was good; I did not know I was doing wrong." Such claims, valid enough within the proper context, can easily be used to promote cheap grace.

Many unchristian actions, including all kinds of injustices, can be "swept under the rug" by a misuse of Wesley's definition. It is easy to forget that we are greatly responsible for our not knowing. The absence of light can become an excuse for not seeking light.

A pastor friend of mine was criticized when in his presence a "fellow Christian" did an evil thing. When my friend lamented it to a church leader, with the observation that such behavior was sin, he was told, "No, my brother, it was not sin; it was just his humanity."

But it was sin. By all biblical and Wesleyan standards it was sin. Specifically, it was a willful violation of the ninth commandment. To pass it off as mere "humanity" is to traffic in cheap grace. Worse still, even those who engage in such "Wesleyan Watergate" cover-ups, when dealing with specific instances involving themselves or their friends, will themselves usually call it sin from the pulpits when preaching to the masses. Such double standards make cheap grace even cheaper.

But that's how sanctified cheap grace works. If you catch me in an unchristian action or attitude, I'll insist that it was only a mistake, only my humanity. But if I find you guilty of the same thing, I'll call it sin.

Cheap grace thrives also in those complex realms where "societal sin" or "structural evil" abound. We do not sin to ourselves. Sin is not merely individual; it is also interpersonal and suprapersonal a driving force inherent in the institutions of society. Individual good will and self-sacrifice are not enough to assist all those forces that inexorably dictate to individuals a certain pattern of conduct, the state, the party, business, custom, fashion, public opinion, ideology, and even the institutional church.

One who tries to do something about it is frequently ignored or thrown aside. Few possess the courage or the strength to take the risk. Most do not even see the need to do so. When persons are hurt by suprapersonal institutions—even the church—and we remain silent, pretending that all is well, that is cheap grace. It is "sanc- ti fied antinomianism."

Sanctification is distorted and corrupted when used as a cover-up for poor ethics, either personal or social. Bonhoeffer calls us to remember Paul's words in Rom. 12:2, that we are to prove what the will of God is. Discipleship is demanding. Grace is free, but it is not cheap.

My Ark, Rocker

CHEAPER GRACE