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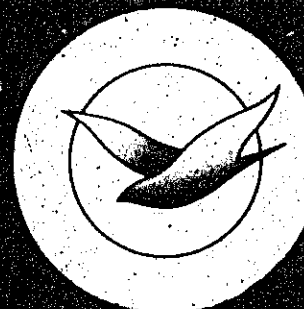
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.....From the..... EDITOR

A Catechism of Cliches



CLICHES, being words or expressions used so often as to have lost their novelty, are with us to stay. To attempt their abolition might weaken rather than strengthen our ability to communicate. So we may as well direct our energies toward avoiding the worst of them, using only the best of them, and making each one count.

Take, for example, the expression *forge ahead*. It is important that one remembers if he is going to forge, it must be ahead. People do not forge behind, they fall behind. Only confusion can result if a housewife confides to her neighbor that she and her husband have resolved to *fall ahead*, regardless of pressures which might cause them to forge behind.

Q. Where do people always forge?

A. Ahead.

Q. Where is the most logical place to fall?

A. Behind. (Although there are those who suggest it may be flat on your face.)

Another well-worn expression is *the unvarnished truth*. This may suggest to the cynic various degrees of truth, which is not the case. Truth is truth, or else it is not truth at all. But the *unvarnished truth* suggests there is absolutely no attempt to conceal any part of it, gloss it over, or make it appear any more attractive than it is.

"This is the highly polished truth," or "the high gloss variety of truth," or "antique-finished truth" are expressions which fail to present the picture clearly.

Q. How does one tell the truth so people will be sure to believe it?

A. Assure them it is *unvarnished*.

Q. What helps the unvarnished truth to be acceptable?

A. When you speak it, be true-blue, straight as a gun barrel, all wool, and a yard wide. (Note: Readers who are not familiar with the above expressions should consult sources which deal with basic, elementary cliches. We are treating here a more advanced level of triteness.)

Then also there is the concept of eternity. When one speaks of it, the word *ages* comes to mind. Usually it is the ages of eternity which are described. Never speak of the moments of eternity. Moments are for time, and they are usually connected with such choice adjectives as *fleeting*. Whatever else may be said of moments, it must be agreed they do have a tendency to flee, hence the expression *fleeting moments of time*. But ages never flee. They roll on. Therefore, when speaking of eternity, be sure to specify you mean the ages of eternity, and remind the people they do not flee, they roll on.

Q. What do ages of eternity do?

A. Roll on.

Q. How are the moments of time best described?

A. They are fleeting.

Some of our best clichés have been handed down through the changes of time and culture. The pioneers *hewed out a kingdom* with brute strength and sheer determination. Brute strength is the strongest kind, and sheer determination, as you may have observed, is uniquely superior to the run-of-the-mill varieties of determination.

In our day we do not even own an axe, but we still speak of *hewing to the line* in such a manner that we are willing to *let the chips fall where they may*.

A good speaker never confuses the audience by specifying which line it is toward which he hews. Hew to the line. That should be sufficient. And of course, one does not hew to the line with great care lest the chips fall here or there. He must by all means be sure he lets them *fall where they may*.

Q. What must we hew out?

A. A kingdom.

Q. Where do we hew?

A. To the line.

Q. Where is the best place to let the chips fall?

A. Where they may.

Do people grow as weary of hearing the clichés of preachers as they do those in other professions? Surely ours are better than those we hear from the bureaucrats and politicians. They speak of a statement being *inoperative*, which means "I did say that, but now I no longer expect you to believe it." When they say, "At this point in time," we have learned they mean "now." When they speak of *meaningful negotiations*, we suppose they mean negotiations which are advantageous to them. And they use the term *viable plan* so often we wish they might find a viable substitute for that expression.

There is just one thing to do! We must forge ahead. Sink or swim, survive or perish, we must hew to the line and let the chips fall where they may. True blue, straight as a gun barrel, come what may, let us never fall behind. Not during our fleeting moments here in this vale of tears, nor while the endless ages of eternity roll on. With brute strength and sheer determination, hew out that kingdom in the old-fashioned way. This is what it takes to get the job done.

And that's the unvarnished truth.

A clear concept of sin is necessary
for preaching the doctrine of holiness

Preaching Holiness

Part I

BEFORE ONE CAN CONSIDER preaching holiness, he must get on the firm ground of some presuppositions. It is assumed that some questions have already been grappled with and settled. Why do I preach holiness? Is it because of the doctrinal position of the church? Would I preach it less, neglect it completely, or preach differently if there were no emphasis upon it, or if it was relegated to the back page of a theological creed?

The preaching of scriptural holiness comes from the burning heart of a truly sanctified man. The question, Do I possess what I am preaching? has been squarely met and answered. The man who would preach holiness in its highest expression has experienced and knows the fullness of the abiding Holy Spirit. This must transcend mere mental comprehension of

and intellectual assent to a body of truth.

With these presuppositions in the forefront, may a few suggestions be set forth? You will need to take them from the shallowness of being *suggestive* and make them *exhaustive*. The preaching of holiness demands the presentation of a clear concept of sin.

An adequate theology of holiness really begins with the holiness of God. The Scriptures also make clear God's original standard for man, e.g. "Be holy, because I am holy" (1 Pet. 1:16, NIV).¹

The experience of holiness will not be sought and realized until one has a true and scriptural idea of sin. The importance of this cannot be over-emphasized. Dr. Richard Taylor states:

Sin, as one doctrine of the Christian system, is the common denominator of the other doctrines . . . The doctrines relating to sin form the center around which we build our entire theological system . . . If our conception of sin is faulty, our whole superstructure will be one error built on another.²

Today the lines between right and wrong are much diffused and out of focus. The holiness preacher, by a thorough grasp of truth, can project sharply focused lines of distinction.



by
Charles E. Baldwin

Professor
Nazarene Bible College
Colorado Springs

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by
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Colorado Springs

Go back to your theology books! Begin with the fall of man, and the entrance of sin into the world; and do some *in-depth* preaching that will clearly delineate the reality of sin. Develop a clear philosophy of what constitutes true sin. Get to the heart, the motive, and the will. Preach on sin as an act—*sins*. Lift up John Wesley's classic definition of sin as being "a willful transgression against a known law of God."

An honest study of the doctrine of sin includes the truth of sin as *nature*. Sin as nature remains in the heart of saved Christians. This is a truth the Bible makes clear, theology explains, and the creeds of the churches note. Holiness preachers can sound a clear note here. Show the need of holiness by carefully presenting the truth of inbred sin—*carnality, the carnal mind, the flesh, indwelling sin*—whatever term one chooses. Until people really see the depths of their hearts and are conscious of this remaining depravity, they will not seek holiness in any serious way.

The Old Testament is full of holiness and the truth of sin. Though the truth there is mainly symbolic and predictive, one can preach principles. A grasp, however, of New Testament truth is a prime necessity. Therefore, Scriptures used here will, in the main, be confined to the New Testament.

One could develop a strong message (or better yet, a series of messages) using the disciples of Jesus before and after Pentecost. It is admitted that many avoid this area in preaching holiness, but there are basic principles that can be utilized with profit. Note the disciples:

I. THEY WERE CLEARLY CALLED DISCIPLES.

A. They were, perhaps, saved through the ministry of John the Baptist—at least some of them. They

accepted Jesus as the Lamb of God. Their names were written in heaven—Luke 10:20.

B. They forsook all to follow Jesus; preached; and cast out demons.

C. They were endowed with power for service—Matt. 10:1

D. They believed Jesus to be their Saviour. Note Peter's great confession—Matt. 16:16; John 6:68-69.

E. They were in union with Jesus—John 15:1-7.

F. They were separate from the world—John 17:16.

II. IN SPITE OF FACTORS OF SPIRITUAL LIFE, THEY HAD DEEP SPIRITUAL NEEDS.

A. Hardness of heart—Mark 6:52.

B. Lack of love for each other: quarreling, ambition, selfishness. The main verses are Matt. 18:1; 23:11; Mark 9:34; Luke 9:46; 22:24.

C. Self-sufficiency—there was an inadequate understanding of their need. Peter's denial of Jesus is the most classic example.

One must, of course, carry all these elements through to their logical conclusion of results *after* Pentecost.

Some terms in Paul's letters will illustrate the presence of the sin nature. Romans 6:6 has long been a favorite, strong, and yet debated verse. The term "old man" has been used to depict the nature in the unsanctified. Many holiness preachers of days gone by made great use of it. For example, Beverly Carradine has a helpful book entitled *The Old Man*. Not all agree on this term as being limited to the sin nature in the regenerate, but that really is no problem. The second section of the verse points up stronger truth.

Romans 7, in principle, has some definite teaching if one is careful to mine it out. Don't be too quick to make every verse descriptive of the unsanctified. This battleground of

theology has not been conclusively accepted as a view of the regenerate Christian convicted of inner sin. In fact, many great scholars hold the unregenerate view. These include such men as Thomas Aquinas, James Arminius, Adam Clarke, John Wesley, Daniel Steele, A. M. Hills, *et al.* (To be fair, some hold the chapter as illustrative of *both* a convicted sinner *and* a Christian convicted of remaining inbred sin.) Don't attempt to preach holiness by taking a preconceived idea of doctrine to such an area and lifting texts out of context, and then shaving and fitting them to popular preaching. That is unfair and really unnecessary in view of the great wealth in the New Testament. Look for the total overall view of the passage and set the text free to say what it really says, even if it upsets some favorite, well-used sermons.

In Romans 7, however, there is a term that is clearly applicable. In verses 17 and 20, the key phrase is "... it is sin living in me." By utilizing basic principles and understanding the essence (or better, concept) of the sin nature in both the unsaved and saved, one can preach holiness here. The word which is translated "indwelling sin" or "sin living in me" comes from a compound (in the Greek New Testament) of the preposition *en*—"in" and the noun *oikos*—"house." The idea is "sin that has its house or dwelling in me." The use of this term in this way is justified by the fact that the same word is used for the indwelling of the Holy Spirit in 2 Tim. 1:14.

The words "carnal" and "carnal mind" in Romans 8 and 1 Corinthians 3 can be used to develop a clear concept of sin. This "mind of the flesh" needs to be fully explained. One need not preach the theological ramifications of the two words for flesh—*sarx* and *soma*—but the preacher must come to grips with

them in his own thinking. Use such scriptures as a base and research the New Testament to find the essence and manifestation of this mind. Show it to be a dark, indwelling principle that is not mere temptation. It is a movement, a leaning, a spirit, a perversion, a nature of evil. It is that something—though not a physical "something" at all—that is "deeper down and farther back." John Wesley referred to it as "a bent to backsliding." It is that tendency to evil and earth.

Many scriptures depict pride, selfish self-will, envy, jealousy, the desire to get even, or a proneness to tell people off, pouting, coldness of heart, a desire for place and praise of men, a selfish temper of life that gives occasion to harshness and irritableness. Probe the depths of the heart motives and attitudes and help the Spirit to awaken men to remaining depravity. Assist people, as Wesley stated, to see "the ground work of their heart."

A study of 1 Corinthians would prove helpful. This section of the Scriptures gives a good picture of saved—but unsanctified—persons. They are definitely changed from their earlier sinful life, but clearly labor under a spirit of wrongness and un-Christlikeness.

There are many, many other areas which evidence indwelling sin remaining in the believer. Some are single verses, some paragraphs and chapters, while others encompass part of entire books of the New Testament. These must be studied in depth, mastered, and preached practically to make men aware of their need for holiness.

(To be concluded next month)

1. All scripture quotations from *The New International Version*, copyright 1973 by New York Bible Society International. Used by permission.

2. Richard S. Taylor, *A Right Conception of Sin* (Kansas City: Beacon Hill Press, 1939), p. 9.

Wesleyana



The Character of a Methodist

By Larry Shelton*

ONE OF JOHN WESLEY'S clearest and yet least-known works is his little pamphlet *The Character of a Methodist*. This is his summary statement of what Methodism is, and it certainly provides valuable instruction for the twentieth-century holiness movement. This work is found in the Zondervan Edition of *The Works of John Wesley*, Vol. 8, pp. 339-47, and all quotations are from this source.

Wesley first directs a preface to the reader in which he points out that he does not desire that the name *Methodist* be given to his people; and he says, "I should rejoice . . . if the very name might never be mentioned more, but be buried in eternal oblivion." However, if this were not possible, he would like to define clearly what that name does and does not mean.

In the body of the treatise, Wesley sets forth several things which are not the distinguishing marks. He presents the former as follows:

1. The distinguishing marks of a Methodist are not his opinions of any sort . . . Whosoever, therefore, imagines

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that a Methodist is a man of such or such an opinion, is grossly ignorant of the whole affair . . . We believe, indeed, that "all Scripture is given by inspiration of God," and herein are distinguished from Jews, Turks, and Infidels. We believe the written word of God to be the only and sufficient rule both of Christian faith and practice; and herein we are fundamentally distinguished from the Socinians and Arians. But as to all opinions which do not strike at the root of Christianity, we think and let think.

2. Neither are words or phrases of any sort. We do not place our religion, or any part of it, in being attached to any peculiar mode of speaking, any quaint or uncommon set of expressions . . . So that it is as gross an error to place the marks of a Methodist in his words, as in opinions of any sort.

3. Nor do we desire to be distinguished by actions, customs, or usages, of an indifferent nature. Our religion does not lie in doing what God has not enjoined, or abstaining from what he hath not forbidden. It does not lie in the form of our apparel, in the posture of our body, or the covering of our heads; nor yet in abstaining from marriage, or from meats and drinks, which are good if received with thanksgiving. Therefore, neither with any man . . . fix the mark of a Methodist here, — in any actions or customs purely in-

different; undetermined by the word of God.

4. Nor, lastly, is he distinguished by laying the whole stress of any religion on any single part of it. If you say, "Yes, he is; for he thinks 'we are saved by faith alone,'" I answer, You do not understand the terms. By salvation he means holiness of heart and life. And this he affirms to spring from true faith alone. Can even a nominal Christian deny it? . . . we know by experience a man may labour many years, and at the end have no religion at all . . . Were this the mark of a Methodist, I would sooner choose to be a sincere Jew, Turk, or Pagan.

In presenting what the marks of a Methodist really are, Wesley begins at the very basis of Jesus' religion. He places his doctrine squarely on the basis of love and obedience toward God and compassion toward one's fellowman. The true mark of a Methodist is, for him, having "the love of God shed abroad in his heart by the Holy Ghost given unto him," and loving "the Lord his God with all his heart, and with all his soul, and with all his mind, and with all his strength." The Methodist exercises this love toward God by praying without ceasing, rejoicing evermore, and in everything giving thanks. Furthermore, he loves his brother, for the love of God has purified his heart from "all revengeful passions, from envy, malice, and wrath, from every unkind temper or malign affection." True religion, then, shows itself in practical faith.

Wesley concludes his delineation of Methodist principles and practices by emphasizing that these marks alone should be used to distinguish Methodism from other movements. He emphasizes his position thus:

If any man say, "Why, these are only the common fundamental principles of Christianity!" thou hast said; so I mean; this is the very truth; I know they are no other; and I would to God both thou and all men knew, that I, and all who follow my judgment, do vehemently refuse to be

distinguished from other men, by any but the common principles of Christianity—the plain, old Christianity that I teach, renouncing and detesting all other marks of distinction. And whosoever is what I preach, (let him be called what he will, for names change not the nature of things,) he is a Christian, not in name only, but in heart and life.

By these marks, by these fruits of a living faith, do we labour to distinguish ourselves from the unbelieving world, from all those whose minds or lives are not according to the Gospel of Christ. But from real Christians, of whatever denomination they be, we earnestly desire not to be distinguished at all, not from any who sincerely follow after what they know they have not yet attained . . . Is thy heart right, as my heart is with thine? I ask no farther question. If it be, give me thy hand. For opinions, or terms, let us not destroy the work of God. Dost thou love and serve God? It is enough. I give thee the right hand of fellowship.

These admonitions of John Wesley should speak a corrective word to the strong tendency in the Wesleyan movement to stress "doctrinal distinctives" and stringent membership requirements. Our goals too often have seemed to be to exclude non-Wesleyans from our fellowship and to distinguish ourselves from them on the basis of traditional scruples rather than to unite ourselves with them on the basis of our common faith. Wesley strongly disapproved of drawing distinctions within the body of Christ on the basis of words and terms, semantics, or opinions. So often our so-called standards form exactly these kinds of divisive distinctions within the Church. He was more concerned that all who manifest the "fruits of the living faith" should be together in "one hope of our calling," than he was in any morbid preoccupation with the distinctive differences in Christ's body. True Methodists are concerned only with distinguishing themselves from unbelievers.

Materially Powerful but Spiritually Ineffective

THERE HAS POSSIBLY never been a time when the nominal church has been so materially powerful and so spiritually ineffective. Religion has become increasingly a social activity rather than a spiritual experience. We identify Christian virtue with alertness to economic opportunities, and sin with its opposite.

Too often we forget that real evangelical Christianity was tremendously involved in the abolition of slavery and the regulation of labor conditions as to wages and hours. Legislation was passed under this influence to improve the lot of the blind, orphans, prisoners, mentally retarded, and the indigent. There is no need at all to divorce social concern and reform from spiritual religion.

One of the greatest problems that confronts today's church is the loss of the distinctive note of the Christian gospel, and the distinctive quality of the Christian life. This is why the pressure to call upon the state to support us is almost irresistible. The vigor and vitality of the churches have declined to the point that it is almost impossible to distinguish be-

tween the gods of society and the God of the church.

Now we are faced with the task of evangelizing a society that has lost its spiritual rootage. Since we no longer measure up to the specific responsibility imposed upon us by the Great Commission, perhaps we need to carefully place our priorities. The prime task of the church is the evangelization of our society and nurture of the young convert.

We should not rush to abandon the process of evangelization in order to qualify as being relevant to our age. The process of introducing men to Christ is an ageless one that will always be relevant. Our spiritual ancestors faced lawless and turbulent frontier communities that were contemptuous of religion. The message that they proclaimed was that of salvation from sin. Evangelism has never been an easy task. It was difficult then, and to many it seems difficult now.

Shortly before his death, Harry Emerson Fosdick declared the need for a renewal of powerful, ethical, and spiritual religion, and concluded his plea by saying: "If we want better education, we must get better schools. If we want better children, we must get better homes. If we want better justice done, we must have better courts. If we want better civic conditions, we must have better governments."

Better institutions are made by better men, and the power of the gospel makes better men.



A Ministering Choir

By Jerry Hull*

(Author's comment: The following material is written specifically for your choir members. Reprint enough copies to circulate among your choir. Further, after they have read the material, I recommend that you spend a session with them. This session can be used for sharing and signing the agreement which follows.)

Choirs have several useful services—occupy space, help deaden sound which might otherwise reverberate around the sanctuary, provide polished performances, and minister in the name of the Lord Jesus. Obviously, when we are thinking from a New Testament perspective, we wish for a choir which ministers. Unfortunately, choirs sometimes do not minister as they might.

Paul stated some guidelines which may help you be a ministering choir—that is, be a servant and ministering choir. The third chapter of Colossians climaxes with an overwhelming demand: "And whatever you do . . . do it all in the name of the Lord Jesus" (v. 17, NIV).** Verses 12 through 18 are appropriate guidelines for a choir which wishes to minister both to its own members and to the entire worshipping congregation. A closer look at some of the possibilities may be stimulating.

*Professor, Trevecca Nazarene College, Nashville.

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Ministering to one another

1. *Reveal Christian attitudes.* In a near parallel to the Fruit of the Spirit passage (Gal. 5:22-23), in verse 12 Paul cites the qualities of compassion, kindness, humility, gentleness, and patience. If you want to be a ministering choir, begin by displaying these qualities in your relationships with your fellow choir members.

2. *Bear with each other and forgive.* It is widely acclaimed that musicians are temperamental—probably so, since most humans are. Being a choir member is often more social than you wish—sour notes on every hand, dumb questions by people who ought to know better, carelessness about the house of God, and disrespect for the director catalogues only a few of choir members' sins. Sometimes you feel like telling the others where to get off—at times you do just that.

Verse 13 advises that we ought to forbear (literally, hold up) or delay any punishment we are inclined to give either by words or glances. In fact, Paul totally disarms us and says in the next breath, just go ahead and ". . . forgive whatever grievance you may have against one another."

3. *Teach and counsel one another.* Choir members review a lot of theological and biblical material during weekly practice and performance sessions. Also, the results of high moments of inspiration of many writers



by
Ross W. Hayslip

Pastor,
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the Nazarene
Tucson, Ariz.

is often your fare. While you are straining for proper breathing, diction, and blend, it is easy to miss the basic doctrines of grace, forgiveness, and salvation. At times your practicing ought to be interrupted with moments of spontaneous worship. If you are not regularly sharing with one another the truth of your songs and anthems, you might review Col. 3:16 which instructs, "Teach and counsel one another with all wisdom."

Ministering to the worshipping congregation

The "all" in doing "all in the name of the Lord Jesus" covers a lot of territory. Its breadth allows for a lot of moralizing (or meddling, if you wish) about what might be appropriate. As a choir, you present a group impression or presence—is it one which has been totally submitted to Him? Can you as a group confidently say, "All that we are doing we are doing in the name of the Lord Jesus"? Three aspects of your collective ministry are mentioned:

1. *Performance and humility.* A proper balance between your best possible performance and Christian humility is an important distinction to recognize. It appears to us musicians that soloist, ensemble groups, and choirs sometimes are just "putting on a show." However, to be generous, it surely must be easy for those of you who have the talent of presenting beautiful music to want to "show off" a bit.

A choir can degenerate and become a mutual admiration society bent on its own self-aggrandizement. This is so subtle. For example, "Did you hear all those 'amens' and shouts when we finished?" In this situation what are you inclined to say: "Boy, are we ever good," or "May God be praised"? Which do you really feel? The final corrective is: "Do all . . . in

the name of the Lord Jesus."

2. *Group demeanor which praises God.* It may sound almost spooky, but I firmly believe that as a choir you project a group presence or spirit. If you have ever shared with a saintly person, you know what I mean—somehow just to be with them is to sense the presence and glory of God. Is that also true of you as a choir? What happens to the very air (aura) of the sanctuary when you make your entrance? Is your entrance a miniature rehearsal of the coming of the Lord—depicting gladness and worship? Or is your entrance the somewhat uncoordinated marching of several harried and attention-seeking people? Paul stated in another place (2 Cor. 2:4-6) that we should be the aroma or fragrance of Christ. Do your group and personal devotional periods prepare you as a choir to assume the role of being the very aroma and fragrance of Him?

Nonsinging times also present you a great opportunity to radiate Christian joy and praise. This can be accomplished only by finding a level of submission that recognizes ". . . the life I now live in the body I live by faith in the Son of God who loved me and gave himself for me" (Galatians 2:20). Plastic smiles, while better than frowns, will not communicate what your needy worshipping congregation needs. All of you could quietly whisper "cheese" throughout the duration of the service and thus be the most smiling choir in town, but needed are lives whose very collective presence communicates a deep joy and contentment in Him.

3. *Prayer support.* You can literally stand (well, sit) behind the pastor with your prayers and support. Too often, after the choir number is presented, the choir becomes a large blue or maroon blob. After about 30 minutes you are suddenly animated again for the singing of a

choral benediction or invitation hymn.

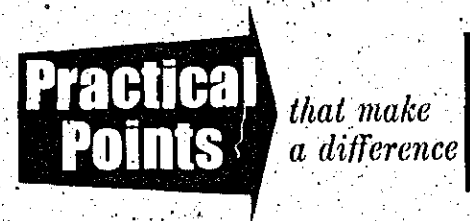
I challenge you to make a corporate effort to become a focal point from which there rises a large volume of prayer for the messenger and his listeners. What might happen in your congregation if you take seriously your opportunity for prayer support?

Finally, the sum or goal of it all for a choir which wishes to minister is this: "Whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him."

AGREEMENT

"Do all in the name of the Lord Jesus" (Col. 3:17)

I, _____, on this _____ day of _____, 197____, hereby affix my signature as a choir member to indicate my determination to let the Word of Christ dwell in me and resolve to sing



Communicating the Gospel

Dear Son:

I read the other day from somewhere that preaching is the "art of reiteration." That didn't sound right to me because I like variety in my preacher, and I asked my pastor about it.

"Well, it is true—because a sermon, to be a sermon, must declare the 'good news.'" I thought about that for a while until I understood, and then I wondered why so many times it doesn't come through to me!

Isn't there a difference between the nature of the gospel and communicating the same? There are some men who know the gospel but can't communicate it. There are some who com-

psalms, hymns, and spiritual songs in the name of the Lord Jesus (Col. 3:16).

I purpose to bear with, forgive, love, teach, and counsel

other members of the choir and also will gratefully receive the same Christian graces from them.

Further for the edification of the entire congregation, I purpose to

Perform my best

Maintain a spirit of humility

Express a platform demeanor which praises God.

(Add other

items for

your own

personal

agreement.)

With the help of the enabling Spirit, I will attempt to keep the terms of this agreement and will review my progress on or before _____, 197____.

Signature

(Fold and place in your Bible.)

municate all over the place but never get to the gospel. I am beginning to wonder if some know what the gospel is all about.

In some way, every sermon must come around to the lordship of Christ. Paul puts it very well in 1 Cor. 15:3-5, 11; and Rom. 10:8-9, as well as in the sermons in Acts.

But it is also necessary to communicate the gospel. I was pleased when you wrote to tell me of some of the continuing seminars in speech and communication you have involved yourself in at the university. I believe that you know the gospel. Now if you will really work with the Word and learn the skills of communication, the Lord will use you in a marvelous way.

Well, I must stop my musing about my preacher-son and get to the chores for the evening. Have a good day Sunday. I know that you will through His help.

Love,
Dad

The greatest treason is to do the right thing for the wrong reason. What is my motive for doing what I do as a minister of Jesus Christ?

The Minister as a Professional

AFTER 13 YEARS as a professional minister, it has become increasingly clear to me that my life as a minister represents not only the call of God but a call to, and acceptance of, a specific life-style that involves a wide range of involvements and associations. It has also become increasingly clear to me that the average minister I see is either not willing or secure enough to take his rightful place in the professional world. If a minister is to be professional, then he must be trained and willing to serve men in their world rather than to ask the average layman to come into his world for help.

In any profession—be it law, medicine, education, or business—there are certain characteristics that must be adhered to and lived out. More important than any characteristics, however, is the need for each individual to be himself. Many ministers are stereotyped. They are not themselves, only mirrors of what they have

been programmed to be. You can pick them out of a crowd by the language they use and the way they look. To much of our world, we are the man in a shiny black suit, the man who mows his grass in a shirt and tie, or the man who spends a great deal of afternoon time around the house. Some of these impressions may be mistakes, but I do feel as God has called each of us to the full-time ministry, He has called us to express ourselves not as stereotypes but as individuals with unique talents and abilities.

Every minister should have a place to go to work. He should be out of the house at a reasonable hour and to an office. His daily schedule should be regulated to coincide with the hours of any other professionals. Every minister should have an office that is well appointed and suitable for counseling and study.

Every minister given the opportunity to lead should lead. No minister who has been called of God to shepherd a flock, who is on call 24 hours a day, and who gives of himself unreservedly to the problems of his flock and to the upbuilding of the Church of Jesus Christ should be led or controlled by a group of board members who give themselves to the total ministry of the church approximately five hours a month. Leaders are called to lead. If they fail to do so, they have no right to occupy their

appointed office. To substitute security for leadership is to prostitute the role of shepherd. A shepherd takes risks and endangers himself for the good of the flock.

Appearances

I learned early in my ministry while pastoring a very small, struggling church in California that the impression I made upon my community had a great deal to do with how I looked and conducted my business affairs. We read in 1 Timothy 3:2, "For a pastor must be a good man whose life cannot be spoken against" (TLB).^{*} I don't know whether the Apostle Paul was talking about our outward appearances or a particular life-style, but I think that he had both in mind. Every professional minister should wear clothes that are clean, attractive, and in style. They don't need to be expensive or flamboyant, but neither must they be so ragged in appearance that they are repulsive to his laymen. The car a minister drives speaks volumes—it should be clean, in good repair, and uncluttered with paper and debris. Be it an old or new car, it can look presentable. Many ministers' homes are ill-cared for because they don't take enough time to care for the yard or the painting. Limited time is no excuse for uncleanness or carelessness.

Paul also admonishes that a minister should not be one who loves money. It is very unprofessional for the ministry to go around talking "poor mouth." Ministers often "rip off" their laity by expressing to them how poor they are, or how hard it is to make ends meet, that they place themselves in a position of subjection simply because they cannot handle their own affairs. We should be very

^{*}Scripture in this article is from *The Living Bible*, copyright © 1971, Tyndale House Publishers, Wheaton, Ill. Used by permission.

Careful from whom we take money, gifts, and offerings of love because it places us in a position of indebtedness to members of our congregation, and all of these things can be used against the minister in a moment of disagreement. How often have you heard of the pastor who left an assignment with bills unpaid, and the reputation of the church strained because he was not a good manager? In the secular world we would suffer legal action. This affects the image of the ministry to a total community.

As for the family, the Apostle Paul says, "A pastor . . . must have a well-behaved family with children who obey quickly and quietly. For if a man can't make his own little family behave, how can he help the whole church?" (1 Tim. 3:4-5). We must be fathers who, in our attempt to save the world, make every provision not to lose our own children. Each member of our family requires varied amounts of attention, and we must determine early in our family life just how much time our families do require.

It is so important that clergy have a self-image that will permit him to walk into any situation, stand before any group of people with confidence and assurance that he is equal to the task with God's help. Many ministers have stained forever the work of God in an individual's life because they could not and would not take their professional place in a world that admires, respects, and listens to what professionals have to say.

Job philosophy

After my first pastorate I decided that my ministry was going to be a man-centered ministry. I had served a small church whose membership was made up and controlled by women. This was a hindrance to my ministry, and I promised God that when He guided me to another place of



by
H. B. London, Jr.

Pastor
First Church
of the Nazarene
Salem, Ore.

service, I would begin to direct my ministry toward men. The reason—if you minister to children, you may win their mother to the Lord, but very seldom the father. If you win the mother, you will probably win the children and just maybe the father. If you are able to win the father to the Lord, in God's ordained chain of command, in nearly every situation the total family will be won for Jesus Christ.

I have a practice of eating lunch with a layman almost every day. This not only helps me to sense the mood of my congregation and the battles they are fighting, but also assists me in developing a rapport with laymen. I also spend a great deal of recreational time with laymen. I feel that their input into my life is often more valuable than sitting around with a group of ministers talking about Sunday school attendance and inadequate salaries. In times of recreation and fellowship, laymen see me as I am with my frailties and shortcomings, and grow to accept me as a human being rather than a man with a black suit who lowers his voice and takes on a whole new personality when he steps into the pulpit. It has been my prayer that I would be in the pulpit what I am outside of the pulpit—on a basketball court, a softball diamond, or in a restaurant.

We have all been guilty of taking advantage of the undisciplined lifestyle. By that I mean there are not many professionals who can play golf two or three times a week, or take two or three days every other week to attend conferences or sit on boards or go on outings with the family, and still execute with success their calling. More than once I have been asked by interested parishioners, "What do you do all day?" And I am sure that many of you have been asked this.

It would seem to me that anything

less than a 60-hour week for the average minister would be too little to get the job done successfully. It is humbling to read, "Also, he must be well spoken of by people outside the church—those who aren't Christians—so that Satan can't trap him with many accusations, and leave him without freedom to lead his flock" (1 Tim. 3:7). This admonition from God's Word is very sobering. Many times I wonder what those who do not know Jesus Christ think of me as I make my way in and out of their lives in my community. Will my life, my behavior, my appearance, my attitude negate their seeking to know Jesus Christ, or could it be that my life will speak so loudly they will hear and see in me what Christ wants them to hear?

Credibility

T. S. Eliot once made the statement, "The greatest treason is to do the right thing for the wrong reason." I must continually ask myself, What is my motivation for doing what I do as a minister of Jesus Christ? Do I labor for my denomination, for whatever glory and honor might come through man-made successes? Or do I do what I do to the glory of God? Do I rally my Sunday school in hopes that a little boy or girl will be won to Jesus Christ, or do I do it for a trip to Jamaica? The motivation of love for God, for others, and for myself is the only true motivation for doing anything that I do.

I have been grieved and troubled in my own heart and mind on numerous occasions as I was bent by denominational pressures and selfish desires to do the right thing, the legitimate thing, the accepted thing, for the wrong reason. As God is my Judge, I have sought to rectify those mistakes and asked Him to forgive me. In our world there is an ever-widening gap called the performance

gap—that alleged distance between what we know to do and what we do. The world sees the church and its ministry in many instances as "all ears." We hear a lot, but the result of our hearing is not always positive production.

If we believe what we say we do, then when we pad attendance figures or exaggerate results or make gains with any other motivation than that of pleasing God and upbuilding His kingdom, then we are no better than those involved in the Watergate affair that each of us in our own way criticized and ridiculed in front of our people. Consistency is a rare jewel. There must be a code of ethics, though it be unwritten. And it must weave its way through every area of our life from our dealings with our family, throughout our community, with our colleagues, and most of all with ourselves and our Heavenly Father.

There are many times as I end my day that I lie in bed and ask myself over and over, Why do I do what I do? Why do I take from others what I do? Why do I sacrifice so many hours away from my family? Why do I take so many chances of being misunderstood? And if I ever repeatedly hear an answer that says, Because you are a Nazarene; because you are a minister; because your ego demands it . . . then I will resign. But to this point in my life, in those moments when I am most honest with myself and with God, I believe it is because I have been called to fill a place that no other man in the world could fill; and with my deepest commitment, though it be feeble and weak and many times inadequate, I will endeavor to do what I do because I feel that God has called me to do it to the best of my ability, and with the aid of all the help He has promised and I will allow Him to give.

You have been trained to occupy

your God-given place of service. You are a professional. You are looked to by others for answers. You should have the answers. You can do for an individual what no other professional in all the world is capable of doing on a regular basis—and that is leading men and women into a relationship with Jesus Christ, whereby they can live not only abundantly in this life, but everlastingly in the presence of God in the life to come.

You are engaged in the most important business in all the world; and if you are operating at less than your best, then you are operating in a field of service as a professional who is operating below his expected potential and capacity.

Fellow minister, please see yourself as a professional in the greatest business in the world. Then take your rightful place of leadership in that world, and may God be glorified as you do.

Words from Wesley—

"Gain all you can . . . save all you can . . . give all you can to God."

These words are from different parts of Mr. Wesley's sermon "The Use of Money," in which he challenged God's people to be honest and diligent in their work, and not to be in any job that would be contrary to the law of God. Thrift was also equally emphasized, with saving and self-denial not far behind. Yet giving to the work of God was not forgotten. The early Wesleys were known for their liberality. Wesleys (of all the holiness groups) still are.

—Submitted by Robert Emsley

A Confession to the Holy Spirit

By Michael Hutchens*

I WAS ALARMED TO DISCOVER, as I searched through my file of sermons on holiness and the Holy Spirit, that far more of my sermon outlines were on the *experience* wrought by the Holy Spirit than on the *person* of the Holy Spirit. As I discovered this serious lack, my heart became very heavy, and I confessed and apologized to the Holy Spirit for slighting *Him* in my attempt to show what *He does* in the experience of man.

I then began to wonder, Is my experience typical? Would other holiness preachers discover that their sermon file on this subject revealed this serious lack? If such is the case, I concluded, several dangerous trends would occur.

1. We will unwittingly end up grieving the Holy Spirit himself in our preaching. He cannot bless that which is not true or is not central, and He is central.

2. We will become too "experience oriented" in our preaching. (Perhaps we are already that way.) The person of the Holy Spirit will, for all practical purposes, be almost forgotten, and also the truth that it is He who does that which is done in the filling and the cleansing of the heart. We will give the impression that the experience is the key to victory, when in reality it is He who is.

3. Our people will be seeking more

*Pastor, Tully Road Church of the Nazarene, Hamilton, Ohio.

for it (the experience of holiness) than for *Him* (the person of the Holy Spirit). Experience will be misunderstood to be identical with receiving Him. Christians may put too much stress upon their relationship, and thus deprive themselves of the One upon whom this relationship is based and from whom it is derived. Let us remember that the power is present because He dwells, not basically because of what we have done or who we are.

4. Our church will cease to be a Holy Spirit church. We will be more of a holiness church, with emphasis upon experience. Certainly there should be no minimizing of our part in receiving Him, nor minimizing the relationship of His glorious presence; but we also do not want to forget that faith, commitment, and all the rest is of little value without Him, in His glorious personal presence.

Prayer: Holy Spirit of God, I confess with sadness that I, a holiness preacher, have neglected You yourself. I see more clearly now that it is You I need to stress. It is You who are all-important in holiness. May I, from this day forward, lift You up more; and as I do, I know You will keep my own sanctified life holy and committed to You. I realize, of course, that I have responsibility too, but You are the most important Person. I promise, Holy Spirit, to stress You more in my preaching. Amen.

SEPTEMBER

NAZARENE FOCUS

FOR
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Compiled by the General Stewardship Commission

EARL C. WOLF, Executive Director
DON WILDE, Office Editor

General Superintendent Jenkins



An Affectionate Colleague

THE TRUE MINISTER OF CHRIST will have respect and love toward his fellow ministers in the gospel. It is interesting to note that the Apostle Paul named 60 different colleagues with whom he labored in the gospel. It is even more interesting to note the endearing terms with which he refers to or addresses these colleagues—"fellow servant," "fellow soldier," "raised together," "knit together." We all sense the deep feeling of love with which the great apostle used these terms.

It is true that every minister can be his own man, developing in his ministry that methodology, style of preaching, and mode of operation that best fits himself. He develops his God-given talents and aptitudes and applies his training and skills to become, under God, the best and most effective minister possible. But, after having developed his own style and methodology and using his training and ability at the maximum, he must avoid the temptation to think that his style and mode of operation is the only way to successfully pastor and build the church. We must have true respect and affection for our colleagues even with all our differences and allow every man to work for Christ in his own way.

This spirit of affection applies, for example, to our successors and predecessors. This love rejoices in the success and even larger church growth attained by those who follow us and prayerfully remembers without criticism any reverses suffered.

This spirit also dictates that every pastor, when leaving a church, leave it, yielding the love and close association enjoyed with his former people to his successor. Great is the minister (and wife) who can do this. Happy is the new pastor who fully appreciates and accepts the service rendered by his successor.



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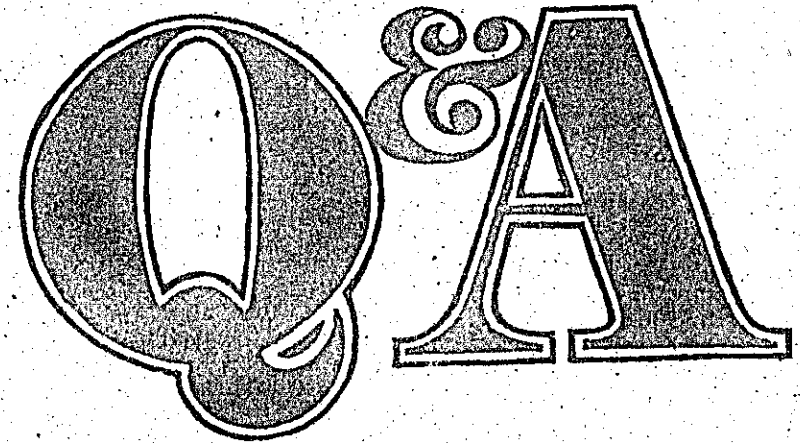
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—Author unknown



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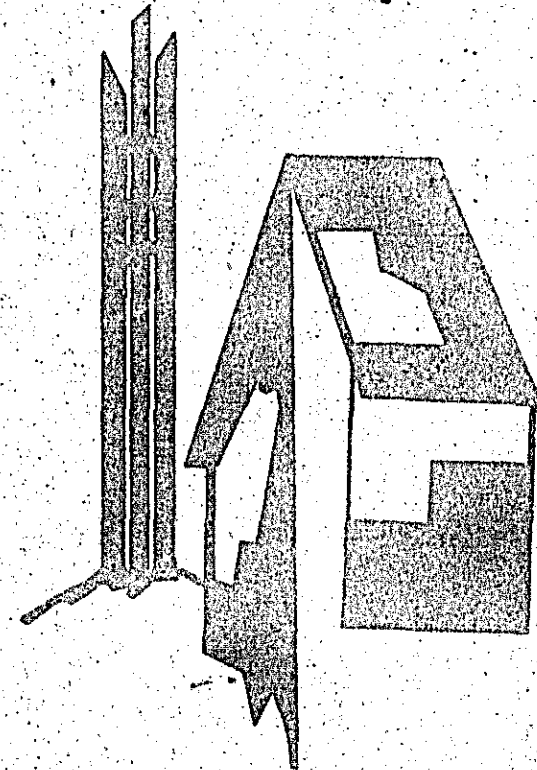
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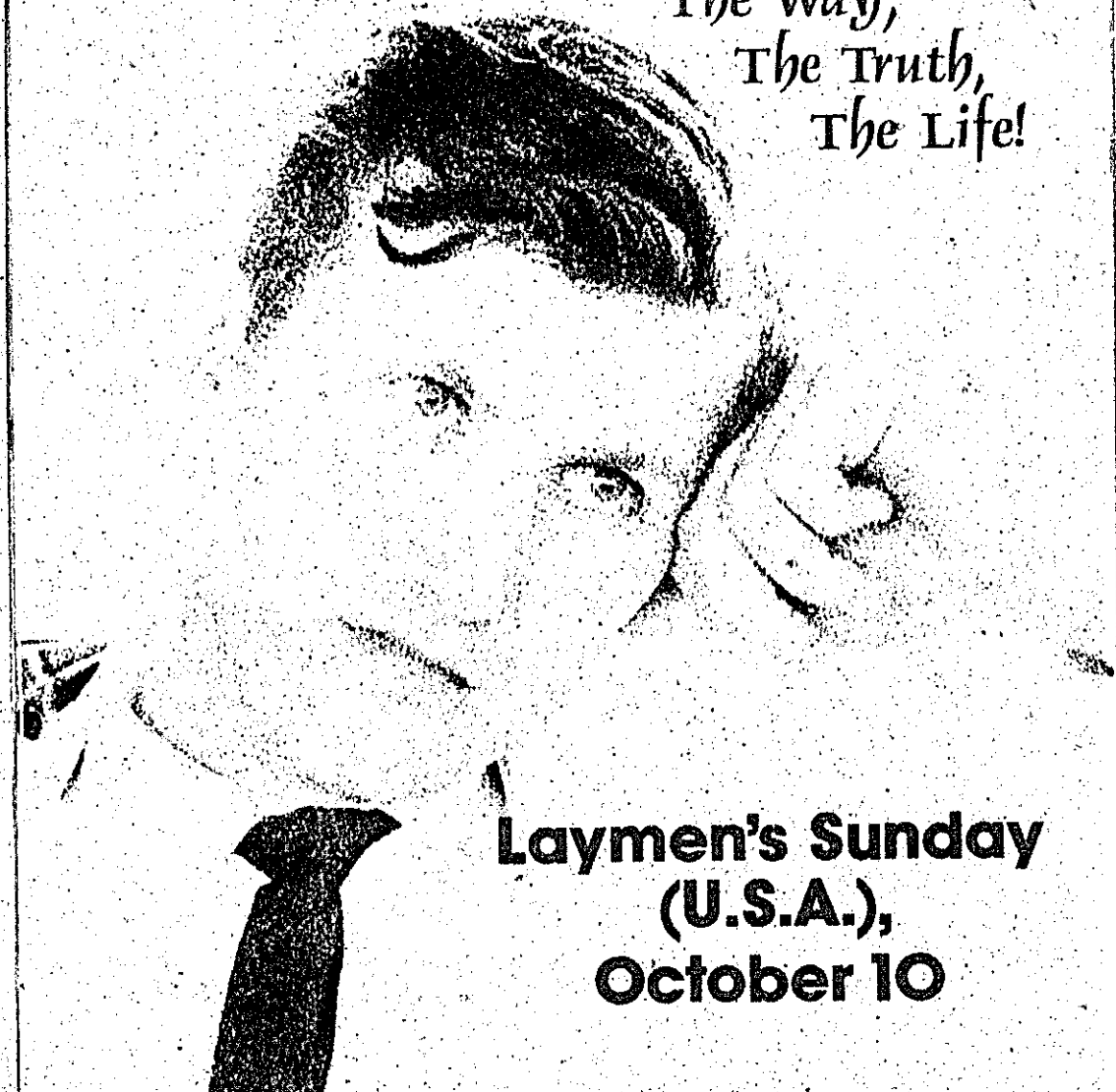
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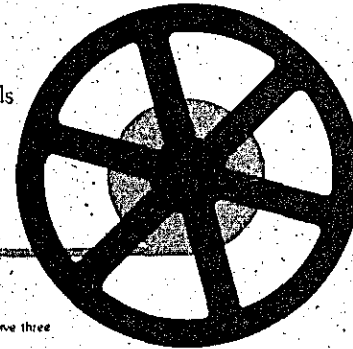
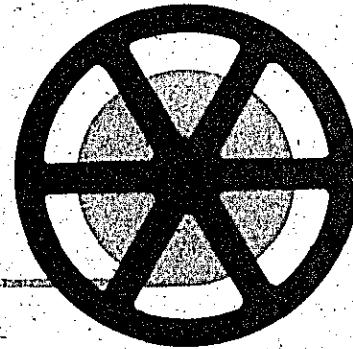
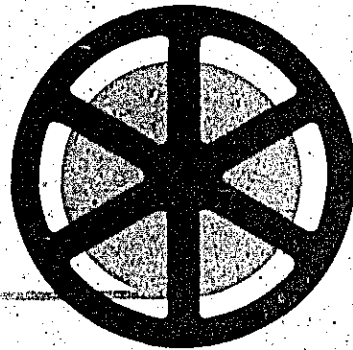
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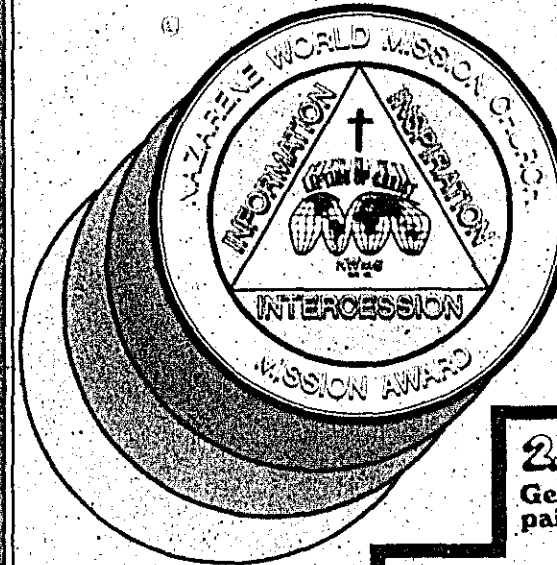


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NWMS membership equal to 70 percent of church membership. "A membership committed to the missionary prayer program of the local church."

2. Inspiration
General Budget paid in full

1. Information
Books read equal to twice NWMS membership

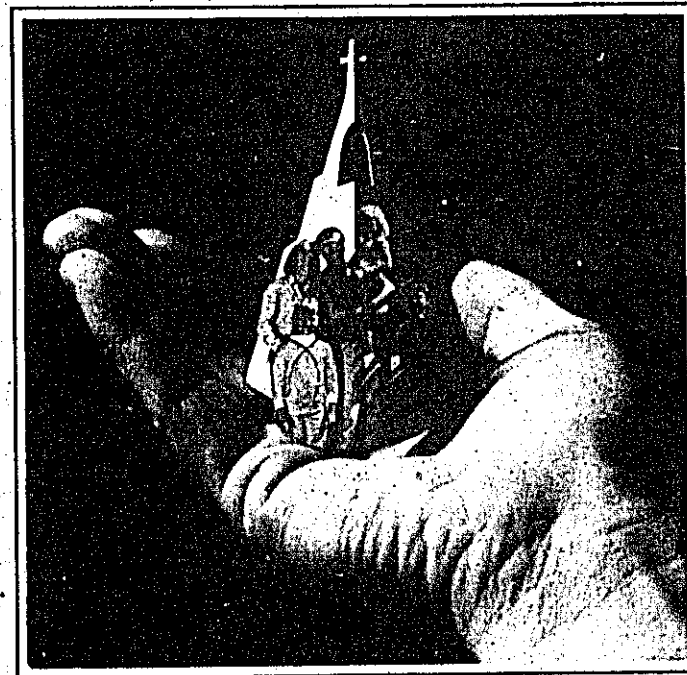
NAZARENE WORLD MISSIONARY SOCIETY

STEWARDSHIP

September is Stewardship Month

HOME MISSIONS

URGENT!



*Young Negro Church
Need Your Help!*

**General Church Loan Fund—
September 19, 1976**

FACTS AND FIGURES

About GCLF

SIX HUNDRED

Six hundred investors have placed their savings in the General Church Loan Fund and are now receiving up to 6 percent return on their investment.

ONE THOUSAND

Over 1,000 churches have been helped through loans from the General Church Loan Fund—20 percent of the total number of churches now carrying on the ministry of the Church of the Nazarene in North America and Britain.

TWO MILLION

The 600 investors have invested \$2,584,530 in the General Church Loan Fund, thus demonstrating their faith in growing young Churches of the Nazarene.

TWO HUNDRED MILLION

There are approximately 292 million people in the United States, Canada, and Great Britain, over half of whom have no adherence to any Christian church, Catholic or Protestant.

FOUR BILLION

There are now over 4 billion living persons for whom Christ died. A healthy, growing church is necessary in order to reach "every person" with the gospel.

THE MOST IMPORTANT FACT ABOUT GCLF

The General Church Loan Fund is helping 255 churches right now to reach souls with the life-changing gospel.

This letter from a recipient of a General Church Loan Fund loan tells it better than we can.

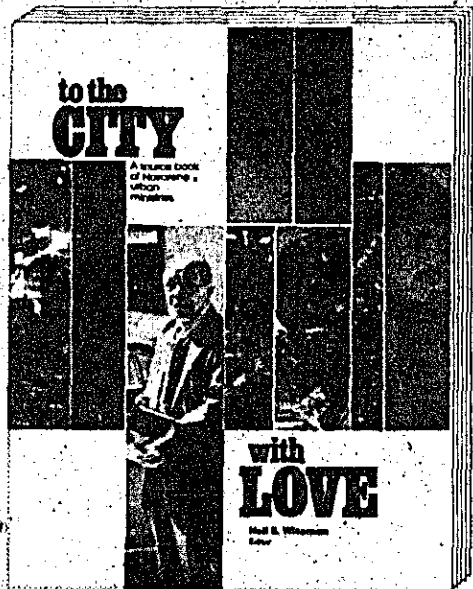
The community is showing a real interest in our new building. The congregation is excited to see it going up and anxious to get inside and work.

I feel that the church is making giant strides spiritually. On Saturday nights the men pray together after we set up the gym (temporary facilities) for church, and these times are sending our hearts in love.

Last month I was privileged to attend an Evangelism Seminar. It was a very motivating experience, and now we've started a Training program too. At present, we've had 400 commitments to Christ in the presentation. I'm excited!

Thank you for everything you've done to help establish our church.

Do your church members know about the General Church Loan Fund and its importance to all of us?



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Barbie

Photo by Mickey Cox

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THE PREACHER'S WIFE

Seasons of the Soul

ON A SPRING DAY I stretched and gazed dreamily at a blue sky. I watched a family of cardinals hop through the trees behind the parsonage. I touched the soft grass that peeped cheerfully from its earthen bed. I felt the breeze as it caressed my face and lingered in the treetops. I wanted to run, to play, to explore, to plant, to clean, to organize.

On a certain summer day I watched the white clouds glide across the sky. Summer, arrayed in all her greenery, echoed with her special kind of music. A hummingbird whizzed by. Birds called. Locusts vibrated. On that day I wanted to hoe the garden, cut a fresh bouquet, invite neighbors over for homemade ice cream, go on a picnic.

On another day I observed as autumn marched in with her cool, crisp evenings and beautiful, beckoning days. Through the sparsely clothed trees I could see the silvery moon and

twinkling stars. Along with autumn came the sounds of school, the urgency of the harvest. I surveyed the supply of firewood in the backyard, banked the rosebushes, picked the apples.

On a winter day I watched the snow falling softly in my part of the world. I watched it change dirt piles into white, shimmering mounds, and the lake into a crystal plain. Everything seemed to melt together as God deposited a cloak of white on houses, fences, trees, and shrubs. That day I baked bread, wrote a letter, did the mending.

Seasons are magnificent vehicles of nature, fashioned by God himself. They are interwoven, dependent on each other. The bulb, which seems to die in the fall, lays dormant in the winter, only to burst forth in the spring, and flower in the summer.

There are cycles in other areas of life also. There are seasons of the soul. There are ups and downs, valleys and mountains, happiness and sorrow.

The job of pastoring, of being an evangelist, or teaching in a Christian college has its unique seasons. As ministers' wives, we are enveloped in these moods and contribute or hinder according to our faith and commitment.

I remember the springtimes of pastoring—the thrill of taking our first



by
Frances Simpson

Pastor's wife
 Linwood Church
 of the Nazarene
 Wichita, Kans.

September, 1976

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church, dedicating a new building, all the exciting plans and goals. I remember moving into a new parsonage, seeing my Sunday school class grow, organizing a teen choir. I remember weddings, baby showers, invitations to Sunday dinner. I remember new folk joining the church, baptismal services, zone meetings. I remember a time a member slipped me \$20.00 and said, "Buy yourself a new dress." I remember the whispered, "I appreciate you," "We love you," "We are praying for you." I remember an extra salary at Christmastime, a pounding, being invited out to Thanksgiving dinner when we couldn't be with our own family. The springtimes reverberate with joy and gladness, optimism and faith.

I remember the summers of big rallies, Sunday school contests, district and General assemblies, VBS programs, the visit of the district superintendent—things that said, "all is well." I remember camp meeting, entertaining missionaries, having the teens over for a cookout. I remember our church being on the Evangelistic Honor Roll and giving 10 percent for world missions. I remember when my child won second place in the district talent contest, played his first trumpet solo, was selected to go to International Institute. These were days of big challenges and victories won.

Then I remember the autumns of heavy building programs, searching revivals, marital counselings, raising offerings, busy schedules. I remember the fear as I went out personal

soul winning. I remember having a party and no one showing up. I remember entertaining the evangelist when I had two bedrooms, two children, and one bathroom. The falls, in spite of much work and budget-stretching, were times of great reward and fulfillment.

At times winter swept in with sickness, misunderstandings, financial problems, funerals, no gain in Sunday school. I recall sleepless nights when I quoted all the scriptures I ever knew. I remember working and reworking the budget for years. I remember those whom we had worked so hard to win, giving up and going back to the ways of the world. I shed some tears as my children searched for their identity in what I sometimes thought was a public fishbowl. I remember going to the grocery store and cutting the list in half, making a jacket for my two-year-old out of a discarded corduroy shirt. I remember turning collars, remaking dresses for district assembly, having french fries and green beans for Sunday dinner. The winters produced hardiness, sensitivity, and an affirmation of God's promise, "All things work together for good to them that love God."

Yes, life has its brown autumns, its dark winters, mingled with new springs and productive summers. Delight in the spring, adventure in the summer, harvest in the fall, plan for the winter. Enjoy each new season, for it may be handpicked by God to be the arena of your work and play.

Truth is not self-perpetuating. It is personal and moves from person to person. The one supreme and basic truth of God available to man in Christ has to be carried and communicated by men to men. The world needs Christ, and it can get Him only from and through Christian men.

—Robert E. Speer

Evangelistically Speaking—

The Case for Calling the Regular Evangelist

A WIDE RANGE OF CHOICE is open to boards relative to special workers for camps and revivals. In addition to those "in the field," there is an abundance of able speakers in the fields of the pastorate, education, and administration. It is possible, therefore, to bypass qualified persons in the field of evangelism in favor of those with other occupations and incomes. Admittedly, the economics of the regular evangelist is adversely affected and is a matter of concern frequently discussed—privately, of course—by pastors and evangelists. The thinking evangelist candidly acknowledges that it is a many-faceted, complex problem.

The economic factor, although valid, constitutes the least reason for engaging the regular commissioned evangelist rather than those with

other occupations and interests. Why not call the prominent pastor? The personable professor? The distinguished district or general superintendent? Are there distinct advantages in calling the regular evangelist?

First, the evangelist is especially called to the task. It is recorded, relative to the Early Church, that God "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." The separate, special office of evangelist will never be abolished in a New Testament-patterned church. God in this hour of Christian history has and is calling choice individuals to the sacrificial field of evangelism. They are first and last evangelists, not for lack of other opportunities, but because of obedience to a divine call. The spiritually minded board member will ponder the significance of this. Wisdom, logic, and discernment dictate the employment of one that God himself has called for the task.

Second, the commissioned evangelist is not only called but spiritually gifted. It is axiomatic that the divine call and spiritual gifts are inseparable. The church may mistakenly



by
Harold C. Frodge

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call a man to evangelize. A man may mistakenly call himself. God makes no mistakes. God calls to evangelize only those qualified by appropriate spiritual gifts.

Personality and character are also involved. Sustained success in the field calls for a certain type of man, possessing certain indispensable psychological and emotional qualities. A man may possess the best of education, religion, and motivation and yet fail in revival work for lack of appropriate personality.

Here again God, knowing what is in man, makes no mistakes. God calls to the field of evangelism only those whose personalities He can use. The evangelist will succeed where others fail, not necessarily because he is gifted above others, but because his particular gifts and personality are related to successful revivalism.

Third, the commissioned evangelist is a man of holy endurance. Time, for manifold reasons, removes names from the evangelists' roster of church publications. Those entering the field without call or gifts will not endure. Some enter the field as a convenience while awaiting a suitable pastorate. These do not endure. Others enter, mistakenly believing it is God's will. These, too, do not endure. Older ministers have observed across the years the phenomenon of meteorite personalities flashing across the denominational skies and fading into oblivion.

There is something constant about the true evangelist. He demonstrates the reality of call and reliability of character by enduring faith and continual service. This is advantageous to the pastor. Such a man will honor his commitment. He will not swap the date to a larger, more lucrative congregation. He will not suddenly cancel to accept a pastorate or appointment to some church-related position. He will be there when the time arrives. He endures.

Fourth, he is a specialist in promoting spiritual revival. This too suggests a logical reason for employment. Do we take the family automobile to the dentist for a change of spark plugs? Or the aching molar to the garage for extraction? Do we call the plumber to tune the piano? Or the piano tuner to repair the faucet? Certainly not! This logic applies to evangelism. What could be more logical than to call an evangelist for evangelism, a revivalist for revivalism? The wise pastor will hesitate to call those with divided interest. He will, when possible, rely upon the evangelist—the specialist—the man that lives and breathes to promote revivals of vital religion.

Fifth, the commissioned evangelist is experienced and seasoned. In addition to academic and spiritual qualifications, he possesses the invaluable education of experience. Through time and experience he has developed practical techniques and reliable instincts. He is thoroughly familiar with the contents of God-given messages. He is instantly prepared to follow the Spirit's leading. He is alert to soul-winning opportunities and sensitive to needs. He can effectively preach to a handful or a multitude. He seldom faces an entirely new situation, hence is generally poised in the face of swift and unforeseen developments. He is experienced.

He is also seasoned. His nature is refined by the fires of a thousand revival services. He has slept on hard beds. Lived in cold rooms. Known loneliness. Traveled astronomical miles by train, plane, bus, boat, and motor car. He has preached in tents, tabernacles, store-front missions, on street corners, and in churches, large and small. He has faced the devil in a hundred forms. He possesses a certain "sanctified toughness." He won't "cop out." He is good to have around

when the smoke of battle is thick and the going is rough.

Such a man is restless in the pastorate, uncomfortable in the classroom, a misfit in the superintendency. But when it comes to revivals, he alone possesses all the qualities for success—the call, the gifts, the message, the know-how, and the dynamics to make it work.

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Discovering Solutions

Compiled by
Raymond C. Kratzer*



The Pregnant Unwed Teen-ager

The pastor should always have a sob in his heart when a situation like this arises in his church. He should likewise remember that the church is a clinic for wounded souls such as these, and should not tremble because of the potential problems it will cause. Salvage is the major emphasis at the moment rather than a solution of the entire problem. Rather than to relegate such a person to the pit, we should strive by love and compassion to help them to know that God forgives, and that the Church is here to help them build a better life.

The problem is quite apparent in these days and will likely come into focus in many of our churches. One small town in Washington discovered recently that 20 percent of its girls in the high school

*Superintendent, Northwest District, Church of the Nazarene.

were pregnant last year.

Usually it is better to advise that the baby be put out for adoption. In the meantime there are several good Christian agencies to which they may be referred, as, for instance, the one in Nashville, Tenn., operated by Nazarenes. This group sees that the child is placed in a good Christian home.

Prevention is the best method in solving the problem before it arises. Be open with teen-agers in showing them the dangers of promiscuity and the long road of heartache and disillusionment they will face because they have hurried up God's time clock of sexual relationships which should be deferred for the marriage contract. Teach them that Christ is the Answer to their growing personalities. Suggest some good literature for them to read, such as the book *Hide or Seek*.

Family life seminars should be held in the church to give parents an awareness of what is happening to their youth today. It is amazing how many parents are unaware of the allurements, the stimulations, and the dangers that are facing their children. Unchaperoned parties, early dating, and other dangerous climates can lend themselves to leading youth to try anything for a momentary thrill which ends in devastation.

Youth activities within the church should be of the highest quality so as to avoid an atmosphere of permissiveness. Suggestiveness may seem clever, but it is deadly.

One pastor in a modest-sized church, upon discovering an unwed, pregnant teen-ager, took this approach: First, he made sure that she was aware of the sin she had committed, and that she was sorry about it, and asked God to forgive her. Then in counsel with her parents, he proposed that she meet with the ladies of the church following an evening service to share with them her problem and ask for charity and forgiveness that she should have caused such a problem within the church. At this meeting the atmosphere was laden with love, kindness, openness, and forgiveness. It immediately forestalled a time of suspicion and gossip among the congregation, and set the stage for the salvage of a wayward child in a climate of true Christianity.

THE STARTING POINT

God's Help

We've often heard the phrase, "God helps those who help themselves," and we believe this. But there is another side that is often overlooked. Jane Brewington, in her book *Are You There, God?* points it up beautifully: "God helps those who can't help themselves" (p. 26).

The Bible is replete with those instances when God helped when man was powerless to help himself. The hopelessness of our world needs to hear this message more than it does from our pulpits.

Who Are the Poor?

There is a thought in Psalm 34:6 that is worth considering: "This poor man cried, and the LORD heard him, and saved him out of all his troubles."

You may want to do some homework on the background of this psalm of David, and it is 1 Samuel 21.

"This poor man" is the phrase that stands out, and it points up David's poverty on this occasion. That poverty is spelled out in three ways:

1. He appears before the priest Ahimelech hungry, without provisions. Strange that David should be leading a great army on a great mission—but without food. Here is the *poverty of provisions*, and it could be likened to the poverty of spiritual provisions. Compare the poverty with the Provider.



By C. Neil Strait

Pastor, Taylor Avenue
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2. David was unarmed. Again, how ridiculous to be going to battle without arms. Here is the *poverty of preparation*. Again, compare the poverty with the Presence available.

3. David became fearful, and hence the demonstration of insanity in 1 Samuel 21. Here is the *poverty of faith*. Compare the poverty with the promises.

So the really poor man is not the possessionless person, but the Person-less man—that man without the presence of God as his strength.

Possibilities of the New Birth

Robert A. Raines, in his book *Success Is a Moving Target*, gives us something to think about when he writes: "And the good news is that there is resident in each of us the creative energy of rebirth. It is latent, seemingly dead, but the power of renaissance is there to be awakened and released by the Spirit. It is not a matter of what becomes of us, but who we become. It is a death/resurrection matter. So the question is, What's dying in us? The answer will give us the clue as to what is being born in us."

A Thought About the Bible

I ran across these words from the pen of Robert G. Tuttle: "The Bible . . . is a mine of treasure into which we dig and come up with life."

May the message you and I share with our people ring with thoughts from the Bible, and may we dig out of its vast treasury the substance of life and hope.

His Presence

There is a phrase in John 11:21—the words of Martha to Jesus—that stand out: "Lord, if thou hadst been here . . ."

It is not doing injustice to the context to use that phrase to point up the value of Christ's presence in all of life.

How many come to the critical hours of life and look back, saying, "Lord, if thou hadst been here . . ." And when we begin surveying life—without His presence—we see how barren the landscape really is.

Real Preaching

Here are some exciting words from Dr. Ponder W. Gilliland of Bethany First

Nazarene Church: "Until one has experienced, rather constantly, what it is to bring only *good news* to people week after week as he is carried along in the stream of the Spirit, he has scarcely experienced the highest joy of preaching. The stagnant backwaters of negative and abusive

preaching are mere muddy puddles compared to this living, lifting stream."²

1. Robert A. Raines, *Success Is a Moving Target*, Word Books, 1975, p. 20.

2. *Proclaiming the Spirit*, compiled by Harold Banner, Beacon Hill Press of Kansas City, 1975, p. 29.

IN THE STUDY

Seeds for Sermons

September 5

THINGS MONEY CANNOT BUY

TEXT: "Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk . . . And he leaping up stood, and walked, and entered with them in the temple, walking, and leaping, and praising God" (Acts 3:6-8).

INTRODUCTION: We live in an affluent society. The love of material things is rampant. We think money can do anything. However, the best things in life come to us free. We could never buy grace, forgiveness, peace, love, happiness, friendship, or ideals. These can be ours even if we are at the poverty level.



by
Mendell Taylor

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Kansas City

In the final analysis there are only four things money can buy, namely: food, shelter, clothes, and amusement. Anyone who lives only for the satisfactions these four bring is at the lowest level of poverty. The account of Peter and John encountering a beggar at the Gate Beautiful highlights several lessons that let us know that money is not everything.

I. INSTEAD OF A LOAF, HE RECEIVED LIFE—"Such as I have give I thee." The apostles did not have the money to share that would enable the crippled man to buy a loaf of bread, but they did have a healing power for his body and soul which was worth more than all the money in the world. They had been in touch with Jesus, and He had imparted to them spiritual life. Now they were in a position to communicate all that He had shared with them. The soul of man is too big to be satisfied with anything less than God. A loaf of bread would take care of a physical hunger only, but he was given a new life which would satisfy the hunger of his heart at the deepest level.

II. INSTEAD OF A TIP, HE RECEIVED A TRIP—"Rise up and walk. . . . And he . . . stood, and walked." If the apostles had given him a token of money, he would

have remained in his helpless condition. Instead, they shared the healing name of Jesus with him, and he started taking a trip under his own power. No amount of money can buy this type of therapy, but the riches of Jesus makes such a change a reality.

III. INSTEAD OF MERE EXISTENCE, HE BECAME EXULTANT—"He entered . . . the temple, walking, and leaping and praising God." If the apostles had slipped a handful of coins into his hand, he would have remained in the same pitiful plight. The monotony of being at the gate each day to get enough money to merely survive would have been his lot in life. However, he had a radical change for the better. He was filled with joy that was beyond description and radiant with glory.

CONCLUSION: Money can buy acquaintances, but there's not enough money in the world to buy a single friend. Money can buy facts, but money can't buy wisdom. Money can buy social acceptance, but money can't buy virtue. Money can buy a reputation, but money cannot buy character. Money can buy objects, but money can't buy objectives. We exist on the things that money can buy. We live on the things it can't.

September 12

THREE LITTLE WORDS— FOR CHRISTIAN LIVING

TEXT: "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. . . . Therefore, if any man be in Christ, he is a new creature" (2 Cor. 5:15, 17).

INTRODUCTION: When the phrase "three little words" is mentioned, the first thought that comes to mind is the expression "I love you." This is a vital part of the communication system between two persons who are having a romance. However, when we fall in love with Jesus and make Him the Object of our affection, three other little words come to mind. These new words are vitally associated with the above passage:

I. The FACT of redemption—"He died for all."

Through His death on the Cross, He paid the price to ransom our souls from being held as slaves by Satan. As His hands were stretched as far as they would go in each direction and then nailed to the Cross, He was opening His arms of love wide enough to welcome every person to His side. He actually said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Then He pulled to His heart all of the world's sin and guilt and disgrace. With this heavy load piled on His heart, His heart was crushed and broken. Thus He died for all, so we can sing: "Jesus paid it all; / All to Him I owe. / Sin had left a crimson stain; / He washed it white as snow."

II. The PACT of realignment—"That they should not henceforth live unto themselves, but unto him which died for them."

There is an "Operation Big Switch" when we cease living for ourselves and start living for Christ. This means that we enter into a pact with the Lord in which we no longer seek our own selfish interests but what He wants us to do. As long as we live for ourselves, life will be tangled, confused, and futile. But when we pull down the flag of rebellion and hand over to Him the things that thwarted His will for our lives, and surrender all instruments of warfare against Him, there will be a total realignment of our lives. At this moment we start living for Him, to please Him, to exalt Him, and to honor Him.

III. The ACT of regeneration—"If any man be in Christ, he is a new creature."

This is the moment we become a transformed person. This miracle of divine grace enables us to announce to the whole world: "Old things are passed away; behold, all things are become new." This means that our lives are now opened under new management; that He starts calling the signals as we play the game of life; that He becomes the Chief Executive in the decision-making phase of our living; and that He becomes the Master of Ceremonies in the programming of our lives.

CONCLUSION: As He takes over in our

lives, He eliminates those things we could not handle, and awakens in us those things which amaze us. We cease being a creature of our whims and become a creative seeker after divine truth. When "all things are become new," we are able to take the loose ends of our lives and tie them around something important. We move in a new direction, toward a new destiny, with the equipment to make a go of it.

September 22

AFFLUENT THROUGH CHRIST

TEXT: ". . . for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge. . . . waiting for the coming of our Lord Jesus Christ" (1 Cor. 1:4-5, 7).

From the viewpoint of economics we live in an affluent society. A vast majority are more prosperous than they ever dreamed of being. The list of the newly rich becomes longer every day. In an age like this, to be a millionaire is a status symbol of success. I take pride in the fact that in Christian circles I am in constant contact with multimillionaires. You immediately question this type of association—however, every person who is a Christian is a multimillionaire through Christ. There are at least 10 things that you have, each of which you would not take \$1 million for; so if you are a millionaire 10 times over, you become a multimillionaire.

Item 1 that you would not take \$1 million for is "the grace of God that has been given you by Jesus Christ." Peace of mind, peace of heart, peace with God, represent assets which no amount of money could entice you to trade off. There is not enough money in the world to lure you back into the old habits of sin and the long, sleepless nights of haunting fears and scalding tears.

Item 2 that you would not take \$1 million for is the ability to communicate—"enriched by him in all utterance." You can speak to another person, and the other person can speak to you. The capacity to speak a language and form words is entrusted to man alone, on the

September, 1976

Earth planet. This involves not only the articulating of words but also the hearing of words.

Item 3 is your ability to think—"enriched . . . in all knowledge." You would never entertain the idea of trading off your thinking facilities which afford the privilege of evaluating, organizing, and interpreting ideas.

Item 4 is the hope for the future of spending an eternity with Christ—"waiting for the coming of our Lord Jesus Christ." A Christless grave and a Christless eternity are unthinkable. It is worth everything to know that we are up-to-date in our relationship with Him, that we have an instant readiness for His return, and that a home in heaven is prepared for us.

Added to these assets that are worth more than \$1 million to us are the following items, equally as valuable:

- Item 5—Family ties
- Item 6—Friends and fellowship
- Item 7—Health and physical energy
- Item 8—Eyesight
- Item 9—Clear conscience and a sense of integrity
- Item 10—The Bible and its gold mine of truth

Thus we are all multimillionaires many times over through Christ.

September 26

THREE BIRTHDAYS TO CELEBRATE

TEXT: "Except a man be born of . . . the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh . . . Ye must be born again [and again and again]" (John 3:5-7).

Birthdays are festive occasions. When we are children, we want the calendar to speed up so we can become teen-agers. When we are senior citizens, we want the calendar to slow down so we can avoid old age. Regardless of our wishes, each 12 months brings another birthday occasion. The faithful Christian will have three birthdays to celebrate because he is born again, and again, and again.

I. THE FIRST BIRTHDAY IS WHEN HE IS BORN INTO THE KINGDOM OF NATURE—"That which is born of the flesh is flesh."

Birth at the physical level introduces one to a totally different world. In the prenatal state, life is extremely limited and circumscribed. There is no light, no sound, and little room for motion. There is no chance to learn, no possibilities to think, no opportunity to contact the outside world, and no capacity for making choices. This form of life is a bundle of potentialities, but it must be born into the physical world before these capabilities are developed. At the moment of birth, a whole new world is experienced. Now the eyes start viewing objects; the ears start hearing sounds; the vocal cords announce the event with a healthy cry; the lungs fill up with air; and this embryonic bundle of life starts developing a personality. Each day brings new discoveries, experiences, and growth. Each 12 months after that eventful moment a birthday is celebrated.

II. THE SECOND BIRTHDAY IS WHEN HE IS BORN INTO THE KINGDOM OF GOD—"Except a man be born . . . of the Spirit, he cannot enter the kingdom of God." In the same measure that birth into the physical world brought one into a whole new world, by way of parallel, birth into the kingdom of God brings even more opportunities for discoveries, experiences, and growth. Without His light, our eyes are blind; without His truth, our minds are blank; without His love, our hearts are empty; without His Word, our lips are silent; without His power, our wills are useless. The new world of the Spirit affords unlimited opportunities for adventuring, exploring, and mastering the realities He makes available to those who are born into this realm. Thus we should often celebrate our spiritual birthday as the time when we really began to live.

III. THE THIRD BIRTHDAY HE WILL CELEBRATE IS WHEN HE IS BORN INTO THE KINGDOM OF HEAVEN—"Whoever believeth in him should not perish, but have everlasting life" (v. 15). In the same measure that birth into the spiritual world brings a whole new world, by way of parallel, birth into the kingdom of heaven will bring even more opportunities for discoveries, experiences, and growth. When we leave behind the world of the material, the temporal, and the

physical, we will be born again by being promoted to the kingdom of heaven. Then we will possess potentialities which far exceed our fondest imagination. This new world that is opened to us will give us the amazing privilege of coming "unto the measure of the stature of the fulness of Christ." The ceiling is unlimited and the horizon is infinite in this new sphere of abundant living. This will give us our third birthday to celebrate.

CONCLUSION: We must be born again, and again, and again—each time at a higher level, and each with larger dimensions to keep our lives exciting, adventuresome, and romantic, now and ever after.

By
Ralph Earle

Professor of New Testament
Nazarene Theological
Seminary, Kansas City, Mo.



Gleanings from the Greek

1 Corinthians 14:11-40

"Barbarian" (14:11)

The Greek word (twice here) is *barbaros*. Windisch says, "The basic meaning of this word . . . is 'stammering,' 'stuttering,' 'uttering unintelligible sounds'" (TDNT, 1:546). Then we have "the transition to the most important usage, i.e., 'of a strange speech,' or 'the one who speaks a strange language' (i.e., other than Greek)."

It is in the first sense that the word is used here. The one who utters "unintelligible sounds" in a church service does not help anybody. So Paul says, "Try to excel in gifts that build up the church" v. 12, NIV.¹

"Understanding" or "Mind"?

(14:12, NIV)

The term "understanding" is found three times in these two verses. The

Greek word is *nous*, "mind." Paul says that he will pray and sing not only with his spirit but also with his mind. God made us as intelligent creatures, and he expects us to use that intelligence, not scuttle it. True worship involves the intellect, the emotions, and the will. It is the whole person worshipping God.

"Unlearned" or "Ungifted"?

(14:16, 23-24)

The Greek word in all three of these verses is *idiotes*. Aside from here, it is found (in NT) only in Acts 4:13 ("ignorant") and 2 Cor. 11:6 ("rude").

The term comes from the adjective *idios*, which means "one's own," or "private." So it first meant a private individual as distinct from a public person or official. Schlier shows that in Greek usage it finally signified "the 'outsider' or 'alien' as distinct from a 'member'" (TDNT, 3:216). He also notes that there is no fixed translation for this word; it takes its exact sense from the context.

What does it mean here in 1 Corinthians 14? Schlier says that it is "the one who does not have the gift of tongues or the interpretation of tongues. He is expressly described as one who 'does not know what thou sayest,' and who consequently cannot say Amen to the Charismatic thanksgiving of the man who speaks with tongues" (TDNT, 3:17).

In vv. 23 and 24 the *idiotes* is linked with "unbeliever." On this basis Schlier writes: "The *idiotai* are those who do not belong to the community though they join in its gatherings. They are first characterized as such by the fact that they do not understand speaking with tongues, and then by the fact that they are not members (v. 24)" (*Ibid.*).

"Understanding" or "Thinking"?

(14:20)

This is not the same word that is translated "understanding" in vv. 14-15 (see above). Rather, it is *phrên* (only here in NT), which Thayer defines as "the faculty of perceiving and judging" (p. 658).

The literal meaning of the word was the physical diaphragm, which controls the breath. Betram notes that the term "was early regarded as the seat of the in-

tellectual and spiritual activity" (TDNT, 9:220). With regard to its use here, he says: "To give preference to speaking with tongues as an immediate utterance of the Spirit is childish, 1 Cor. 14:20. The Corinthians should use their reason, which includes emotion and will, and achieve perfection therein" (TDNT, 9:230). Probably the best translation is "thinking" (NASB,² RSV,³ NIV).

"Malice" or "Evil"?

(14:20)

Today "malice" means "the desire to harm others, or to see others suffer" (*Am. Heritage Dict.*, p. 790). But here the Greek word is simply *kakia*, which means "evil" (so in most modern versions).

"Be Ye Children" (14:20)

This is one word in Greek, *nepiazete* (only here in NT). It comes from *nepios*, "infant," and so means literally "be an infant." Paul is urging the Corinthian Christians to stop being (pres. tense) childish in their thinking, but at the same time to be always (pres. tense) childlike in regard to evil; that is, be innocent.

"Men" or "Mature"?

(14:20)

The word translated "men" (KJV) is the adjective *teleios*, "complete, perfect," or "mature," (NIV). A good rendering of this verse is: "Brothers, stop thinking like children. In regard to evil be infants, but in your thinking be adults" (NIV).

"Doctrine" or "Teaching"?

(14:26)

The Greek word *didache* occurs 30 times in the NT. In the KJV it is rendered "has been taught" once, and "doctrine" all the other times. But the noun comes from the verb *didasko*, which is always correctly translated "teach" 97 times. So the noun should be "teaching." "Doctrine" is too theological a term.

"Judge" or "Weigh"?

(14:29)

Paul says that only two or three prophets should speak in a service, and let the listeners "judge." The verb is *diakrino*. Properly it means "distinguish, discriminate, discern," but Abbott-Smith goes on to suggest that here it means "settle, decide, judge" (p. 108). Arndt and Gingrich (p. 185) give for this place:

"pass judgment" (NASB). But "weigh" (RSV) or "weigh carefully" (NIV) seems to fit well. However, Buchsel suggests the meaning "assess," and comments: "The reference is not so much to what the prophets say as to the spirits of the prophets; 12:10" (TDNT; 3:947).

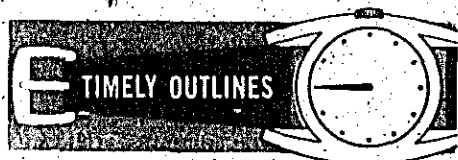
"Decently" or "Properly"? (14:40)

Besides this place, the adverb *euschemonos* is found (in NT) only in Rom. 13:13 and 1 Thess. 4:12. In both places it is translated "honestly"—"walk honestly" (KJV). Arndt and Gingrich suggest for our passage "properly" (cf. NASB). The NIV translates this verse: "But everything should be done in a fitting and orderly way." This is the way we should conduct our church services.

1. From *The New International Version*, copyright 1973 by New York Bible Society International. Used by permission.

2. From *The New American Standard Bible*, copyright © The Lockman Foundation, 1960, 1962, 1963, 1968, 1971.

3. From *the Revised Standard Version of the Bible*, copyrighted 1946 and 1952.



And Forgive Us Our Debts

TEXT: Matt. 6:9-15

Ever since we were children, we have prayed "The Lord's Prayer." The Lord had a very special reason for teaching His disciples to pray in this manner. It is revealed in verses 14 and 15. *Forgiveness* is the greatest fruit of a Christlike spirit.

I. FAILURE TO FORGIVE BLOCKS THE WAY TO SALVATION

- Jesus said that we would be forgiven in the same measure with which we forgave.
- We must forgive others, or we cannot receive forgiveness.
- When we forgive others, we are able to forgive ourselves.

II. FAILURE TO FORGIVE BLOCKS THE WAY TO ENTIRE SANCTIFICATION

- We are told to present our bodies holy and acceptable unto God. An unforgiving spirit is an unholy presentation and therefore unacceptable.
- Christians forgive others because it is "the Jesus thing to do."
- The Holy Spirit will not "partially" cleanse us from sin. The cleansing must include the unforgiving spirit.

III. FAILURE TO FORGIVE BLOCKS THE WAY TO HEAVEN

- The person who refuses to forgive, slams the doors of heaven in his own face.
- Grudges are barred from heaven. It is a holy place, prepared for a holy people.
- An unforgiving spirit is not the spirit of Christ.

God's grace is sufficient to help us forgive all manner of evil against us. The words of Jesus give a steadfast promise: "For if ye forgive men their trespasses, your heavenly Father will also forgive you."

HAROLD E. KEETON

Second Coming Scriptures

When studying the doctrine of the Second Coming, it is helpful if one is familiar with the major biblical passages on the subject. The following references are offered for the pastor concerned about preaching in regard to the biblical prophecy fulfillments related to the Parousia:

SIGNS OF THE "LAST DAYS OF THE AGE" AS SUCH ARE REVEALED IN THE WORLD AT LARGE:

Matthew 24; Mark 13; Luke 21; 1 Tim. 4:1; 2 Tim. 3:1-5; 2 Pet. 3:3-4

SIGNS OF THE LAST DAYS ARE REVEALED IN THE MIDDLE EAST, ISRAEL IN PARTICULAR:

Ezek. 36:1-24; 37:1-8, 11-22

RULE OF THE ANTICHRIST: POLITICAL LEADER:

Dan. 7:25; 8:25; 11:36; 2 Thess. 2:1-12;

1 John 2:18, 22; 4:1-6; 2 John 7; Rev. 6:2; 13:1-10; 17:7-16

RULE OF THE FALSE PROPHET: RELIGIOUS LEADER:

Rev. 13:11-18; 16:13; 19:20; 20:10

RULE OF THE FALSE RELIGION OF THE DEVIL:

1 Tim. 4:1; 2 Tim. 3:5; Revelation 17 and 18

DESECRATION OF THE FOURTH TEMPLE YET TO BE BUILT:

Dan. 9:27; 11:31; Matt. 24:15; Luke 21:20; 2 Thess. 2:4; Rev. 11:1-14

LAST HALF OF THE TRIBULATION SEVEN-YEAR PERIOD: "DAYS OF VENGEANCE" AND "TIME OF THE GENTILES":

Luke 21:22, 24b; Rev. 11:1-2

DIVINE PURPOSE BEHIND THE SEVEN-YEAR TRIBULATION PERIOD: TO VINDICATE GOD'S HOLY NAME:

Ezek. 36:16-23, 32; 39:1-8, 25-27; Mal. 1:6, 11; 2:2, 5, 11; Rev. 16:17; 21:6

HOLY SPIRIT ACTIVITY DURING THE TRIBULATION AS HE POSSESSES THE BELIEVERS WHILE BEING ABSENT FROM THE POLITICAL/SOCIAL DIMENSIONS:

Joel 2:28-32; Dan. 11:31-32; Mark 13:11; Luke 21:15; 2 Thess. 2:1-7; Rev. 12:11,

BATTLE OF ARMAGEDDON IN THE VALLEY OF MEGIDDO OF NORTHWESTERN ISRAEL:

Ezekiel 38 and 39; Dan. 11:40-45; Matt. 24:28; Luke 17:37; Rev. 9:13-19; 16:16; 19:11, 17-19

RAPTURE:

Matt. 13:39-43; 24:31; Mark 13:27; Luke 17:24-37; 21:25-28; Rom. 6:5; 1 Cor. 15:51-54; 1 Thess. 4:13-17; 1 John 3:2; Rev. 19:7

"THIEF IN THE NIGHT" PASSAGES:

Matt. 24:31; 1 Thess. 5:2; 2 Pet. 3:10; Rev. 16:15

"LAST TRUMPET" PASSAGES:

Matt. 24:31; 1 Cor. 15:52; 1 Thess. 4:16; Rev. 11:15

"CLOUDS" PASSAGES:

Matt. 24:30; Mark 13:26; Luke 21:27; 1 Thess. 4:17; Rev. 1:7

"FIRST RESURRECTION" PASSAGE:

Rev. 20:5

SECOND COMING AND JUDGMENT: JUDG-

MENT OF CONDEMNATION AND COMMENDATION:

Matt. 25:31-46; John 5:22-23; Acts 1:11-12; Rev. 20:4

SPIRITUAL RESTORATION OF THE JEWS: (Note: the *physical* restoration of the Jews is their return to Israel as noted in Ezek. 36:1-24; 37:1-8, 11-22.)

Ezek. 36:25-28; 37:5, 7-10, 14a, 23-28; 39:6-8, 25-29; Hos. 6:2

JESUS' RULE FOR MILLENNIUM:

Ps. 22:27; 86:9; Isa. 2:2-3; 51:11; Matt. 6:10; Rev. 20:4-6

SATAN BOUND FOR THE MILLENNIAL REIGN OF JESUS:

Rev. 20:1-3

DISSOLVING OF THE PLANET:

Matt. 24:35; Luke 21:34; Heb. 1:10-12; Rev. 20:11; 21:1

"GREAT WHITE THRONE JUDGMENT":

Rev. 20:11-15

"NEW HEAVEN AND NEW EARTH":

Revelation 21

The three major chapters concerning the time sequence of happenings in relation to the Second Coming are Matthew 24, Mark 13, and Luke 21. Other passages should be studied so as to fit into the time progression of these three chapters which detail the conversation between Jesus and His disciples regarding the Parousia.

J. GRANT SWANK, JR.



A prominent Republican Party leader was explaining how he secured votes for the party. "I always give every cab driver a healthy tip and then tell him, 'Vote Republican.'"

"I use about the same method," said a Democrat opponent. "Only it's a lot cheaper. I don't give them ANY tip and tell them to vote Republican."

Wild oats need no fertilizer.

Happy is the family in which each member is held as a gift from God to the others, and one can say to another, "I thank God for the gift of you."

Little faith will bring your soul to heaven, but great faith will bring heaven to your soul.

Readjustments

Some folks just can't decipher
That ONE and ONE make TWO;
That all those EASY PAYMENTS
Eventually come due.

They carelessly adventure,
But never seem to learn
That there'll be BILL COLLECTORS if
They spend more than they earn.

Our Uncle Sam prints money,
But if we do the same—
They'll issue us a number
And soon forget our name.

We keep up with the Joneses
Until that brutal dawn—
When we find they've refinanced,
Then left us—and moved on.

I believe I'll just quit trying,
And make myself content
Without life's gorgeous extras
That keep man poorhouse-bent.

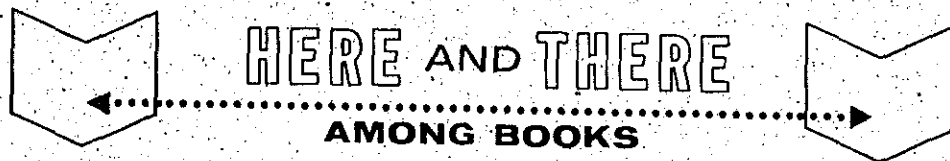
I still like golden cornbread,
Biscuits and gravy too;
Baked beans and fried potatoes,
Still compliment a stew.

I've gone back to the simple life,
To bacon ends and beans.
It may not sound too fancy—BUT
I'll live within my means.

—J. EDWARD FERGUSON

If we walk with God, we must keep step!

We have no more religion than shows
in our daily living.



Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

Perfect Love and War

By Paul Hostetler (Evangel Press, 1974. 170 pp., paperback, \$2.50.)

This book represents a "resurgence of social concern in the evangelical wing of American Protestantism" and particularly in the holiness movement. It reflects papers and responses concerning the

involvement of Christians in war, and the relation of the doctrine of perfect love to the same.

I was surprised at the position of Richard S. Taylor in his justification for war as "intrinsicly not incompatible with 'perfect love.'" It is fascinating to see a rationalist of his ability involved in

paradox. However, that was the case, which adds interest to the discussion.

Other excellent scholars include Myron Augsburger, Donald Joy, Owen Alderfer, Mildred Wynkoop, Timothy L. Smith, and Donald Dayton.

This is an excellent book for class study in small church groups, or a resource for a pastor facing the issue of war and peace with his young adults. It is easy to read and yet scholarly.

OSCAR F. REED

Behind History

By Ray C. Stedman (Word Books, 1976. 116 pp., cloth, \$4.95.)

The prolific pen of Ray Stedman has moved in a somewhat different way as he proposes a philosophy of history on biblical grounds. Known across the nation as a Bible expositor, his newest book is no exception to the pattern.

In the seven parables of Jesus in Matthew 13, the author points out "not the specific events of history but the principles which affect all of human life during what we call the present age, the age between His comings. To find answers for our time, we must unravel the code used here."

This is a valuable book for those who are interested both in exposition and its eschatological insights.

OSCAR F. REED

Dying to Live

By Bob Smith (Word Books, 1976. 180 pp., \$3.95.)

The author is an associate minister in the Peninsula Bible Church which has been so successful in ministering to Stanford University students. Seeing the universal hurt, the author believes the authority of the Bible must be brought into the picture for all caring Christians. "Counseling" is a formalized world for what God expects of all of us.

While writing from a Reformed theological perspective, he takes holiness motifs and follows them throughout the Scriptures. His exposition on "putting off the old man" and "putting on the New," entering into God's rest, etc., is a framework that is intriguing for one who talks so conclusively about cleansing and yet is

not willing to take the last step in the logic of Christian holiness.

OSCAR F. REED

Wrestling with Luther

By John R. Loesch (Concordia Publishing House, 191 pp., cloth, \$9.50.)

For the minister-student who is wrestling with the historical antecedents of his faith, *Wrestling with Luther* offers another encounter which is exciting—especially in a contemporary setting. Who thought that Whitehead, Harts-horne, Wieman, and others would get all involved with Luther? And yet in a seminal sense this is what takes place in the author's understanding of Lutheran thought.

In a world of change and interaction, the author brings excitement to the world of Luther and, at the same time, will seem "subversive" to others within the traditional Lutheran perspective (Martin Marty).

Loesch sees in this dynamic relationship and matrix the heart of Luther in Christ and faith, Law and Gospel, faith and works. In this he is "dialectical rather than contradictory."

The author catches a fresh glimpse of Luther which is refreshing and challenging. I would recommend this book to any pastor who is struggling creatively with his own theological perspective against the backdrop of Reformation theology.

OSCAR F. REED

The Charismatic Movement

(An anthology)

By Michael Hamilton (Wm. B. Eerdmans Publishing Co., 196 pp., \$3.95.)

Written by a non-charismatic, this study offers both a historical and critical understanding of the contemporary movement. Recognizing the "strife and fear" that has come into many congregations because of the widespread contagion of the movement, this book offers a refreshing scholarly work on both sides of the situation. With that in mind, the writers run from Krister Stendahl, the New Testament scholar from Harvard Divinity School, to Dr. John P. Kildahl, a psychologist. The editor is dean of Washington Cathedral in Washington, D.C.

Dr. Hamilton suggests that the book is written "for non-charismatics who wish to understand the movement and for charismatics who want a perspective on their own involvement."

Harvey Cox (whether his recommendation is authentic or not will depend on one's evaluation of Harvey Cox) suggests that the work is "a fair and well-rounded treatment of a subject which is often approached acrimoniously. I am sure it will be widely used."

The book is accompanied by a small record in the back cover as an illustration of tongues-speaking. It is also blessed with exhaustive bibliographical references.

OSCAR F. REED

Should I Have an Abortion?

By Eldon Weisheit (Concordia Publishing House, 1976. 101 pp., paperback, \$1.75.)

To those of us who are involved in the theological implications of contemporary Christian ethics, this work, popularly written for the young lady facing traumatic decisions, offers a valuable set of guidelines without being either ambiguous or authoritarian.

It offers a fresh grasp from a Christian perspective, and, while you may not agree with all that the author says, a copy in your library could save a great deal of heartache.

Important chapter headings include: The Moral Grounds, Medical Problems, Unwanted Pregnancy or Unwanted Child, Unwed Mother, Good That Comes from Evil, Afraid of Parenthood, etc.

Every pastor at one time or another faces these sensitive issues and needs help. This book is supportive of both the pastor seeking information and the young lady faced with one of the more important decisions of her life.

OSCAR F. REED

COMING
next month

- **The Lazy Way to Utopia**

There is no easy way to those important goals in life, but somehow we seem to keep trying to find them.

- **Marring the Service**

A layman looks at the worship service in view of the scriptural admonition that things be done "decently and in order."

- **Music in Your Church**

A small-church pastor has discovered that even his people can enjoy better music if they want it.

- **John Wesley's Lament**

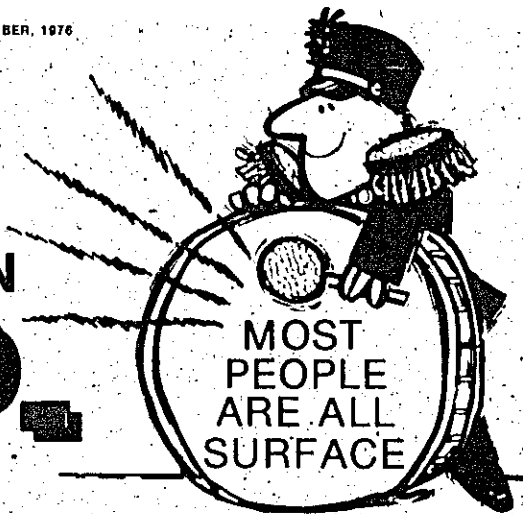
The new convert need not wait for some specified interval after his new birth to seek and experience the baptism with the Holy Spirit.



Members of Linwood Church of the Nazarene in Wichita, Kans., usually read their Sunday bulletins. Many of them read page 3 first. It carries a column written by the pastor's wife, Frances Simpson. They know her as a very important member of the team headed by her husband, Pastor Eugene Simpson, in the oversight of their spiritual flock. Frances writes the first of a series of three articles for "The Preacher's Wife" this month. Some of our readers will remember her article last April. "Seasons of the Soul" suggests pleasant thoughts, Mrs. Simpson. It sets a mood for pastors everywhere as they perform their tasks like "professionals" (p. 12); and become spiritually effective (p. 8). It could be that even our well-worn cliches can be more meaningful (p. 1) as we remember our calling and preach holiness (p. 3). All this does indeed make us keenly aware of our failures, but we confess those to the Holy Spirit (p. 16) and go on with Him to conquest and victory.

Yours for souls,

WAY DOWN DEEP



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50 YEARS

PREACHING CHRISTIAN HOLINESS

Inside...

THE LAZY WAY TO UTOPIA
The Editor

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Charles E. Baldwin

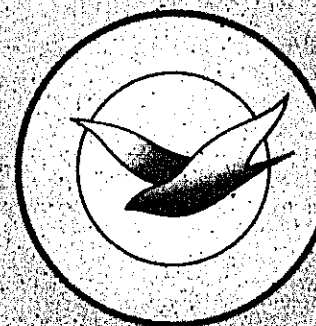
ABOUT THE DOCTOR OF MINISTRY DEGREE
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LOST AUTHORITY REGAINED
Joseph F. Nielson

JOHN WESLEY'S LAMENT
Ralph A. Gallagher



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.....From the.....**EDITOR**

*The Lazy Way
to Utopia*



THE TITLE OF A FULL-PAGE ADVERTISEMENT drew a response which could be described as a mixture of boredom, skepticism, disgust, and amusement—not necessarily in that order. It screamed, "The Lazy Man's Way to Riches," with a catchy subtitle, "Most people are too busy earning a living to make any money."

A cursory glance revealed the bare details. Send \$10.00, and you will learn the secret of how this man quit working so hard and became very wealthy. He promises not to cash your check for 31 days, until you have received his "secret," instructions and agree they are worth the money. Your check will be returned uncashed if you say so, for any reason. What have you got to lose but a couple of minutes and a postage stamp?

Hmmm. Maybe more details should be checked. He claims he did not start making big money until he learned how to work less—much less. He spent two hours, for example, composing this ad, and he expects it will earn for him \$100,000. He owns a large home, two fine automobiles, and a boat. His office overlooks a magnificent view of the ocean, and his friends wonder how he can ever get any work done in such beautiful surroundings.

And the clincher! He not only has all this money, but he has something more priceless; he has time to spend with his family.

Now please do not write us and ask for his address. It would be no favor to you for us to send it, and we promise we will not do so. For there is one minor flaw in the whole idea. It just doesn't work that way.

People spend years in intensive preparation, submit themselves to rigorous disciplines, and make unbelievable sacrifices to achieve some measure of success. You and I will not find an easy shortcut to Utopia by sending \$10.00 for someone's "secret" formula for success and wealth.

In many ways, this advertisement typifies the temptations that sometimes beset the preacher of the gospel. We do work hard, and at times we grow rather weary. Occasionally we even admit to ourselves that we are lazy. Then someone seems to have found the "secret" and

can show us how we can triple our attendance and double our finances by not working so hard.

There may be some shade of truth in this, since it is altogether possible we are spending our energies recklessly when we should be channeling them wisely.

Then, too, there is the possibility we may be trying ever so hard to build the Kingdom with our own hands and in our own strength. We could thus be depriving ourselves of the power of God which should be working in us.

If either of these conditions describes our ministry, then we do need help; but not the kind of "help" that claims to offer an easy road to Utopia. The truth is, success is not waiting for lazy people to reach out and claim it, and "gimmicks" will never replace the conscientious efforts of dedicated men.

The superstar who placed the advertisement may make his profit—if enough gullible people send him their money. He will lose, however, if they all react as we did.

And therein lies a lesson for clergymen. Who wants "success" if it is only an illusion and not the real thing? Who needs the outward shell that leaves the spirit hollow and empty? Who cares about "numbers" if they do not represent genuine, hard-earned victories and real growth? Or to put it another way, what will it profit a preacher if he gains the whole world of shallow substitutes for true servanthood, if in so doing he should lose his own ministerial soul?

The answer for most of us is found in making our laziness work for us, which is 1,000 times better than letting our laziness make us work for it.

Lazy when it comes to pastoral visitation, we push hard early so we can enjoy coasting a little later on. Lazy at study and sermon building, we begin on Monday or Tuesday, finish by Thursday or Friday, and indulge in freedom from last-minute pressures on Saturday night. Lazy at answering our mail, we resolve to handle it only once. Quickly we write a reply, or just as quickly we toss it in the wastebasket, or file it in its appropriate place; then we spare our "lazy" selves the misery of watching it pile higher and higher on our desk until we cannot bear the thought of wading into it at last.

Too "lazy" to pay the price of revival, the answer may be in readily acknowledging this to our Heavenly Father, and letting Him help us commit our needs to Him in prayer. We may even be able to inspire our lazy church members to get under the burden with us. Once our trust is in the power of the Holy Spirit working in our midst, we can all enjoy watching things happen as only He can make them happen.

It does no harm to admit it. Maybe we are, at least in a sense, just a bit lazy. We are lazy enough to prefer doing things in other ways than the most difficult way. We mow the lawn regularly when it is three inches high because we are too lazy to postpone it and work harder when it has grown six inches high. We get material to the publisher early because we are too lazy to work under the heavy pressures of last-minute rushes to meet deadlines.

That's our "secret." Keep your \$10.00. You are welcome, and anyway, we are too lazy to return your check.

It is the task of every holiness preacher to help Christians discover and claim the fullness of the Spirit

Preaching Holiness

Part II

THE PREACHING OF HOLINESS NECESSITATES THE DECLARATION OF AN ADEQUATE AVAILABILITY.

The Gospel of John states the first task of the Spirit to be the convincing "men of their sin." This does not mean to merely show men their lostness, or state of sin, and then leave them. It presupposes a remedy, a cure, a healing. Well-balanced holiness preaching does not simply show a deep heart need and then offer no positive hope. There must be a settled conviction that God has made provision for man's deepest need.

From the New Testament truth on freedom from sin, some simple word studies can be suggested for positive preaching. Reference is made to the Greek of the New Testament to hopefully develop an appetite to study

these words in depth. There is an abundance of material that makes possible for one with little or no training in New Testament Greek to study and enjoy the rich treasures in the Word. After a number of years of study in the Greek New Testament, one is easily convinced the message of holiness in cleansing power is stronger than the King James Version of the Bible makes it.

Terms in the New Testament strongly imply the removal of sin rather than its suppression or counteraction. Some of these terms are:

1. **PURIFY**—purifying the heart. *Katharidzo* means "to make clean; to cleanse; to free from defilement." Used in Acts 15:9; Matt. 5:8; 1 Tim. 1:5; 2 Cor. 7:1. To purify cannot possibly mean less than the spiritual cleansing of all elements that are alien to the purity God desires.

2. **PUT OFF**—*apotithemi*, "to lay off, lay down as garments; lay aside, put off, renounce." Used in Eph. 4:22. Another word that is similar, *apekduomai*, means "to put off, renounce, strip off"—to divest oneself completely.

3. **CIRCUMCISE**—This term is used throughout the Scriptures. Even in earliest times it is used as a symbol



by
Charles E. Baldwin

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of removal (by decisive action) of sinful self-centeredness. Col. 2:11 gives a clear usage of the term *peritemno*—"to cut around, to circumcise." It is used in connection with the "body of the flesh," which is not the physical body but the sin nature.

4. DESTROY—A key term in Rom. 6:6. The Greek word is *katargeo*—"to render useless or powerless; to make empty and unmeaning; to abrogate, to destroy, annihilate, to free from." Used also in 1 Cor. 6:13; 15:26; 2 Thess. 2:8; Heb. 2:14.

5. CRUCIFY—*stauroo*—"to crucify." This refers to the Roman method of execution. Paul applies this to the nature of sin, and it is a strong term. Used in Rom. 6:6 and also Gal. 2:20. The idea of crucifixion is a violent, actual death. A moment of dying! Much needs to be preached at this point of delivering self up to God so that He can crucify selfish self-willness, or the right to our self.

6. SANCTIFY—This is the crucial term in any holiness study. Derived from *hagiazoo*—"to cleanse, purify, sanctify, regard as holy." One can find an abundance of material on this word in the older holiness writings. The writings of Dr. Daniel Steele are very helpful. A commendable book that gives excellent studies on key holiness words and verses is *Half-hours with St. Paul*. In that book Dr. Steele states:

The great word for sanctification is *hagiasmos* . . . It occurs ten times in the New Testament. St. Paul uses it nine times and St. Peter once . . . That act is that of removing impurity existing in the nature of one already born of the Spirit. Deliverance from sin as a tendency born with us is the act of God through the Holy Spirit (pp. 105-6).

Concerning this term, Dr. H. Orton Wiley states:

From the study of *hagios* and its derivatives, it will be clearly seen that while the primary meaning is a setting apart, or a separation, this in the New Testa-

ment takes on the deeper significance of a cleansing from all sin. This is the dominant meaning of the terms used in the Scriptures, and from this authority there can be no appeal.²

Let the preacher take both meanings—separation to God and separation from sin—and apply them properly and point up that the highest sense of *sanctify* in the New Testament is "to make holy" in the sense of "to purify."

There are some modifying terms that indicate abundance and thoroughness. These can be used with profit.

1. UTTERMOST—Heb. 7:25. The phrase *eis to panteles* is translated "completely." The idea is that Christ is able to save in every way, in all respects, unto the uttermost, so that every want and need, in all its breadth and depth, is utterly done away.³

2. ALL—Used in 1 John 1:7—" . . . cleanses us from all sin."

3. WHOLLY—*holoteleis*. This compound word is used in 1 Thess. 5:23 and means "wholly, perfectly." Used only here in the New Testament. Paul did not mean *all* of the Thessalonians. There were other words he could have employed for that. This term means "completely," or "through and through."

4. A final modifying term that calls for careful usage is PERFECT. Most words translated perfect in the New Testament are derivatives of *telos*—"the point aimed at as a limit, i.e. the conclusion of an act or state." The adjective *teleios* means "complete, full age, mature, perfect." This word is used often in relation to holiness and should be thoroughly understood and used with care. It is a strong word and adds strength to the truth of holiness. It is used in such passages as John 17:23; Rom. 12:2; 1 Cor. 2:6; Phil. 3:12, 15; Col. 1:28; 4:12; 1 John 4:12, 17-18.

All these terms (and others), in their proper contexts, can form the basis of a wealth of preaching material. This will require study and work but will be well worth it. Explore all these potential riches waiting to be mined out. Climb the mountain peaks of the New Testament and view the broad vistas of the fullness of holiness as a life of perfect love. Preach it as a heart made clean and empowered to love God with a perfect motive and intention.

Be challenged by the splendor of 1 Corinthians 13 in a series of messages on the more excellent way of love. Discover the riches of the Sermon on the Mount, which is pure holiness living taught by our Lord. Plumb the depths of each fruit of the Spirit in Gal. 5:22-23. Make each fruit a single message. Display the shining holiness

garments of God's people in Col. 3:12-14. Show the riches of holiness. It is the preacher's privilege to lead his flock into the deeper experience of a positive salvation by possessing all the riches of their inheritance in Christ. Many are defeated because they are not aware of the full provision which is theirs. Preach the possibilities, the full potential of the Spirit-filled life. Potentially every Christian, every church member is sanctified, filled with the Spirit. It is the task of the holiness preacher to help Christians discover and claim it.

1. There is a great spiritual depth in the old holiness books. Study carefully the books by George Watson, Beverly Carradine, Samuel Brengle, A. M. Hills, J. A. Wood, et al. One of the finest newer books is Mildred Wynkoop's *A Theology of Love*.

2. H. Orton Wiley, *Christian Theology* (Kansas City: Beacon Hill Press, 1953), 2:464-66.

3. William McDonald, *Saved to the Uttermost* (Chicago: The Christian Witness Co., 1920), p. 9.

A Man like God

One day John Wesley was preaching at an open-air meeting in the slums of London. Many people had gathered to hear him speak. In the rear stood two ruffians who were intent on disrupting the meeting. One said to the other, "Who is this preacher? What right does he have to come here and tell us how to live?" Picking up stones, they moved forward until they got very close to Wesley.

As he talked about Christ's power to change men's lives, he was so filled with the love of God that a warmth and beauty spread over his countenance. The two hecklers stopped short and were dumbfounded as they saw his radiant face. With a note of awe in his voice, one of them said, "He ain't a man, Bill; he ain't a man!" The stones fell from their hands, and their hearts were softened as they listened.

When Wesley finished and began to leave, he saw the two ruffians. Putting his hands on their shoulders, he said, "God bless you, my boys," and continued on his way. As he disappeared into the crowd, the ruffian exclaimed, "He IS a man, Bill; he IS a man, but he's a man like god!"

—Submitted by Robert Emsley

Here are some answers for the readers of the *Preacher's Magazine* who have asked about the Doctor of Ministry degree

Questions Ministers Are Asking About the Doctor of Ministry Degree

By Willard H. Taylor*

NAZARENE THEOLOGICAL SEMINARY has inaugurated a program leading to the Doctor of Ministry degree. A professional degree, it does not follow the usual academic patterns of study and research. Numerous questions have been asked by those interested in this new program:

1. *Is this a new degree?*

Yes, it has been introduced by many U.S. seminaries in recent years. It is a professional degree, which means that its basic focus is in the practice of ministry. The D.Min. is intended to increase the candidate's competence in whatever ministry he is engaged.

2. *How does it relate to other doctoral degrees?*

The traditional Doctor of Theology and Doctor of Philosophy degrees are specifically designed for teaching and research. In the field of theology the traditional advanced degrees have been the Doctor of Theology (Th.D.) and the Doctor of Philosophy (Ph.D.). They prepare persons for research and teaching; they are basically "academic" degrees. The D.Min., however, is not a research degree and is not designed to prepare one for

teaching essentially. Increased competence in the practice of ministry is its basic objective. Thus, the curriculum requires considerable study directly related to one's ministry.

3. *How many years does it take to complete the degree?*

A minimum of two years. Some students naturally will take longer because of their ministerial obligations. One is expected to complete it in five years.

4. *Is it true that one must have a Master of Divinity degree or its equivalent to be admitted?*

Yes, because all the objectives which control the D.Min. also control the M.Div. The difference relates to the degree of excellence in achievement. Such excellence includes, among others, three objectives: creative use of classical theological resources; the articulation and practice of a theory of ministry; and the development of an appropriate professional style of ministry. The M.Div. thus provides the foundation for the D.Min. program.

5. *What do you mean by "equivalent" in referring to academic requirements for admission?*

"Equivalent" means a comparable

degree or the number and distribution of graduate hours in theological studies approximating the M.Div. program. In exceptional cases, consideration is given to years of practice in special forms of ministry in evaluating a person's application.

6. *How long after receiving an M.Div. must one wait before applying for admission?*

Three years; and those three years must be spent in full-time ministry. Moreover, the position which is held during that time must have significant decision-making responsibilities.

7. *Must a person continue in that particular ministry during the course of his studies?*

Yes, as far as that is possible.

8. *What are the particular components of the curriculum?*

(1) One quarter of Clinical Pastoral Education in one of the accredited C.P.E. centers in the United States or Canada.

(2) Participation in a peer-group learning experience for four semesters under the direction of a residential or adjunct professor. Or, where geographical distance makes it impossible to participate in a peer group, complete four minor projects which are related to one's place of ministry.

(3) Attend and successfully pass four seminars held on the seminary campus. These seminars are one month in length and are held sequentially during the months of January and July.

(4) Major ministry project which involves the development and exploration of a definable issue arising out of one's ministerial responsibilities.

(5) Two-hour oral examination.

9. *What subjects will be covered in the seminars?*

- (1) Communicating the Gospel
- (2) The Growth of the Minister
- (3) Pastoral Care
- (4) Leadership and Administration

10. *Will there be abundant opportunity to explore current biblical, historical, and theological issues in the course of the program?*

Yes. Each one of the components in this program requires that the classical disciplines of theological education be involved in the reflection upon current practices in ministry. Such questions as, Is this practice in keeping with the Bible's characterization of Christ's Church? and, What can we learn from the history of the Church regarding the nature of preaching? will be constantly raised.

11. *What are the expectations concerning a student's attendance at the residential seminar?*

We are urging students to clear their calendars so as to give the major portion of their time to the seminar. Most of our students will be coming to Kansas City from great distances, and it is felt that frequent travel to and from home during that seminar period would reduce its value and seriously affect the program. Moreover, we are not asking the candidates to travel to the campus weekly or for an entire summer to fulfill the residence requirement. We expect there will be sacrifices on the part of the candidates in acquiring this degree, but we are confident the degree will be worth it.

12. *What about the number of weeks a pastor in the program must be away from his church in order to meet the residential requirements? Isn't that length of time a threat to the pastor's position?*

We realized this would be a problem for some men. For this very rea-

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son we have required written approval from one's supervisor and have recommended that a pastor seek approval from his church. It is our belief that any church who will permit her pastor to enter this program will receive benefits in return which will more than offset any inconveniences to the church. A large portion of the studies will directly involve the ongoing program of the local church.

13. *What are some of the other admission requirements?*

(1) Ordination or commission in the candidate's area of ministry by the denomination of which he is a member. (2) A grade-point average (GPA) in seminary and/or other graduate-level studies of 3.0 (B) or higher. (3) An achievement level at least equal to the national mean on the aptitude section of the Graduate Record Examination (500). (4) An achievement level on the Miller Analogies Test at least equal to the national mean for theological students (44). (5) A favorable evaluation on the Minnesota Multiphasic Personality Inventory. There are several other requirements including reference letters and prospectus on one's plan of study.

14. *How many persons will be admitted to the program annually?*

The original decision, based upon faculty and financial resources, called for only 12. The number really

depends upon qualification. Perhaps some years we will admit less than that number, and in other years we will go beyond our yearly quota, but not more than an average of 12 across the years.

15. *What if there are more qualified applicants than you have openings?*

We will admit them as they come, and hold over the remaining qualified applicants for the next admission period.

16. *Are there any values for the church in offering this degree to ministers?*

Indeed. In these days we need to give ourselves to the careful analysis of our ministries to determine how viable they are, and to the development of creative ways of serving needy persons in every sector of our immediate society and the world.

17. *What is the tuition for the D.Min. program?*

It is \$2,000, which can be paid in full at the time of initial registration or remitted in four equal payments over the four semesters.

18. *When are applications due?*

Two deadlines have been established: September 1 and March 1. All who are thinking of applying, however, should allow several weeks for reference letters, transcripts, and test results to reach our office before those dates.

You have a humble spirit when you've said yes to God. When you bow your head and your heart to Him, you'll bow it everywhere else that you ought to. If you're not bowing where you're supposed to in the lesser areas, you've not yet bowed your head to God.

Earl G. Lee

Managing the Service

By Homer J. Adams*

Let all things be done decently and in order (1 Cor. 14:40).

The pastor fills many roles—preacher, shepherd, counselor, administrator, and educator. Happy is the man who finds that his concept of his roles and their priorities coincides with that of the management of worship services. It is here that his different roles come to a focus. It is also here that he is most visible in his position of spiritual leadership.

There are 168 hours in the week, and for the Christian who attends regularly, at least three of them are spent in church services. Thus, to congregation and minister alike, the public services are very important. Are these precious minutes thoughtfully, prayerfully utilized? Are there ways to improve the management of each service?

Looking at the anatomy of a service, one may immediately see the danger of over-structuring it. After all, there needs to be a flexibility so that the Holy Spirit may direct and redirect human plans. Very true, but there needs to be some order from which to depart! The pastor is the manager of the service, and his thoughtful attention to the details of the service makes this vital experience more meaningful to the congregation.

Managing time

It is not easy to start the service

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at the time announced. But if the pastor emphasizes a prompt beginning, others will be impressed to cooperate.

A number of different time-consuming matters in the service need some attention. Perhaps an important item like receiving the offering can be accomplished in three minutes instead of six. Unless a visiting singer is involved, it might be better for the soloist to simply arise and sing without the pastor first preceding to the pulpit to prophesy this is going to occur.

And the greatest of these is announcements! Much time is wasted in reading and explaining announcements that are printed in the bulletin. Select one or two of the most important and cover them in a minute or two. Hear a layman's plea and keep reports of the outcome of the church softball game or the teens' tacky party out of the morning worship service.

If the pastor pays careful attention to the passing of time, he will not need to make references to it. With eye on the clock, or his watch on the pulpit, he can be cognizant of the time. If he "shoots his cuff" to ostentatiously examine his wristwatch, he has distracted some.

Using the Bible

Effective reading of the Scriptures, central to any worship service, is a significant and moving experience. Plan the use of the Bible as carefully

as anything you do. Powerful is the effect of quoting, as you preach, passages that you have mastered.

The pastor will want to be completely familiar with the scripture portion he reads. No one gets blessed when the reader stumbles over the words. Practice faithfully until the reading flows smoothly.

Think carefully before you say in prayer meeting, "Let's all take our Bibles and read together . . ." With half a dozen translations, it would be appropriate if the selection dealt with the account of Babel.

Handling the language

Problems of communication take many directions. Not the least important is mistakes in pronunciation. The following are some of the most common words used in error: "escape" for escape, "hypocrisy" for hypocrisy, "criteria" for criterion, "baptize" for baptize, "statistics" for statistics, "flustrate" for frustrate, "borned" for born, "Revelations" for Revelation, and "physical" for fiscal. What shall he do about them? Let him identify them, with the aid of his wife or a friendly teacher. If one word is an unyielding obstacle, switch to an alternate. It is better to say "figures" or "records" than to stumble over "statistics."

Colloquialisms or different speech patterns can be a problem. A pastor came to a small church from another part of the country where it was customary to use "saints" interchangeably with "church members." He invited all the "saints" to come to the front of the church for a closing prayer. No one wanted to count himself as a superior Christian and no one came.

And now we come to a very delicate topic in this matter of handling the language. A layman saying, "Don't," to pastors should be very diplomatic. Don't skirt the bound-

aries of profanity, using the pulpit as a shield. Expressions like "mean as the devil" and "come hell or high water" are out of place. Let us question the use of slang or "hip" language in the pulpit. If you want to demonstrate to youth that you are "with it," use their phrases when you are with them at a social event or retreat. In the pulpit, expressions like "dude," "where it's at," and "gut feeling" are questionable.

Directing the congregation

The dynamics of a congregation is an interesting study. People rise, sit, kneel, and stand at the pastor's direction. Let the movements of people in the audience be done with efficiency and dignity. Sometimes the one who presides will mention that the congregation will stand, and then continue talking, with no clue as to when this will be done. It is a sight to behold on such occasions as people begin to straggle to their feet, one or two getting partway up, casting a nervous glance around, and then sitting back down, momentarily defeated. It is so simple for the pastor to say, "Let us stand," with the tone of his voice indicating *now*, and accompanying with this a slight upward sweep of his hands.

Consider also the sequence of audience movements. On occasion you may want the congregation to stand for prayer and then remain standing for a hymn. Think ahead. If you conclude the prayer and quickly follow with "Please remain standing and turn to Hymn No. 5," you will initiate the busiest scene of the day as hundreds of people stoop and reach for hymnals. This can be avoided by asking the audience in advance to take hymnals in hand. Incidentally, children are fascinated by the challenge of the statement, "Let us stand on the last verse."

A final suggestion is to have the

people stand for the closing prayer. Occasionally the dismissal occurs with the congregation seated, and a sense of incompleteness lingers.

The momentum and theme of a service are important. The pastor will want to be sensitive to the mood of the congregation and leadership of the Spirit at all points. If the choir sings with unusual impact, and God grants significant inspiration, he will not want to quickly move in a different direction. Whatever he says will be with the purpose of applying

the message of the song and relating this time of blessing to subsequent events. This fits the goal of the service to provide a meaningful experience of worship, instruction in righteousness, and inspiration.

The purpose of these comments is a sincere effort to improve the management of services which are already good. It is also recognized that we members of the congregation can make many improvements to thoughtfully and reverently add meaning to the church service.

Penman for St. Francis

Impatience waited with me in the little cave of the great cavern called St. Francis' Hospital in Wichita. The warm light of the prayer of St. Francis seemed unnatural in the hospital gloom:

*Lord, make me an instrument of Thy peace;
where there is hatred, let me sow love;
where there is doubt, faith; where there is despair, hope;
where there is darkness, light; and where there is sadness, joy.
O Divine Master, grant that I may not so much seek to be con-
soled, as to console; to be understood, as to understand; to be
loved, as to love;
for it is in giving that we receive; it is in pardoning that we are
pardoned; and it is in dying that we are born to eternal life.*

The words made deep grooves in my heart and made appreciation grow for the life behind the prayer. Then the words "Gerald Cogswell, penman," in the lower right-hand corner caught my eye. God, through His robed hero St. Francis, gave the prayer to humanity; but it took Gerald Cogswell, penman, to get the prayer to me.

Centuries ago that great Light warmed the world with the glow of salvation. The opportunity—and responsibility—is ours to reflect that Light with fellow cave dwellers in this generation.

—Stanley Sutter

there's **MU&IC**
in your church



Any Church Can Have Music

I am a home mission pastor in a church with 30 members. When I assumed this pastorate, the entire musical program rested on one family, who led the singing and sang all the specials. More than half of my 30 members are nonmusical. Yet, in just two brief months we have Sunday services that are dynamic, inspirational, and very musical. Every Sunday morning we have two musical specials, and every Sunday night we have three musical specials—sometimes more.

It is my belief that every church can have music. It can have variety, versatility, and flexibility. All it takes is vision, organization, and administration. There is talent going untapped and unused, simply because no one has pulled it all together.

Here is what I have done with just 14 people in my little church.

I wrote on paper the name of every

single person in my church who could do anything in the area of music. I repeat, *anything*.

Next I organized those names under various headings: solos, duets, trios, quartets, mixed quartets, double quartets, ladies' chorus, men's chorus, sanctuary choir, children's choir, and instrumentalists. Then I mixed up the names into every possible combination. For example, my wife and I both sing. There are three possible combinations between the two of us. Emmalyn can sing a solo, I can sing a solo, or together we can sing a duet.

It took hours of thought, but by the time I figured out every possible combination for the 14 names on my list, the possibilities for a superior musical calendar were absolutely astounding.

For example, I have at my call eight soloists, 11 duets, three ladies' trios, two mixed trios, one men's quartet, three mixed quartets, a children's choir, a men's choir, a ladies' choir, a mixed (sanctuary) choir, and five instrumentalists. New combinations seem to keep surfacing too. Also, I never intentionally leave out visitors in my music program. If I hear of a musical visitor, I always invite him to sing or play, in addition (not as a substitute) to what is



by
C. Dale German

Pastor
Show Low, Ariz.

already planned. My people know their relatives and friends are welcome to participate, and now they feel free to tell me in advance when musical talent is on the way.

Next, I formed a music committee consisting of the organist, pianist, pastor, and two other interested, musical people.

Then I made a blank calendar consisting of two months of advance Sundays. The calendar was divided into a.m. and p.m. sections.

I called a music committee meeting. I could have done without the committee, but I found the more input and involvement, the better participation in implementing "our" musical program. It took us two hours to carefully fill in the blank calendar together, giving every Sunday morning service two musical specials, and each Sunday evening three. This calendar is flexible and can be changed—either by addition or subtraction.

With all of this music, plus good, lively congregational singing, and congregational "specials" such as "The Lord's Prayer," etc., a service really comes alive. It transforms the entire mood of an otherwise routine meeting.

It takes work. This does not just happen on its own. There has to be a dedicated leader. But once the people sense the possibilities and feel the enthusiasm of a new and invigorating church service, momentum seems to build.

When I held that first music committee meeting, I sensed an unspoken feeling of "Okay, Preacher, we'll play your silly game and see if you can pull it off." And in the beginning a few of my musical 14 asked to be excused when their turns came around. But I was determined to help them see what potential was within them. And things are different now.

As the music program grows, I find

that, as pastor, my responsibility to keep it functioning can be lessened. The people themselves assume responsibility. I have a better music program now but personally do less to keep it running.

I wanted to share what I have found workable in my church, because we are growing in attendance, in finance, and in spirit. I credit a large percentage of this growth to my people's musical ability that had been dormant too long.

Fund Raising

A part of any pastor's success depends on his ability and his attitude toward raising money. Is it necessary to be apologetic when you ask your congregation for an offering or to make pledges for the year?

Why not make it easy for your people to give?

A small boy found a woman's purse in a store where she had left it on a counter. He was gone for several minutes, then returned just in time to find the woman back at the counter where she had left her pocket-book.

She thanked him, and then looked in her purse. "That's funny," she said. "When I misplaced my pocket-book, there was a \$10.00 bill in it, and now there are 10 one-dollar bills."

"That's right," said the lad. "The last time I found a woman's pocket-book, she didn't have any change."

Make it easy for your flock to give. We believe in consistent tithing and giving, but there are also many times that money-raising involves the right word, with a proper attitude, at the right moment that a man has some money.

—JOHN K. FRENCH

A new wave of biblical preaching with Calvary and the risen Christ at the center will bring back authority to the man in the pulpit and blessing to the man in the pew

Lost Authority Regained

By Joseph F. Nielson*

DURING THE SIXTIES and early seventies, many and varied events have taken place in the church. The church in all denominations and groups experienced experimental change. These experimental changes—such as small-group activity, social action projects, demonstrations, ritual alterations, ecumenical ideologies, audiovisual media, and many others—became an obsession with many church leaders. Frustration in reaching people and their needs seemed to be the motivation of change in the church. We have not returned to the pre-sixties. Vestiges of the sixties still remain with us and are influencing the present church structure and function.

What is the root cause for the flurry of experimentation in the church? I believe the basic reason for the feverish activities is a combination of a sociological factor and a religious response. The sociological factor to which I refer is that in many formal churches, and some of our holiness churches, people turned off and tuned out the preacher. Young people especially, who were raised in the scientific method, refused to listen to authority. They were unwilling to accept "Thus saith the Lord" without proof that could be validated.

Faith alone was not sufficient for them. Also, we are told that youth mistrusted people over 30.

When the ministry became aware that they were being tuned out, frustration and panic set in. All kinds of experiments were introduced to compensate for the lack of authority in preaching and ministering. The religious response to the sociological factor was to find alternatives to preaching. Since preaching had occupied the central activity of the church for a long, unbroken period of time, the ministry was without an immediate answer to fill the role of preaching. Thus, we find the many and varied efforts to compensate for the loss of the pulpit ministry.

My premise that the root cause of church change in the sixties was the sociological factor that people refused the authority of preaching has led me into some observations that may be helpful to understand the latter seventies. There are two observations about the church I submit for your consideration. And from these a conclusion that needs to be thoughtfully pursued in our own church, as well as in all churches.

The first observation is the role of Gaither-type music in the conservative, evangelical churches. Gaither music has swept through the conservative wing of the church like a tidal wave. First was the gospel songs, and

now the "Alleluia" with its all-encompassing sight, sound, and sense. There are three characteristics about Gaither music that are essential for the sixties and seventies. The words are declarative, not interpretative. Neither are they systematic in arrangement. The words in the Gaither songs are statements of gospel facts: "Because He Lives," "The Church Triumphant," "God Gave the Song," "Jesus," "The Old Rugged Cross Made the Difference." The Gaither songs kept before the people the gospel refrains during a period when preaching has been diminished. Gaither music is intensely personal: "He Touched Me," "I Believe," "All God's Children," "The Family of God."

People can identify with these experiential concepts which relate to the conservative tradition. The third characteristic is that the Gaither music is rhythmic. The beat is singable which facilitates audience or corporate participation. Some may have gone to excess with drums and cymbals and loud P.A. systems, but the excesses should not detract from the reasonable types. Gaither music has played a starring role in keeping the declarative, personal message of the gospel before the public in a rhythm that is singable for large groups. In a day when preaching the Word has been weakened by apathy, indifference, and sociological factors, God has maintained the ministry by the medium of music. Music is a medium which has swept the world by electronic devices in the secular and sacred areas.

The second observation relates to the role of the charismatic movement. The charismatic movement has surged through the formal, liberal, old-line churches. During the sixties these churches also engaged in experimental programs with ecumenism a major goal. Pastors and

church leaders moved toward unifying principles which they thought would strengthen the authority of the church. The ministry in these churches cooperated with the scientific movement by scrutinizing the Scriptures from the view of biblical criticism. During the early 1900s, the church and school were reinforcing each other in the thinking methods of science. The results of such a marriage took place in the sixties. The liberal churches began to lose attendance, money, and prestige.

As the process of weakening authority gained momentum, the charismatic movement made its infiltration. This movement was also intensely personal. It emphasized personal salvation and the supreme worth of the individual. The movement also declared the fundamental truths of the Scriptures. Jesus is divine, the Holy Spirit is essential for victorious living, the gifts of the Spirit, and similar declarations were emphasized. Third, like Gaither music, it was corporate in its appeal. Large crowds were influenced by the singing, witnessing, and preaching. The formal churches, as such, did not embrace the movement in every case, but the declaration of biblical truths maintained an authoritative perspective in a day when preaching was weakened by social upheaval.

The charismatic movement had its excesses. Some people made speaking in unknown tongues the chief criteria. Some made divine healing the only evidence of God's power. Some confused holy living with emotional experience, saying that only the experience was necessary, not a holy life. There appears to have been many spin-offs and splinter groups. We cannot and do not subscribe to the excesses or the tangent characteristics. However, there is a basic core of truth that has been kept before the nonconservative

*Professor, Olivet Nazarene College, Knikakee, Ill.

church congregations. The effectiveness of the charismatic movement is precisely at this point. Its declarations of biblical truth will outlive the excessive behaviors. The biblical truths have maintained authority in the midst of a weakened ministry.

During this period of weakening authority in the individual church, Billy Graham has continued to minister authoritatively in his mass evangelistic efforts. Our concern has dealt mainly with the local pastor and his church, but Billy Graham has contributed greatly to maintaining the declarative content of the gospel. His approach also is declarative, personal, and corporate. He is doing in mass evangelism what the Gaither-type music and charismatics are doing in the individual church.

The sociological factor of weakened

authority in the pulpit paved the way for Christian declaratives as found in Gaither-type music and the charismatic movement. I believe the day is coming when the preacher will rise up again with a "Thus saith the Lord." The world is crying out for authority. The world needs direction. Let the pulpits pick up the declaration of the authority of God's Word. Preach Calvary, Jesus Christ, the work of the Holy Spirit, and holy living. The Holy Spirit will honor such authority.

The holiness church should be in the vanguard of preaching authoritatively from the Bible. A new wave of biblical preaching with Calvary and the risen Christ at the center will bring back authority to the man in the pulpit and blessing to the man in the pew.

However, instead of accepting the responsibility of the judgment, he brought it to the board where consensus was impossible, and a problem that could have been kept between the parties and the pastor was aired for all to see and hear.

As a board member, I expect my pastor to take the leadership in making judgments that really are not of board interest. This takes into consideration spiritual matters between individuals, interpersonal problems, and private matters in which we expect him to use his expertise and consecrated judgment. I saw a real lesson in it for you as a young pastor.

Here was a man who saved his own face and protected his image, but he opened another up to criticism and divided his board. God give us warm hearts and good heads.

Love,


The Preacher's Magazine

Practical Points

that make a difference

He Saved His Image, But Divided His Board

Dear Son:

Mother and I worry sometimes when we hear that you are facing an issue which is coming to your board. There is a fine line that divides discretion from conviction. Let me share what a board member from our neighboring town told me the other day.

It was a sensitive issue that should never have come to the board. "We have confidence in our pastor," my neighbor said, "and we expect him to use his judgment at times without bringing everything to the board—especially in this problem."

OCTOBER

NAZARENE FOCUS

FOR PASTORS and LOCAL CHURCH LEADERS

Compiled by the General Stewardship Commission | EARL C. WOLF, Executive Director
 DON WILDE, Office Editor



● General Superintendent Coulter

Possibilities in the Ordinary

IT IS NATURAL AND NECESSARY that a minister of the gospel should desire to fill the largest place of service possible. However, there is great peril in always looking toward the horizon in anticipation of the "big opportunity" while at the same time allowing present opportunities to go unnoticed.

Many ministers live in a state of frustration because they feel they have "never had a chance at something big." Yet the history of the church is punctuated with exclamation points where a man in an ordinary place saw the possibilities of unusual accomplishment.

The little village of Kidderminster, England, was not the most likely place for an influential ministry. But Richard Baxter saw the possibilities of this dull, ordinary, carpet-weaving village. Long after Baxter's death, it was said, "There have been three or four parishes in England which have been raised by their pastors to a national, almost a worldwide fame. Of these the most conspicuous is Kidderminster: for Baxter without Kidderminster would have been but half himself; and Kidderminster without Baxter would have had nothing but its carpets!"

A restless and discontented minister can only reproduce that same spirit in the church he serves. But even

SOCIAL SECURITY CLARIFICATION FOR MINISTERS

Many laymen, and ministers for that matter, are coming to the surprising realization that ministers are treated differently for Social Security purposes. Nazarene lay leaders are sometimes shocked to discover that a minister can opt out of Social Security. THIS PARTIAL TRUTH HAS BEEN NOISED ABROAD. MORE THAN THE WHOLE TRUTH.

Under limited conditions ministers can remove themselves from the necessity of participation. But, as the Social Security Administration clearly points out, only opposition "by reason of conscience or religious principle to accepting Social Security checks based on your services from the ministry" is an acceptable basis for exemption from Social Security coverage.

Secondly, application for exemption must be made to the Internal Revenue Service prior to April 15 of the third year in which the minister receives income from the ministry of over \$400 net.

Finally, if the minister does secure an exemption from Social Security coverage, that exemption is permanent. There is currently NO WAY TO UNDO THE EXEMPTION. Out of 10,000 Nazarene ministers, less than a dozen have been caught in this death trap. Several have attempted to reverse their decision, but to no avail.

For further information, write:

Dean Wessels
Department of Pensions
6401 The Paseo
Kansas City, Mo. 64131



DON'T GET CAUGHT!

worse is the fact that present possibilities remain untouched.

All over this country there are glowing examples of small communities where a preacher over a period of years has been instrumental in leading a congregation to unusual spiritual accomplishments. To see possibilities in the ordinary, a pastor must be convinced of the intrinsic dignity and worth of his charge. He must rediscover the worth of the individual. He must transmit to his people a sense of excitement and value as they labor and develop. He must maintain a sense of the strengthening presence of the Holy Spirit.

Great possibilities are often in the most unlikely places.

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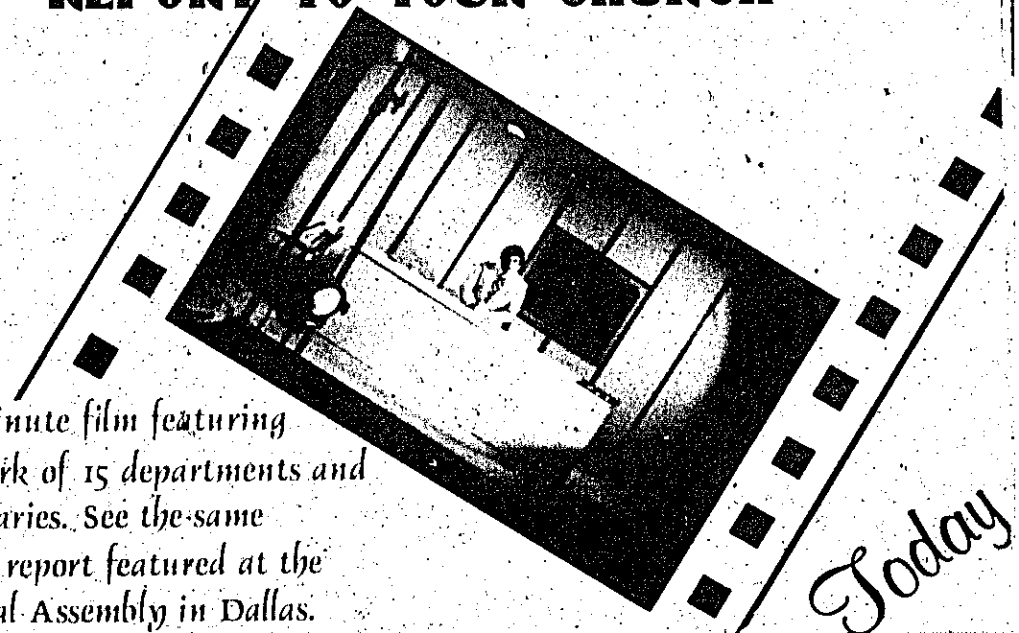
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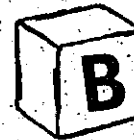
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by James Hamilton

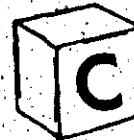
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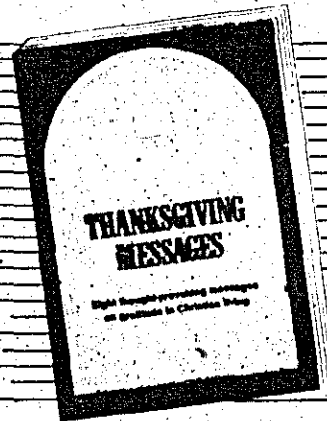
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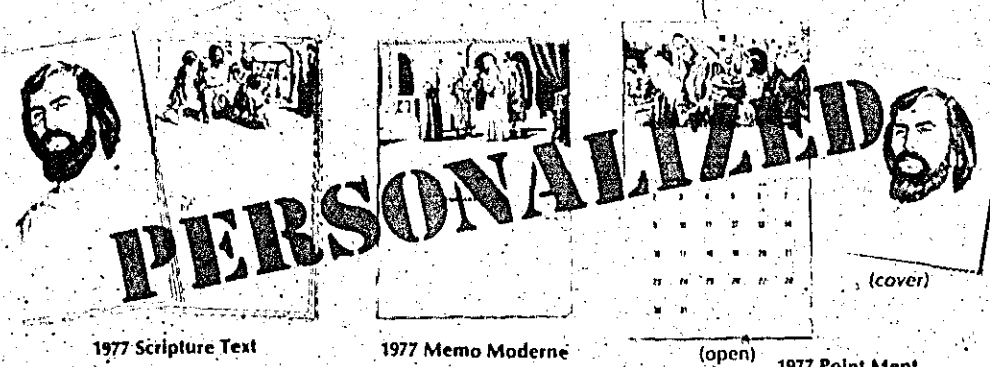
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CORRECTION

In the brochure *Continuing Education for Ministers*, the course listed as "How to Succeed with a Multiple Staff," by Kenneth S. Rice, should have been No. 4, not No. 5. Sorry.



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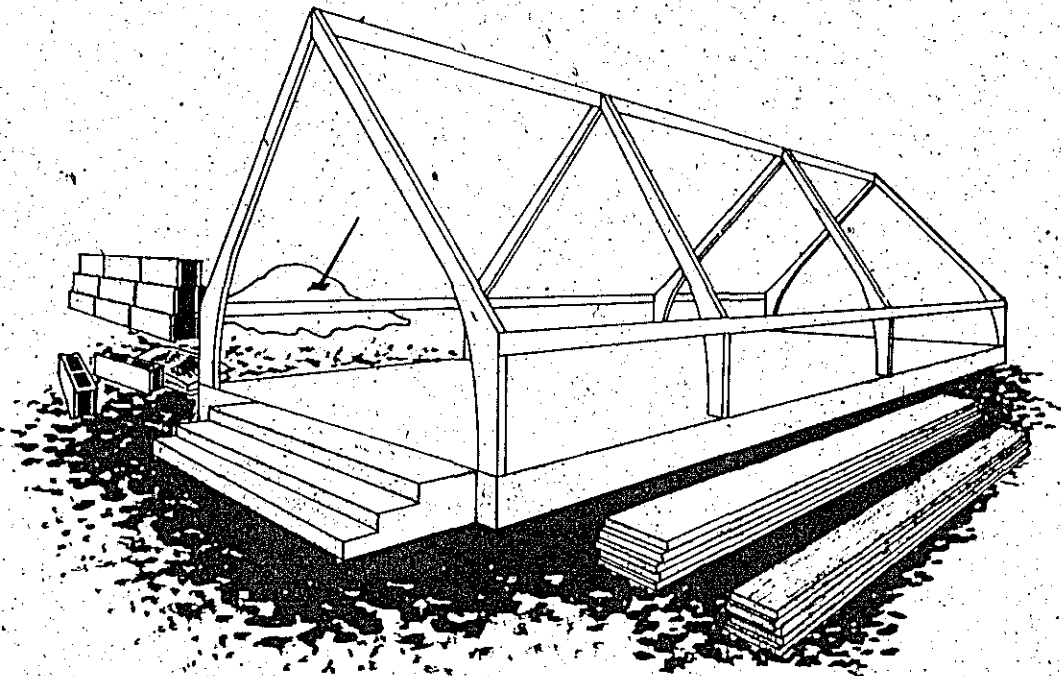
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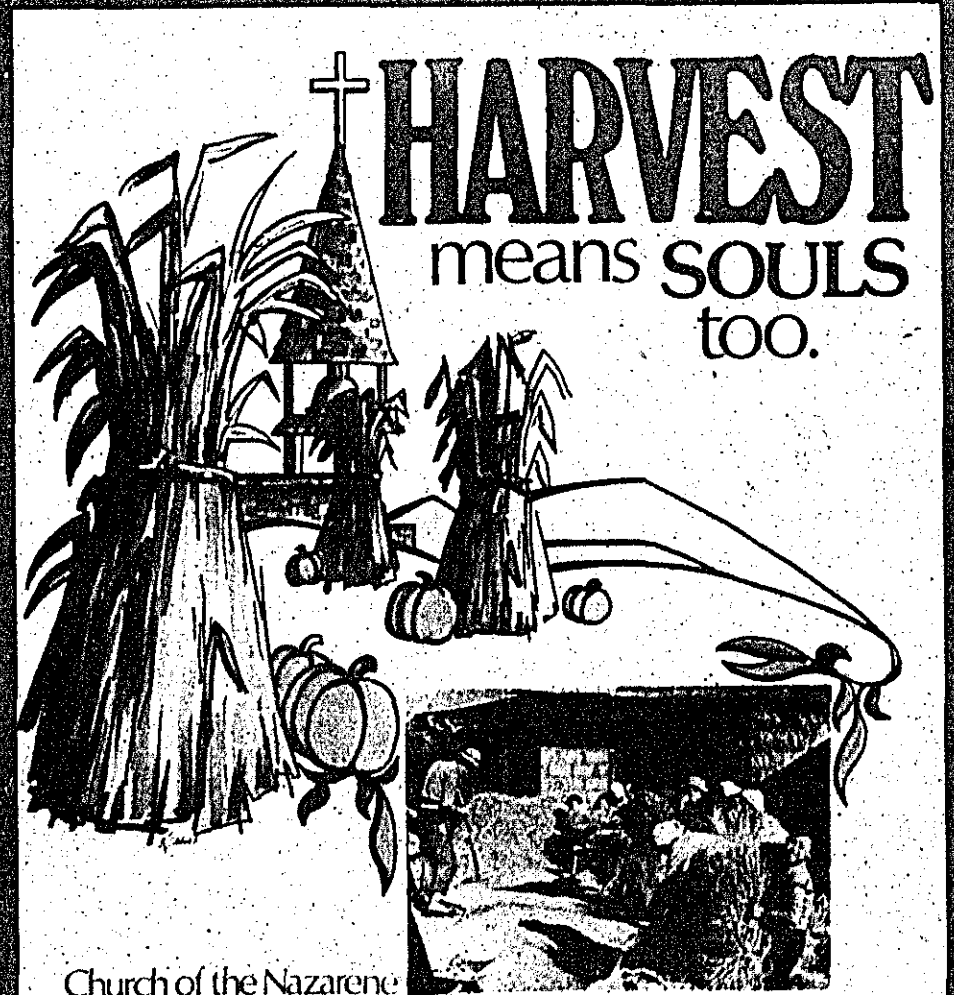
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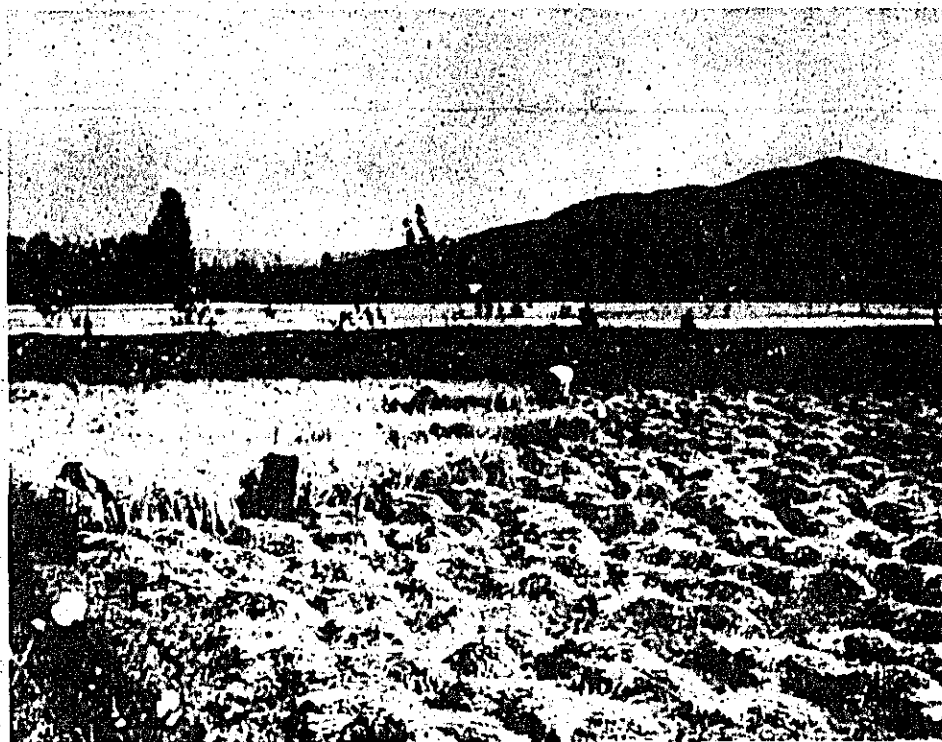
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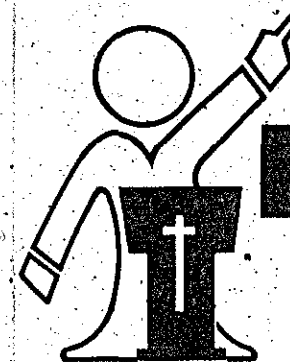
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THE PREACHER'S WIFE

Teach Me, Lord

I CLOSED THE BEDROOM DOOR quietly lest I wake our two-year-old son, and fell down by the side of the bed. O Lord, I prayed, please help me! You came into my heart when I was 11 years old, and I believe Your Holy Spirit has guided me to this hour. But, O Lord, I'm not equal to the task. Teach me how to be a happy preacher's wife."

I was facing what I later diagnosed as an identity crisis. We had just moved to our second pastorate, and I was in the process of adjusting to the new situation.

Lord, this congregation doesn't care what I may have accomplished in the past. It doesn't matter to them whether I made A's in school or was football queen. They aren't impressed by the offices I held.

I waded through a tangled maze of thoughts to the conclusion that all

our people cared about was what I was at that moment. That didn't seem as attractive to me as what I had been before. I was so busy being church janitor, church secretary, fixing up a parsonage without furniture, trying to appear equal to every situation, that I didn't know exactly what I was at this point.

God began to teach me. He showed me the importance of godliness, cleanliness, and friendliness. Our congregation needed to see God at work in my life. They desired that I maintain a sense of order and well-being in the parsonage. They wanted to know that I cared about them.

God has taught me many other lessons during these 25 years of being a pastor's wife. Some of them have been difficult, and I've learned to pray, Teach me gently, Lord, if You can. I haven't always made top grades, but as long as I do not have to learn the same lessons over and over, I feel I am passing the course. God's training class involves every part of our being—body, mind, and soul.

We are taught in 1 Cor. 6:19 that our bodies are the temples of the Holy Spirit and that we should glorify God in our bodies. We must care for them, discipline them, and keep them under subjection as did Paul.



by
Frances Simpson

Pastor's Wife
 Linwood Church of the
 Nazarene
 Wichita, Kans.

October, 1976

Keep in Touch

MEET YOUR MISSIONARIES

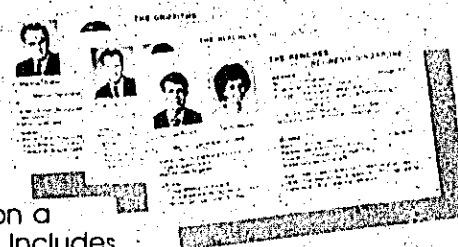
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The Bible teaches us that we should develop our minds. We need to have sound minds (Phil. 1:7), willing minds (2 Cor. 8:12), trusting minds (Luke 12:29), minds that are focused on Christ (Isa. 26:3).

Above all else, we need to give strict attention to the care of our souls, that part of us that will live forever. This is the all-important lesson of holy living.

These assignments do not require a college degree, nor 10 talents, nor lots of money. The Master Teacher outlined the course, and the Holy Spirit leads us in our daily research.

A number of years ago I made a list of goals for myself under the headings:

Self-improvement
Christian Service
Money
Academics
Family

I keep this list in a prominent place and refer to it often. In working to reach these goals, I apply a simple formula which I call the "three Ps"—prayer, planning, and perseverance.

Prayer time in the parsonage is paramount. There are days when with heavy burdens, we fall prostrate before God. There are delightful moments when we walk into the morning sunlight and let our thanksgivings float out to God who made it all. We must also have regular, directed times of prayer.

After we have saturated our ideas

with prayer, we should then proceed with plans, making sure God is over-all Chairman. We need to keep a checklist of our projects until they are completed, then thank God for His help.

As preachers' wives we are leaders. Dr. Fletcher Spruce used to tell the pastors' wives on his district that they should raise the standard of living, the level of thinking for the women in their community.

I like the following 10 rules for being a good leader given by Mr. Ed Czapor, an executive of General Motors.

1. Be a good listener.
2. Communicate well.
3. Be patient.
4. Believe in people.
5. Get people involved.
6. Teach and practice individual goal setting.
7. Teach and practice self-analysis.
8. Promote team performance and spirit.
9. BELIEVE IN PRAYER.
10. Do all these with discipline.

A minister's wife asked me a thought-provoking question as we shared lunch together recently: "If you could do anything in the world you wanted, what would you choose?"

I hesitated only a moment, then answered, "I'd keep on doing the things I am doing right now. I just want to do them better and enjoy them more."



Wesleyana

John Wesley's Lament

By Ralph A. Gallagher*

"I have been lately thinking a good deal on one point, wherein, perhaps, we have all been wanting. We have not made it a rule, as soon as ever a person is justified, to remind him of going on unto perfection. Whereas this is the very time preferable to all others. They have then the simplicity of children; and they are fervent in spirit, ready to cut off a right hand or pluck out the right eye. But if we once suffer this fervor to subside, we shall find it hard enough to bring them again even to this point" (John Wesley).

Others in the holiness movement have observed this failure. Rev. M. L. Haney felt that "possibly no greater mistake has been made in Christian theology, than the tenet so persistently adhered to, that a lengthened period must elapse between the two acts of God's grace by which we are regenerated and sanctified."

Dr. Harry E. Jessop, in chapter 7 of his book *Foundations of Doctrine*, states that this notion has no support in the Scriptures. He quotes further from holiness leaders of the past, such as J. A. Wood, J. S. Inskip, and Jesse T. Peck, who all felt that

*Nazarene elder, retired.

the holiness movement was failing at this point.

My own observations and reading suggest that the situation remains much as indicated by these men. It is a tragic mistake to permit the new convert to get lost in the crowd on the wilderness road. Surely there is a better way. Since my retirement I have given this considerable thought. I have come to some conclusions that may be helpful.

In the first place, any corrective measures will have to follow the pattern established in the New Testament. In particular, we must insist upon following the pattern as seen in the Lord's baptism and His reception of the Holy Spirit. Peter followed this pattern in his sermon on the Day of Pentecost when he instructed his audience to "repent . . . and ye shall receive the gift of the Holy Ghost" (Acts 2:38). In neither of these instances is there a suggestion of any lengthy lapse of time between conversion and the reception of the gift of the Holy Spirit. Throughout the New Testament, the expectation of both the Lord's messengers and the new converts was that the Holy Spirit would be given immediately after conversion.

Two centuries ago, Susanna Wesley is said to have declared, "I must so firmly found my life upon the Rock of Ages that my children can never for an hour forget that their mother was a Christian."

Second, we must keep in mind that two different groups of people are involved: (1) The group which I call "the wilderness-road Christians." These are by far the most numerous. For some reason they have not pressed on into the experience of Pentecost. As a result, they have become entangled in the web of carnality. Most of our theology and preaching has been tailored to reach these people. It is difficult to persuade them there is a better way. One way to reduce the size and influence of this group is to keep the new converts from joining it.

(2) In the second group I would include the sinners that come under the influence of the church, and the new converts. These are being treated as one group because whatever corrective steps are taken must begin with the sinners. I think it is a truism that religious experience tends to follow doctrine. If this is true, we must be sure that the correct pattern of religious experience is implanted in the minds of the sinners. In other words, we must seek to condition the sinner so that when he turns to the Lord, he will follow the desired pattern because he will be thinking that this is the normal and expected way to seek the Lord. This may seem a bit too idealistic and theoretical, but we should remember that we must have the ideal for practical experience to follow. Conditioning, like any habit, requires emphasis and repetition to establish it.

Let us turn our attention to a few things that may help to achieve our goal.

1. It must be made clear that the objective of redemption is to restore men to fellowship with God. We often leave the impression that the goal is to save sinners from hell. This is certainly one of the secondary results of salvation, but surely not the most important one. The call to salvation

is a call to seek fellowship with God.

2. Restoration to fellowship with God is realized in the abiding presence of the Holy Spirit. He does not come in to abide at the time of conversion as some teach. The new convert must ask for Him. The prospects for receiving Him are good. Jesus said, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13). If conditions are met, the Holy Spirit will come in and fulfill the ancient promise of God: "I will dwell in them, and walk in them; and I will be their God and they shall be my people" (2 Cor. 6:16). This is full restoration to communion and fellowship with God.

3. The New Testament pattern, as presented by Peter, does not anticipate a lengthy time span between conversion and Pentecost. He said, "Repent . . . and ye shall receive the gift of the Holy Ghost." I have no doubt but that those who were baptized did receive the Holy Ghost that very day. Their faithfulness indicates a Spirit-filled life (Acts 2:42).

4. Jesus surely did not anticipate a long delay. Jesus himself cannot come and walk beside the new convert, but he does send the Holy Spirit to take His place. Some may hesitate about becoming a Christian for fear of being unable to live the Christian life in their own strength. The Son prayed and the Father promised to send the Holy Spirit to be their Helper, Comforter, and Counselor. The Father and Son desire to send the Spirit at the earliest possible moment. He awaits the consecration of the total self to God. This choice represents one of the strongest arguments for the necessity of two works of grace. Consecration must be based upon a will set free from the bondage of sin; and it must represent

the deepest desire of the heart.

Many other reasons can be presented to encourage and prepare the new convert to seek immediately for the Holy Spirit. When the Spirit comes in, He empowers and cleanses; He teaches and glorifies Christ; He guides and imparts the fruit of the Spirit to the soul. It is through the Spirit that we become partakers of the divine nature.

Serious thought must be given to how we can present the gospel to the

sinner so that he will be inclined to follow the pattern outlined by Peter on the Day of Pentecost. He needs to hear many times the gracious words, "Repent . . . and ye shall receive the Holy Ghost." Let us build some fences so the new babe in Christ will not find it easy to join the crowd traveling the wilderness road.

May God grant us the determination and the wisdom, as holiness people, to remove from our midst this cause of John Wesley's lamentation.

Worry

A panel of eminent psychologists recently conducted a survey on worry and found the following:

40 percent of things people worry about never happen.

30 percent has to do with events that have already happened.

12 percent has to do with their health status.

10 percent relates to trivia.

8 percent is legitimate items.

It was George Lyons who said, "Worry is the interest paid by those who borrow trouble."

A salesman met his friend on the street one day, and as usual the friend seemed worried and walked around with his head down, unable to face anyone. Things were bad.

Shortly thereafter, the two met again, but this time the friend was all smiles. Weeks went by and they happened across each other. Still smiling and seemingly without any concern at all, the friend offered a cherry hello to the salesman, who was astounded and said, "What has happened to you? You are always worrying about something, but recently you have acted as if there was nothing to worry about."

"Well," replied the friend, "I have a manager now, and I pay him to do all of my worrying."

"How much do you have to pay him?"

"A thousand dollars per week."

"Who, then, is your manager?" asked the salesman.

"Jesus Christ."

"Where on earth are you going to get that kind of money?" inquired the salesman.

"That's His worry," said the friend.

We may laugh, but the truth is cogent. If we could but place our worries—big and small—into the hands of Christ, we could eliminate 92 percent of all our worries.

—C. D. Hansen

THE STARTING POINT

A Lesson from Jonah

There is this phrase in the Book of Jonah that depicts his disobedience: "he went down." And the equivalent of that phrase occurs several other times in the first chapter.

It pictures so completely the progression of disobedience and sin in a person's life.

The other side of the picture is seen in the third chapter, verse 3; "So Jonah obeyed, and went to Nineveh."

One way was down. Sin always leads downward. The other way—the way of obedience—was up. In Jonah's life we see the extremes clearly pictured.

Onesimus Finds the Way

Onesimus is a good example of how closely a man can live to religious reality and yet lack the reality of religion.

Philemon, his master, had provided encouragement and Christian education. He provided spiritual environment and example. Yet Onesimus, because he had never encountered Christ personally, lacked the reality of religion.

In the life of Onesimus we see rebellion amidst religion. And rebellion stems from deadness. Because Onesimus was dead, and yet looking for life, he ran away from Philemon. He ran in search of life, of something real. He did not know that he was really looking for Someone.

Paul found him in Rome and "won him



By C. Neil Strait

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to the Lord." And in this phrase from *The Living Bible*,* there is wrapped up the secret to real life. Onesimus found that real life, the meaningful way, led through repentance.

The story of Onesimus says at least three things to us:

1. The soul that is dead recoils, or rebels, in his deadness.

2. The soul that rebels runs. And the running is always away from the sources of life.

3. The soul that finds life—real life—finds it through repentance, where self reaches the end and casts itself on God.

Life Begins with Death

Stuart Briscoe, in his book *Living Dangerously*, makes a comment about Nicodemus that would be a good "starting point." Briscoe said, "His death would do something for him that his religion had failed to do" (p. 26).

You might consider it from the standpoint of life beginning with death—death to self; death to pride; death to things. And through this kind of death comes life—life full and abundant; life free from sin; life with eternal purpose and promise.

That You Might Know

There are two words that stand out in 1 John 5:13 that are worth considering: "These things have I written . . . that ye may know that ye have eternal life."

The two words that stand out are *know* and *have*. It is possible that a person can *know* that he has eternal life, and it is possible to *have* eternal life.

You and I encounter people in our preaching who *know about* it, who *hope* to have it, who *want* it, who *seek* it. But the Word says they can *know*, and they can *have* it.

Study in Contrasts

The story in Luke 8:43-48 is a beautiful one, for it shows so completely the contrast between life apart from Christ, and life after Jesus has entered. From this story of the woman who touched the hem of Christ's garment, I share three things:

1. Notice the despair out of which she

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came, contrasted with the hope with which she went.

2. Notice that her faith, though imperfect, brought results that were perfect. Tozer reminds us that the message of the Bible is addressed to faith, not reason. And Jesus only requires faith—even a little—to begin with.

3. Notice the fear that possessed her contrasted with the freedom that was her possession after touching Jesus. Three words wrap it up: "Go in peace" (v. 48).

Wrong Way to Life

Here is a line from Stuart Briscoe that should put your mind to thinking: "When the object of faith is wrong, everything is wrong" (*Living Dangerously*, p. 130).

IDEA SPARKS

BY ASA H. SPARKS
Minister, Church of the Nazarene
Decatur, Ala.



Music

1. Congregational singing techniques: There are several ways to unify the congregation and aid the singing. These are outstanding:

a. Ask the audience to sing in unison from time to time.

b. Trios and quartets can be picked from the congregation and asked to stand and sing a verse together. Generally these are former choir members or people who would not mind. (Sometimes choir members who have laid out for that service can be called on to sing a special.)

c. The audience can quote the pastor's text for the evening in unison. The director would check on the text before the service.

2. For your next revival meeting, mimeograph a sheet listing those who will be in charge of the music, those who will be playing, and those providing the special numbers each evening.

3. Sunday evening sharing session: Invite those who are willing to share something that God has done in their lives to come forward following the second song.

TAKE TIME

Take time to be friendly—

It only takes a smile and a kind word.

Take time to give—

It brings peace and contentment.

Take time to laugh—

It is the music of the soul.

Take time to think—

It plants the seed of accomplishment.

Take time to read—

It is the foundation of wisdom.

Take time to work—

It is the price of success.

Take time to play—

It is the secret of perpetual youth.

Take time to love and be loved—

It is a God-given privilege.

Take time to pray—

It is the greatest power on earth.

Don't Join the Club

For more years than I care to admit, I have been a member of the Do-It-Yourself Club. In fact, I have been president. Frankly, I am ashamed of this, because I have come to realize that my active membership in this club has been a big mistake.

There are many things I can and should do. I have but to apply myself and get at them. However, like many "do it yourselfers," I've made a failure of many projects I had no business trying to handle. Often this has cost not only unnecessary expenditure but real embarrassment. From now on, when the need arises, I think I'll just call in a specialist; get out of the way, and turn it over to him. He can do in 15 minutes what it would take me, in my bungling way, a couple of hours to do—and he will do it well.

My experience in this area illustrates many years of my spiritual life. I've struggled, worked, and worried over projects when I should have simply turned them over to the Lord, taken myself out

of the picture, and let Him handle them. Many times I have asked Him to handle a situation; but because He did not do it as quickly as I thought necessary, or seem to be doing anything at all, I've jumped in, taken over, and bungled. God patiently stepped aside and let me go ahead. I have managed to carry through some fair-sized projects by myself, but in doing so have missed the thrill and blessing of seeing God work. Again and again the Scriptures admonish us to "wait on the Lord." This calls for patience.

How difficult it has been to realize that "he is able to do exceeding abundantly above all that we ask or think" (Eph.

3:20); and He will, if I will "erase myself" from the picture, let go, and let Him do His work. This is described in Ps. 37:5: "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass."

God promised Abraham and Sarah a son, but Abraham became impatient, joined the Do It Yourself Club, and reaped dire and lasting consequences. Samuel told Saul to wait (1 Sam. 13:8-14), but after a while Saul became impatient, joined the club, and this was the beginning of the end insofar as his relationship with God was concerned.

So I say, from years of experience, don't join the club... let Him do it.

—Lyle K. Potter

IN THE STUDY

Seeds for Sermons

October 3

FIVE THINGS GOD DOES NOT KNOW

(Part I)

TEXT: "God... knoweth all things" (1 John 3:20).

INTRODUCTION: One of the distinctive features of God is that He knows all things. The theological world refers to this as the attribute of omniscience. This gives us the assurance that He understands us perfectly. He knows why we do what we do. He knows why we say what we say. Since He knows us better than anyone else, He can be more helpful to us than anyone else. His perfect knowledge of us is the basis of His being in a position to bring out the best in us. He understands us so well that we can approach Him

about anything that is troubling us. He uses this thorough knowledge of us to guide us, direct us, and correct us.

On the other hand, the things that God does not know are a source of confidence and assurance as we move along our pilgrimage with Him. There are five things that God does not know.



by
Mendell Taylor

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Kansas City

The Preacher's Magazine

I. GOD DOES NOT KNOW A SIN THAT HE DOES NOT HATE.

As a holy God, He cannot tolerate or countenance sin in any form. He cannot compromise with sin nor do a cover-up job by excusing sin. He maintains His integrity and holiness by repudiating evil in all of its manifestations. Thus, He does not know a sin that He does not hate.

II. GOD DOES NOT KNOW A SINNER THAT HE DOES NOT LOVE.

Even though He hates sin, He loves the sinner. He loves us too much to let us go; He loves us too much to let us down; He loves us too much to let us off from being the object of His care and concern. Regardless of how many sins are committed, or how deeply one may go into sin, still the love of God continually reaches out in mercy and grace for the vilest of mankind. Thus, He does not know a sinner that He does not love.

III. GOD DOES NOT KNOW A CONFESSED SIN THAT HE CANNOT FORGIVE.

He has no word for impossible cases. He has a forgiving word for every sin that is confessed and repented of. The most serious violation of His moral law is subject to being buried in the sea of forgetfulness if it is brought out in the open, and restitution is made for the same. (Note: The so-called unpardonable sin is in that category because the person who commits it does not realize his plight and does not repent of it.) Thus, God does not know a confessed sin that He cannot forgive.

CONCLUSION: The fact that God knows all things is a source of great faith and inspiration. However, the fact that God does not know certain things is equally a source of hope and optimism.

October 10

FIVE THINGS GOD DOES NOT KNOW (Part II)

IV. GOD DOES NOT KNOW A SIN THAT HAS BEEN COVERED BY THE BLOOD.

The probing eye of God cannot see what has been forgiven by the redeeming

blood of Jesus. When He blots it from the record, it will never be brought up again. This means that when we confess our sins to Him, He makes a quill of His cross and dips it in the fountain of His blood and then we can forget about it, and He'll forget about it, and we'll proceed from there as if it had never been committed. After that, if we say to the Lord: "Do you remember that sin I was guilty of getting involved in?" His only answer is: "What sin?"

This is the only way any of us will be able to stand unembarrassed or uncondemned in the day of final judgment. When the records of our lives are opened in the supreme court of the skies, and we face the deeds done in the body, whether they be good or whether they be bad, our only security is to have the blood of Jesus covering the evil deeds. Since God does not know anything that has been forgiven, His word to us will be: "Enter thou into the joys of the Lord forever. You are the type of person I want to keep company with for an eternity."

On the other hand, if our records have not had all sins eliminated by the redeeming power of Jesus, the final word of the Great Judge to us will be: "Depart... I know you not."

V. GOD DOES NOT KNOW A BETTER TIME THAN NOW TO HANDLE THE SIN PROBLEM IN OUR LIVES.

Yesterday is gone. Tomorrow is a promissory note that has no guarantee that it will arrive. The only sure time we have is today. That is the reason the Bible says: "Today is the day of salvation." "Now is the accepted time." To delay such an important matter is dangerous. To postpone this all-important decision involves a high-risk procedure that is irrational. This is the moment to make the move that can make a world of difference in your future, and a different kind of world for your future.

CONCLUSION: We are not in this service just by accident. We are here by divine appointment. The Lord has placed services across the trafficway of your soul so you can make the most of His provision for your salvation. You have hesitated long enough; it is time for you to become

decisive. God does not know a better time than *now* to make everything right with Him.

October 17

THREE DIMENSIONS OF CHRISTIAN EXPERIENCE

TEXT: "For we are his workmanship, created in Christ Jesus unto good works" (Eph. 2:10).

In this passage Paul is dealing with three aspects of religious experience. Each is interlocked with the other. All three are necessary to have a well-balanced relationship with God and with our fellowmen. Each phase has a key word that brings Christian experience into sharp focus and enables us to be challenged to live life at its highest and most rewarding level.

I. THE KEY WORD IN THE FIRST DIMENSION IS *TRANSMIT*—"We are his workmanship."

This lets us know that God has reached *downward* to sinful man and erected lines of communication to keep in touch with His fallen masterpiece. Over these lines of communication He has transmitted the message that we do not have to stay the way we are. Instead, we can be remade by Him, recycled by Him, and rehabilitated by Him. This revelation has been transmitted to us through His written Word, the Bible; through His living Word, Jesus; and through His speaking Agent, the Holy Spirit. All of these sources of divine truth bring light to our consciences, illumination to our minds, and insights to our imagination. These messages He transmits to us let us know that He wants to do something for us that we cannot do for ourselves. He yearns to make *something beautiful out of our lives*. He desires to refashion our lives so He can stamp us with this phrase: "Made by God." This puts us in the category of being "his workmanship."

II. THE KEY WORD IN THE SECOND DIMENSION IS *TRANSMUTE*—"created in Christ Jesus."

This lets us know that God reaches *inward* to make us a different person. By

the miracle of transmutation, the Christ-life indwells us. The product of this life-changing experience is a new disposition, a new set of desires, and a new destiny that we move toward. This type of transmutation is the same as having a spiritual metamorphosis. The latter means that life from the divine Kingdom becomes one with a life in the human kingdom, pulls that life up to a permanently higher level.

III. THE KEY WORD IN THE THIRD DIMENSION IS *TRANSLATE*—"unto good works."

This lets us know that God reaches *outward* through us so that we express our new experience in good works. This makes us expert translators—we translate our experience into an expedition, our worship into work, our communion into a commission. We cannot keep our immense discovery of this higher way of life to ourselves. We must share these good events with others. We are ready to serve others rather than be served by others. These happenings must be translated into the daily exchange of life, so the happiness we have can be experienced by those we contact.

CONCLUSION: God has been faithful to transmit His plans to us, then to make those plans real by transmuting the divine life within us, then to allow us to make those plans real to others as He enables us to translate these realities into our workaday world.

October 24

PLAYING THE GAME OF LIFE

TEXT: "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law" (Rom. 13:8).

A nationwide interest in the game of tennis has reached epidemic proportions. Tennis equipment companies are finding it difficult to manufacture enough equipment to keep up with the demand. Prime time TV programs will feature tennis matches. Tennis clubs are forming everywhere. Tennis courts are crowded to ca-

capacity. Thus tennis has become the number one physical exercise of contemporary society. This fever-stage interest in the game of tennis prompted me to make some parallels between playing the game of tennis and playing the game of life.

I. IN THE GAME OF TENNIS AND IN THE GAME OF LIFE, THE SCORE STARTS WITH *LOVE ALL*.

According to the above passage, we are to be motivated, captivated, and saturated with love. We are to harbor no type of resentment, or hostility, or animosity. The beginning point for making life an exciting game is to love everyone. We do not look for ways to get even with someone, nor whittle him down to size. We make use of love as the only thing we owe anyone. We either live for the love of power, or by the power of love. These two sound very similar; however, they are totally different. When we live by the power of love, we will possess a wholesome attitude that enables us to make a go of this game of life. The alternative before us is "love or perish."

II. THE GAME OF TENNIS AND THE GAME OF LIFE BOTH GET STARTED BY SOMEONE SERVING.

Love is always ready to express itself in acts of service, kindness, and thoughtfulness. Jesus said, "Whosoever will be great among you . . . let him be your servant." The servant motif is the chief characteristic of one who enjoys the game of life in the fullest measure. This type of person is always looking for ways to spend himself and be spent in being helpful, in sharing, and being concerned. He does not ask, "What can my fellowman do for me, but, What can I do for him?"

III. IN THE GAME OF TENNIS, THE BALL MUST BE KEPT IN BOUNDS AND ABOVE THE NET; AND IN THE GAME OF LIFE, OUR ACTIONS MUST BE KEPT IN BOUNDS AND ABOVE THE NETS OF SIN.

Love for our fellowman will cause us to regulate our actions within the bounds of honesty, sincerity, and purity. We refuse to move "out of bounds," or compromise our principles for the sake of expediency. Jesus said: "If ye love me, [ye will] keep my commandments." It is not so much that we *dare* not do certain things to

keep our lives acceptable to Him, but that we *care* not to do them because of our love for Him. At the same time, we have some transcendent ideals which keep us above the entangling nets of sin. We are loyal to these noble principles because we desire to show the lordship of Jesus in our lives.

CONCLUSION: We can make life a game that is exciting, challenging, and action-packed if we follow the above guidelines. At the same time we can be sure that we will be a winner in the game of life because we follow the instructions of our Player-Coach, Jesus the Lord.

October 31

TOP PRIORITY BELONGS TO CHRIST

TEXT: "For by him were all things created; that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Col. 1:16ff.).

INTRODUCTION: Today people are sorting out their priorities to see what is worthy of major attention, and what should receive minor attention. Unless we properly examine our priorities, it is easy for primary items to be relegated to the marginal, and secondary things to move into the center of our lives. A key phrase regarding this matter is "value clarification." From the viewpoint of the Christian, there is one absolute priority—"Jesus is Lord of all."

I. JESUS HOLDS TOP PRIORITY IN THE THEOLOGICAL REALM—"by him were all things created" (v. 16); "he is the head of the body, the church" (v. 18); "it pleased the Father that in him should all fulness dwell" (v. 19). This trilogy of references covers the broad spectrum of theological beliefs. The first one deals with the origin of our world—cosmology. The second one deals with the reality of the church—ecclesiology. The third declares the deity of Christ—Christology. When we exalt Christ to top priority in these three areas, we have an adequate foundation for developing a theological

system that is biblical and sound. This gives the sovereignty of Christ its proper place in our beliefs, so we can honor Him and exalt Him to the level of absolute preeminence.

II. JESUS HOLDS TOP PRIORITY IN THE HISTORICAL REALM—"in the body of his flesh" (v. 22); "having made peace through the blood of his cross" (v. 20). These two references reveal that the mighty redeeming acts of God were done in the stream of history. Jesus became one with us by His incarnation. He became a factor in the historical events of the Earth planet. When He enfleshed himself in the clay of humanity, His birthdate became one of the most celebrated days on the calendar of the world. Whatever is said about His birth as a historical fact can also be said about His death on the Cross.

III. JESUS HOLDS TOP PRIORITY IN THE EXPERIMENTAL REALM—"Christ in you, the hope of glory" (v. 27). This lets us know that Jesus is not only in the stream of creation, and in the stream of history, but He is also in the mainstream of our lives. He makes himself so much a part of our experience that He moves inside us and makes our heart His home. In the same measure that bread must be taken into the body for it to become effectual, so the person of Jesus must move into our hearts if He is to become effectual in redeeming us.

CONCLUSION: Jesus holding top priority in theology is fundamental. Jesus holding top priority in history is a necessity. Jesus holding top priority in experience is vital for making Him effectual. Thus, we unhesitatingly declare, "Jesus: is Lord of ALL."

tion of Jesus. That is easily understood, because most of the material of the Gospels relates to Jesus' ministry before His death and resurrection.

When we come to Acts, the picture changes abruptly. Seven of the 14 occurrences of this word refer to resurrection, and all but one to the resurrection of Jesus. In Romans we find the word 10 times, 9 of which refer to the resurrection of Jesus.

But it is in the great Resurrection chapter (1 Corinthians 15) that we find it most frequently (19 times). In every instance it refers to resurrection from the dead, 9 times to the resurrection of Jesus.

We have already noted (on v. 4) that the proper translation here is not "rose" (KJV), but "has been raised" (NASB,* NIV**): God raised Christ from the dead (v. 15); that is Pauline theology.

No Resurrection? (15:12)

After the introductory section on the

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resurrection of Christ (vv. 1-11), Paul deals in this chapter with two basic matters: (1) The fact of the resurrection (vv. 12-34), and (2) The nature of the resurrection (vv. 35-58). These are the two main divisions of this chapter. The first topic is introduced with the question: "How say some among you that there is no resurrection of the dead?" (v. 12). The second is triggered by the twofold question: "How are the dead raised? With what kind of body will they come?" (v. 35, NIV).

The word for "resurrection" here is *anastasis*, which occurs 38 times in the NT. Nine of these times it refers to the resurrection of Jesus. Literally it means "a standing up." Over half of its occurrences are in the Gospels (16 times) and Acts (11 times).

In the Greek inscriptions around the time of Christ, *anastasis* is used for the "erection" of a monument or the "setting up" of a statue. But the idea of a resurrection from the dead was foreign to Greek thinking, as Paul's experience at Athens shows. Oepke says that for the Greeks "resurrection is impossible" (TDNT, 1:369).

The noun *anastasis* comes from the verb *anistemi*, which means "raise up." It is used some 23 times for the resurrection of Jesus. The noun *egesis* (from the verb *egeiro*) is found only once in the NT (Matt. 27:53). The same is true of *exanastasis*, literally "a standing up out of," found only in Phil. 3:11. Putting all these words together, we find that there are over 80 definite references in the NT to the resurrection of Jesus. It is a striking fact that the word *resurrection* does not occur in the OT.

How may we be certain that we shall share in the "resurrection of life" (John 5:29)? The answer is plain. If we have experienced an inner, spiritual resurrection, we have abundant assurance of our final resurrection.

"Of," "About," or "Against"?(15:15)

Paul says, "We have testified of God that he raised up Christ" (KJV). The NASB reads "against God" and the NIV "about God." Which is right?

The Greek preposition is *kata*, the root meaning of which is "down." It some-

times does have the meaning "down upon" and so "against." Arndt and Gingrich devote six columns to defining this small word. They give as one meaning "with respect to" (p. 408). In their volume in the ICC series, Robertson and Plummer say: "The meaning 'respecting' or 'about' is fairly common in classical Greek, although not in the NT, and is perhaps to be preferred here" (pp. 348-49).

"Miserable" or "To Be Pitied"?(15:19)

The word is *eleinoterai*, the comparative of the adjective *eleinos* (only here and in Rev. 3:17). (The comparative in Greek often signifies the superlative.) It comes from the noun *eleos*, "mercy" or "pity," and the verb *eleeo*, "have pity or mercy on." So it means "most pitiable" or "most to be pitied" (NASB; cf. NIV).

"Communications" or "Company"?(15:33)

The noun *homilia* (only here in NT) means "company, association" (A-S, p. 316). Later on it came to be used for a sermon given in a church, and so we have "homily" and "homiletics." But here Arndt and Gingrich (p. 568) say that the adjective and noun mean "bad company" (NASB, NIV).

"Manners" or "Morals"?(15:19)

The Greek word *ethos* (only here in NT) is used in the sense of "custom" or "manner." But Robertson and Plummer (ICC) translate this old Greek proverb: "Evil companionships mar good morals" or "Bad company spoils noble characters" (p. 363). The NASB has "morals," the NIV "character."



LIVING GRACE

Someone asked D. L. Moody, "Have you enough grace to be burned at the stake?"

"No," was the reply.

"Do you not wish you had?"

"No, for I don't need it. What I need now is grace to live in Milwaukee three days and hold a mission."

As thy days, so shall thy strength be.



By
Ralph Earle



Professor of New Testament
Nazarene Theological
Seminary, Kansas City, Mo.

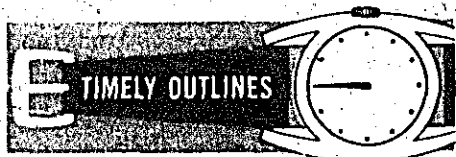
Gleanings
from the Greek

1 Corinthians 15:12-34

"Rose" or "Was Raised"?(15:12-17)

The verb *egeiro* occurs 9 times in these six consecutive verses. In the NT it is found 141 times. Of these, 73, or slightly more than half, refer to the resurrection of the dead. Of these, again, some 48, or about two-thirds, refer to the resurrection of Jesus. There are other references in the NT to the resurrection of Jesus, but about 50 places use this word.

The verb occurs many times in each of the four Gospels. But there are less references to the resurrection from the dead, and comparatively few to the resurrec-



Barabbas—A Type of Carnality

TEXT: Mark 15:7; John 18:40

In speaking of Barabbas, the Bible uses three adjectives: robber, insurrectionist, murderer. These also apply to the carnal mind.

I. ROBBER

- A. Will rob one of spiritual progress (1 Corinthians 3)
- B. Will rob one of spiritual power

II. INSURRECTIONIST

- A. Causes of internal conflict (Rom. 8:7)
- B. Source of instability (James 1:8)

III. MURDERER

- A. Will lead to death of spiritual life (Rom. 8:6)
- B. Like being tied to a corpse (Rom. 7:24)

The Dregs in the Cup

SCRIPTURE: Matt. 26:36-46

INTRODUCTION: In this passage Jesus envisioned His destiny as being similar to "drinking a cup." Three times He prayed for that "cup" to pass. What dregs did He see that caused His holy soul to recoil and shrink from drinking?

I. THE DREGS OF LONELINESS

- A. He had never known loneliness.
- B. Had communed with the God-head for eternity
- C. Now rejected by His own
- D. Could see the millions who would reject Him in future

II. THE DREGS OF UNRETURNED LOVE

- A. Man can endure many insults, much pain, but not from those he loves.
- B. Julius Caesar—"You too, Brutus?"

C. He preached, taught, prayed, and gave with no return.

III. THE DREGS OF DEATH

- A. No man wants to die.
- B. No man wants to die at 33.
- C. His work looked like a failure.
- D. He didn't deserve to die.

IV. THE DREGS OF MEN'S SINS

- A. Sins of the world (past, present, future)
- B. He had never known the guilt for one sin, much less all sin.

CONCLUSION: Beyond all this He could see the dregs of man's salvation. He weighed the cost and paid the price that night in the Garden.

—Michael Sellars

Sermon Series on 1 John

1. "That Your Joy Might Be Full" (chap. 1)
2. "That You Might Not Sin" (2:1-11)
3. "That Doeth the Will of God" (2:12-17)
4. "That When He Shall Appear" (2:18-29)
5. "That We Should Be Called the Sons of God" (3:1-3)
6. "That He Was Manifested to Take Away Our Sins" (3:4-10)
7. "That We Should Love One Another" (3:11-17)
8. "That We Are of the Truth" (3:18-24)
9. "That Jesus Christ Is Come in the Flesh" (4:1-6)
10. "That We Might Live Through Him" (4:7-11)
11. "That We May Have Boldness" (4:13-21)
12. "That Overcometh the World" (5:1-5)
13. "That Bearer Witness" (5:6-12)
14. "That Ye May Know That Ye Have Eternal Life" (5:13-21)

Review this great passage of scripture over and over. This proved the most personally rewarding series I have ever preached.

—MICHAEL HUTCHENS

The Preacher's Magazine

BULLETIN BARREL

The greatest threat to democracy today is not nuclear energy, but the lack of spiritual energy.

Communist: "See that man walking down the street? Communism can put a new coat on that man."

Christian: "That could be true, but Jesus can put a new man in that coat."

The trouble with political jokes is that sometimes they get elected.

A diplomat is anyone who thinks twice before saying nothing.

There's one consolation about both life and taxes: When you finish one, you're through with the other.

No people is fully civilized where a distinction is drawn between stealing an office and stealing a purse.

You may have heard about the cannibal who was hunting for a politician because he wanted a bologna sandwich.

INDIFFERENCE IS COSTLY

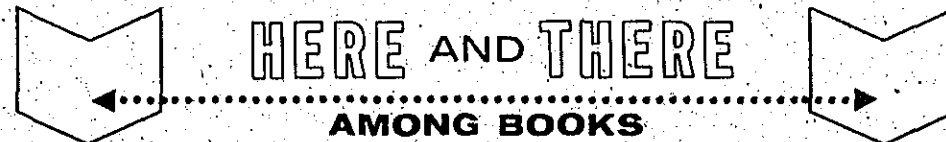
Indifference is something which is obtained at great cost.

Indifference will cost you the joy of prayer and Bible reading.

Indifference will cost you the blessings of the church services.

Indifference will cost you your witness to others. You will no longer be concerned about souls.

O God, take us again to the Cross and the open tomb. Thou wast not indifferent there!



Conducted by the Editor.

All books reviewed may be ordered from your Publishing House

Pastoral Leadership, Shepherding God's Flock

By Jay E. Adams (Baker Book House, 1975. 199 pp., \$3.75.)

With this volume, Jay E. Adams completes his third volume in pastoral leadership. Writing from an evangelical perspective, the author delineates the administrative task of the pastor. He points out that managerial gifts are important

to discharging the responsibilities enjoined by God, and proceeds to both identify and instruct in this important segment of pastoral leadership.

The author is excellent in his understanding of what shepherding entails, both as a philosophy of leadership and in its scriptural context. The appendix and program planner in the back of the book will aid the pastor in his planned task.

I was particularly impressed by the skills of "delegation of authority" and "sharing" which run crosswise to an authoritarianism in leadership which seems to be most prevalent in some of the so-called "super-churches" of the day.

I would certainly recommend the book to those beginning in the ministry and those who are trying to recapture the glow of their "first days." It will aid in the whole process of church renewal.

OSCAR F. REED

Eusebius—the History of the Church

By C. W. Williamson (Augsburg Publishing Co., 425 pp., paperback, \$5.75.)

Some of the most valuable source materials for ministers are still found in the early writers of the Christian Church. It is refreshing at times to get into primary materials. This book, first published in English in 1965, is that nature. It is a history of the church from Christ to Constantine.

Eusebius is a product of the third century which placed him at the apex of the relations between the Christian Church and the first Christian emperor. He writes as one looking back on the first three centuries, bringing us into his ring of interpretation. His theme, "the working of providence through the apostolic succession," deals with 146 martyrs, 57 heretics, and the great councils.

OSCAR F. REED

Preachers' Exchange



WANTED: a copy of Orval Nease's book *Sermon Outlines*. John Abney, P.O. Box N, Oakland, N.J. 07436.

COMING
next month

- **The Use and Abuse of Language**

Picture Paul saying to Agrippa, "Since my Damascus Road experience, I have been searching for an enabling vehicle that can serve as a basis for design of a plan for mission."

- **The Bankruptcy of Unbelief**

Skepticism is sometimes conceded a degree of intelligence that it does not really deserve.

- **Telegrams, Wedding Cakes, and Squares**

All of which suggest ideas for better preaching by one of our British preachers who shares his comments.

- **Social Security—Cause for Concern, Not Alarm**

Some vital information sheds light on a subject of importance to every preacher.

AMONG OURSELVES

The biggest is not necessarily the best, and we need to keep reminding ourselves of this truism. One large holiness denomination, with several congregations of more than 1,000, yet has more than half its congregations in sizes of 50 members or less. So it is that Dale German's article, coming from his small church in Show Low (that's the name of the town. Honestly!) causes many of us to take courage and press on. What Dale did in Show Low can also be done in Kokomo, Ludlow, Reno, or Hugo. And would you believe Shiloh? Pompano? Thanks, Brother German, and keep up the good work (p. 12). There's no easy way, of course (p. 1). "Management" is a key word (p. 9); whether it's music, fund raising (p. 13), or being a pastor's wife (p. 17). And speaking of music, Asa Sparks comes through again this month with an idea on this (p. 23). More important, some of the seeds are sprouting, Dr. Taylor (p. 24). You have a way of saying things, and what you say makes sense to your readers. We can hardly wait until next month for that sermon idea you have for a Thanksgiving message.

Yours for souls,