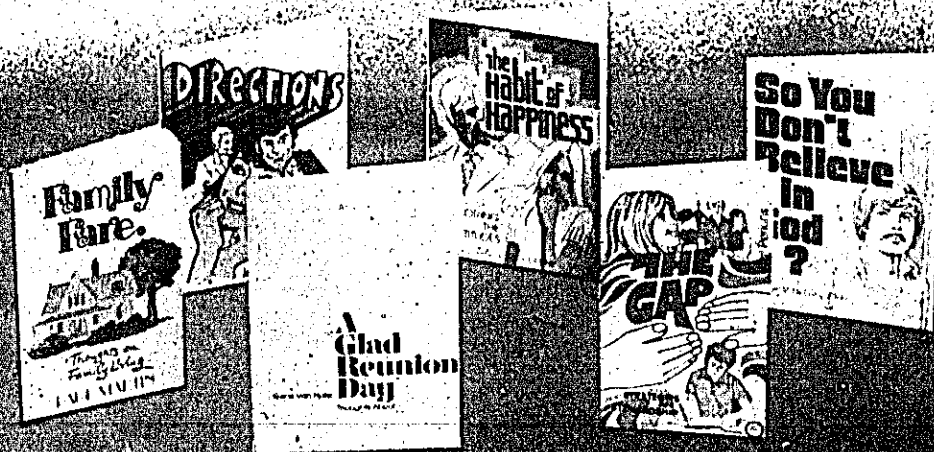


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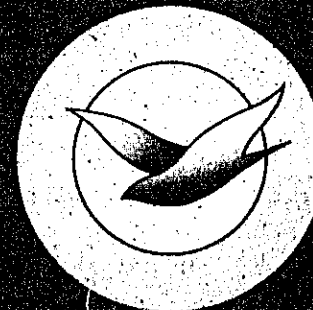
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THE
**preacher's
magazine**

JANUARY, 1977

VOLUME 52 NUMBER 1

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The Sanctifying Saviour



MEMBERS OF THE CHURCH OF THE NAZARENE are to be commended for their choice of a theme for the quadrennium 1977-80. They have enthusiastically approved the suggestion of their Board of General Superintendents that the theme should be "Lifting Up Christ." The year 1977 will feature the emphasis, "Lifting Up Christ—The Sanctifying Saviour."

Their sister denominations will applaud such emphasis. Never in the history of this planet has such a theme been more appropriate. With so many searching so desperately for spiritual leadership, why not lift up Christ? He is our only Hope.

Sun Myung Moon is not our hope. He has 30,000 followers in the U.S. who believe he is, but he cannot sanctify the souls of men. He does, however, use his powers of persuasion very well. His followers pour \$100 million a year into his coffers, and there are vast real estate holdings under his control.

Guru Maharaj Ji (the exotic title of 18-year-old Prem Pal Singh Rawat) claims 50,000 followers in America who support him to the tune of some \$3 million annually and believe him to be the messiah. But he is not our hope.

Eighty-year-old A. C. Bhaktivedanta Prabhupapa has a small following of flowing-robed believers who beat their drums and chant "Hare Krishna." They expect answers to their problems, but wishful thinking is a poor substitute for spiritual fulfillment.

The Church of Scientology, founded by R. Ron Hubbard, proposes to heal emotional traumas with their "E-Meter" electronic device. Several thousand followers (estimates run as high as a half million) have put their trust in this cult, and they contribute millions of dollars each year to its work. They present a pathetic example of the search for

spiritual satisfaction. But their search will ultimately end in frustration, as will all other false religious hopes.

Not much is heard these days of the "Children of God" movement since their California-based founders left for Europe some years ago. (Pastor Zanner, have they infiltrated Germany yet?) Their strategies of communal living and faith in the prophetic orders handed down by David "Moses" Berg have not been the panacea they expected.

These and many other false religions have flourished because someone failed. We Christians had all along what they needed, but we failed to tell them about it. True, they were not listening, but we might have tried other means of making ourselves heard. We might have helped them see our Lord Jesus Christ as He really is, not as they thought they perceived Him in the lives of so many who are "Christians" in name only. We might have been more open in our witness, rather than attempting to pose as "Christians *incognito*" or secret disciples. We might have taken more seriously our privilege of LIFTING UP CHRIST.

May it please God to give us one more chance. Here is a growing holiness denomination committed to the challenge of doing something about it. There is no point now in going back to mourn our past failures when our energies are needed to do the present task. Our prayers and support are with those who propose a renewal of the Spirit for their goal of going forth with power and vigor to give witness "of the resurrection of the Lord Jesus." May great grace be upon them all. (Acts 4:33).

There are sounds of "a going in the tops of the mulberry trees" (2 Sam. 5:24), and already there are indications that the Lord is at work. One young pastor, in his first charge, is not waiting for people to come to his church to hear the gospel. A talented artist, he goes into the homes in his neighborhood with his sketch pad and draws pictures as he talks about Christ. His strategy makes sense, and better yet, it is working. The Christ who called fisherman to be fishers of men will also use artists to draw sketches of an uplifted, sanctifying Saviour.

A group of teens, granted permission to present a concert in a shopping center, took their lively songs and tuned guitars to lift up the Saviour. (It was more of a thrill than drugs and drag racing, they report!)

A young adult class meets for fellowship, not just with one another, but with unchurched friends they bring in to experience the warmth of Christ's love in their hearts. Through friendship, they are bringing the sanctifying Saviour into view and new converts into the church.

A senior citizens group provides a communication ministry. They telephone daily those who are all alone and too weak to go very far from their nursing home. Then when personal contacts are possible, exciting results are seen. One Jewish convert is in heaven today as a consequence of Christ having been lifted up in this fashion.

A busy surgeon has brought 27 of his neighbors to hear his pastor preach during the past several months. He and his wife believe in the sanctifying Saviour, and they find joy in "Lifting Up Christ."

May such examples be only the beginning of the revival for which we pray. And may Spirit-filled Christians of other churches join with the people called "Nazarenes" as they dedicate this year of our Lord as a time to exalt the name of Jesus, our sanctifying Saviour.

Heart Purity

By Ira E. Bray*

"Clean hands and a pure heart" (Ps. 24:4).

"Blessed are the pure in heart" (Matt. 5:8).

"... purifying their hearts by faith" (Acts 15:9).

"Pure gold" is a common expression often used to express completeness or near-perfection. It may even be applied to personal character. We have always wanted *pure water*. Early in this century our government passed the *pure food* law. Our latest concern is *pure air*. But far more important in the sight of God is a *pure heart*.

Just what do we mean by heart purity? To be pure, man's heart must be forgiven of all sins and cleansed by the fullness of the Holy Spirit from the Adamic sin nature—called also "sin instinct." Paul calls it "the flesh" and the "carnal mind" (see Rom. 8:7). Nothing less should ever be called heart purity.

Without doubt, heart purity is the most fundamental truth of the entire sin question. The reason being that before a sin is committed there is a sin nature or instinct that urges the sinner on to the sinful act.

Many Bible incidents show that a carnal trait always precedes a sinful act. Cain had carnal envy before he murdered Abel. Samson wanted revenge on the Philistines for his eyes. David lusted for Bathsheba in her private bath. King Herod was jealous lest another king was born. Judas was urged on by carnal avarice to betray his loving Saviour for 30 pieces of silver.

Science shows it is more fundamental to purify the bloodstream than to salve the boil. What farmer would be so simple as to cut the stems off of Johnson grass and never touch the roots?

This sin virus, the carnal mind, was introduced into the heart of Adam by Satan and inherited by all of us—as chil-

dren of Adam. All transgressions need forgiveness! Carnality, the sin principle, is inherited. It can no more be forgiven than bowlegs or cross-eyes. But it does need cleansing by Jesus' blood—this is heart purity.

Satan hates heart purity, for it means the destruction of his best ally, so useful to him, so deceptive to us. Like the Trojan horse, the enemy inside helps to defeat the human race. Like the unseen "root of bitterness," it is likely to "spring up and defile the man." A traitor within is more dangerous than a foe without.

Satan's opposition to heart purity has employed many methods of attack, all of which tend to build up a prejudice against God's great truth. This is the "reproach" spoken of in Heb. 13:13.

Among the early attacks was *scorn*. Ridicule is, of course, no argument, but it often wins its case. Following this is a most subtle attack expressed by such suggestions as "perhaps so, but keep still about it. Don't testify of it nor preach it. Why offend folks with your personal ideas?" This neglect is spreading like a plague among the holiness churches of modern times.

But the most dangerous of all Satan's attacks, from Eden until now, is *misrepresentation*. No true child of God fights heart purity when he truly understands it. God is not "divided against himself." "He that is not against us is on our part" (Mark 9:40).

No true holiness preacher ever says "you may get so good you can't sin." Or "you've got to sin as long as you are in the body." Humanity is *not* sin. God created Adam with all his human appetites, instincts, and personal qualities, and included them when He pronounced that it was all "very good."

Summarily, every attempt to oppose or discredit heart purity as part of Christ's marvelous atonement is Satan's effort to confuse man's thinking and hinder God's plan of salvation.

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Satan hates heart purity, but God loves it. He created man in His own image to enjoy His presence and fellowship. And so it was until the Fall. Adam heeded Satan's temptation through Eve's words. He consented to rebel against God's command. Thus was developed in his heart the principle of sin—the carnal mind. Heart purity simply means the destruction of this sin principle.

But God foreseeing all things provided a marvelous remedy before the disease appeared. Jesus Christ, the "Word" (*Logos*) of John 1:29, was "the lamb slain before the foundation of the world" (Rev. 13:8). He was not manifested until the Incarnation and public manifestation here on earth.

Now Christ's atonement through His blood on Calvary covered every form of sin for the human race. Man, of course, must meet God's requirements—obedience and trust.

The first form of sin might be called the intentional sins. Its remedy is forgiveness (Eph. 1:7) mentioned in the Bible nearly 100 times.

The second form is the sin nature or carnal mind, the remedy of which is heart purity as Peter suggested in Acts 15:9. Purifying or cleansing is mentioned in the Bible more than 200 times, very often referring to the human heart.

The third form is not always considered to be real sin—it is what John Wesley spoke of as "sin improperly so called." It consists of errors, faults, failure, mistakes, and even wrongs unknown and unintentional. These are covered by the atonement.

In the Old Testament, if a person unknowingly touched a boil or a bone or a leper or a dead body, he became unclean; and "when he knoweth of it then he shall be guilty" (Leviticus 5). Also the accidental manslayer could flee to the city of refuge and live safely until the death of the high priest (Numbers 5).

Even so, all our mistakes, errors, and faults are covered by Christ's atonement if we confess them (Jas. 5:16), not excusing, but forsaking them and doing all we can to make things right.

Herein lies the great difference of opinion on the sin question—a difference of definition.

The "sin every day" group would include all mistakes, errors, and faults as sins, the same as purposeful sins; while the "live above sin" group does not include any wrong as sin unless it was known and intended.

Thus we see heart purity as not the same as regeneration because the sin nature needs cleansing by fire, not forgiveness. Neither is growth the remedy. How can we grow weeds out of our gardens? Nor is purgatory the answer. Who would wish every soul to go to purgatory no matter how godly his heart and life?

And finally, since heart purity is so great a blessing and experience, why not receive it by God's grace and enjoy it in this present life instead of waiting until we come in sight of the pearly gates?

"Have ye received the Holy Ghost since ye believed?" (Acts 19:2). If you have, rejoice for the precious Blood and try to help others into the cleansing fountain.

THE FRESH EYE

"His compassions fail not: they are new every morning" (Lam. 3:22-23). Compassion becomes stale when it becomes thoughtless. . . . God's compassions are so new because He never becomes accustomed to our need.

We can look at a thing so often that we cease to see it. God always sees a thing as though He were seeing it for the first time. . . . My neighbor's needs can become as familiar as my furniture. Therefore must I ask the Lord for the daily gift of discerning eyes. "Lord, that I may receive my sight." And with an always newly-awakened interest may I reveal "the compassions of the Lord."

—John Henry Jowett

The Dynamic of Missions

JESUS SAID, "Do not say, there are yet four months, and then comes harvest. Behold, I say to you, lift up your eyes, and look on the fields; for they are white already to harvest. And he that reaps receives wages, and gathers fruit to life eternal; that both he that sows and he that reaps may rejoice together" (John 4:35-36, ASV, adapted).

In planning strategy for the years ahead, mission departments in seminaries and colleges, as well as mission boards, may well look for guidance to Parkinsons Law of Parsimony. Briefly stated it is: "There is a point of maximum efficiency beyond which additional incremental inputs produce outputs at a decreasing ratio." This is true in three respects: Manpower, money, and time. Translated in terms of missionary effort, it means (1) there must be wise and efficient distribution of available personnel, (2) there must be maximum use of available funds, and (3) there must be optimum use of the time

allotted the task.

In terms of manpower, missionary David Livingstone was opposed to concentration of missionary personnel. He pointed out that if missionaries are increased in a given area until they bear a proportion of more than 1 to 3,000, in 10 years the communicants will be very much less per man employed than if the proportion had been 1 in 10,000. His maxim was, "Time is more essential than concentration. Let the seed be sown. There is no more doubt of vitality and germination than there is of harvest in the course of nature" (cited in *Church Growth Bulletin*, September, 1970, p. 97). Livingstone was a man ahead of his time in believing that the real answer to evangelism did not lie in the number of missionaries, but in the witnessing to non-Christians by those of his own countrymen. Livingstone magnified the multitudes who had not heard as the basic task of the missionary.

In terms of finance, the missionary dollar has always outproduced the secular dollar. For example; the reported expenditure of all E.F.M.A.- and I.F.M.A.-related groups (Evangelical Foreign Missions Association and Interdenominational Foreign Missions Association) for a recent year was reported as \$67 million, representing overseas expenditures (*North American Protestant Ministries Overseas Directory*, Ninth Edi-



by
Norman N. Bonner

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tion, p. 6). If this amount in crisp one-dollar bills were stretched end-to-end, it would extend approximately 90 times around the world. Yet the former amount was spent on world missions, and the latter amount on a small part of the world. With eternal values in mind, the worth of one soul is of more value than the whole world. Thus the need for wise planning of resources is evident.

In considering the third factor, time, the law of parsimony becomes even more meaningful. How much time is left? A seminary professor may take days to prepare a course lecture. On the other hand, he finds that, by maximum use of his time, he can prepare the same lecture in four hours. He will therefore set the latter amount of time as a frame of reference for preparation. A farmer plows his field. At first he decides to plow it again, and yet again, before planting the seed. Then experience teaches him that the second and third plowings do not produce sufficient incremental returns, in terms of the harvest, to warrant replowing, so he goes to another field.

The lesson in mission activity should be obvious. In view of the transitional nature of contemporary culture, the rapidity of change, and the fact of fields white to harvest, one must conclude that "delay is deadly," and time squandered will result in great areas of the harvest remaining unreaped. A vital principle of church growth is to observe those areas of the harvest field where the Holy Spirit is at work preparing peoples for a spiritual harvest, and to work in those areas, cooperating with the Spirit in bringing about that harvest.

If there is to be a missionary program for tomorrow, it must be planned today. Strategy may be defined as the purposeful overview of the elements of a situation which can

serve as a guide to action. Unless there is purpose and intent to implement, there is no real strategy. Suppose that this generation is the next to the last one. What is the Christian responsibility of this generation to the next one? Ed Dayton, executive director of M.A.R.C., observes: "Today's man from 'Mission Impossible' may be defined as a task undertaken by a handful of men to communicate a message 2,000 years old to a world packed with people."

The World Missionary Conference in 1910 in Edinburgh, Scotland, established the *Watchword*, which served as guiding light to missionary activity during the past 60 years: "Evangelize the World in Our Generation." Tremendous progress may be noted during those six and one-half decades, although many areas still remain unevangelized. But the greatest progress is reflected during the last decade, during which time church membership doubled in many world areas.

The missionary hymn which stirred hearts a generation ago, "They're passing, passing fast away, a hundred thousand souls a day, they're passing to their doom," is already obsolete. It is now 200,000 souls a day, and by the year 2000 may well be 400,000. Whether the latter clause of the hymn is prophetic, "They're passing to their doom," depends on us today.

What shall be the mission strategy for the future? Several principles come into focus. The first is indigenization. This has been called "The principle of euthanasia." The mission dies that a church may be born; the missionary vanishes that local ministries may emerge. A church may be said to come of age when it establishes missions in other countries. All over the world, the church is coming alive in that representatives of the younger churches are

being sent as missionaries to other countries, mothered by the home church.

The second principle is militancy. National Christianity must become militant Christianity. For example, foreign missionaries as such may never be allowed to reenter China. But national Chinese Christians are everywhere around the perimeter of mainland China, awaiting the opportunity to evangelize. Foreign missionaries are not being permitted, in many cases, to return to India, but the national church carries on the mission task. Missionaries are not "mission coordinators," while national leaders become "mission superintendents."

The third principle is expediency. If China should open to the gospel, will the Church be ready? While the

national church must use all media available—radio, television, literature, audiovisuals, Bible houses, etc., will the home church be ready to provide those media? If great people movements continue in new centers of Christianity—South and Southeast Asia, Africa, and Latin America—what provision will be made for Bible schools and seminaries, for churches, for literature distribution programs, etc. to preserve the converts?

The fourth principle is support. The Western church must be ready to support with all means at its disposal the efforts of the national church to evangelize its own people. As John deferred to Christ, so the missionary must defer to the national: "He must increase, but I must decrease" (John 3:30).

The Year of the New Church—1977

A year ago in big, bold, red capital letters, the Home Missions page of the *Preacher's Magazine* stood out: "The Year of the New Church—1976." I looked for a moment and thought, That's what it is all about—a new church.

How often have we gotten into the same old rut! First church in Frontier City, U.S.A., has been on the same street corner for 69 years. Yet, what impact does it make? Have people stopped expecting the presence of the Holy Spirit—do they come out of routine?

Maybe 1977 ought to be the year of rebuilding of the old parish. Possibly in the process, it might "accidentally" become a new church! Think of what might happen.

New vitality out of the minister . . . A grip of holy power by the "old" faces . . . New persons appearing at the door on Sunday and Wednesday . . . The young people getting a new excitement about their place in the overall ministry of the church . . . The missionary services well attended, plus a renewed missionary spirit . . . Sunday school records set . . . A new life—in fact, lots of new lives—finding Christ as the altar, starting a new relationship with Jesus . . . The word *sanctification* becoming a reality in life instead of a dusty, theological term.

My prayer must be: "O God, make me a new person. Help me to step out of the ruts of churchism into the mainstream of the committed life. Give me Your presence, that together we might see a new me and a new church in 1977."

Derl G. Keefer

It is heartening to see a statement so helpful to evangelistic strategy, in this day of need for a united evangelical witness

The Lausanne Covenant: An Analysis

HEARTENING INDEED, to me as a Christian and as a professional theologian, is the Lausanne Covenant, issued by the International Congress on World Evangelization that met in Switzerland July 16-25, 1974, where 150 nations of the world were represented—no doubt the widest representation of Christians of any meeting in the entire Christian era.

One factor in its being so heartening to me is that it affirms what the gospel is and urges us to proclaim it unabashedly. The good news it urges us to herald is that God offers forgiveness of sins through Jesus Christ, "the only God-man," who died for us and was raised again. It states that while "all men are perishing because of sin," "God loves all men, not wishing that any should perish but that all should repent." It rejects "every kind of syncretism," suggesting that Christ does not speak "equally through all religions and ideologies." And "those who reject Christ repudiate the joy of salvation

and condemn themselves to eternal separation from God."

This affirming of classical Christian teachings is in contrast to what has sometimes obtained in announced views of groups and individuals connected with the World Council of Churches. In 1957, for example, the W.C.C.'s North American Conference on Faith and Order opted for a dynamic ecumenism, a oneness of mission, suggesting that oneness in doctrine is not feasible. At the time, *Christianity Today* (Sept. 30, 1957) editorialized that this was not enough, because doctrine is basic to the Christian mission, and *Christianity Today* pointed out the fact that during the early centuries it was precisely the area of doctrine that engaged Christians in all the ecumenical councils. The Lausanne Covenant is also in contrast to last year's Bangkok W.C.C. meeting in which evangelism was conceived roundly, albeit with some evangelical dissent, in social and political terms (see C.T., Feb. 2, 1973, p. 37).

Another factor in the Lausanne Covenant's being so heartening to me is that it is an evangelical statement that largely rises above the Arminian-Calvinistic debate. It is true that Francis Schaeffer and others secured a last-minute change in the Covenant so the Bible is declared to be "without error in all that it affirms," and not simply without error or in-

fallible on "matters of faith and practice," as many evangelical Arminian-Wesleyans hold (and some Reformed).

Yet, on the doctrines that divided the Reformed from the Arminians at the Synod of Dort, the Covenant is mute in the main. It does not teach an unconditional election of some, with an atonement limited in its saving efficacy only to them; nor does it teach a grace that one cannot resist, nor a salvation that makes a saved person eternally secure regardless. Many of Lausanne's leaders are known to believe some or all of these Synod of Dort teachings. Indeed, even Billy Graham, Lausanne's originator and honorary chairman, believes in what is often called eternal security, when you require of him a statement on the matter.

But these doctrinal distinctions that almost caused a civil war among Dutch Protestants around 1612-14, and which caused some division in the Eighteenth Century Revival (Whitefield, Lady Huntington, the Wesleys), and which have too often divided evangelicals in our own time, do not surface. As an Arminian, I read it, actually as teaching what Arminius and Wesley taught, that Jesus Christ died and rose again for "all men," to provide for the forgiveness of those who "repent and believe." Yet this is probably not so explicit that the Covenant is seen by Reformed Christians to teach this.

Again, on theories of atonement, the Covenant simply uses a scripture word, *ransom*, and does not say with Reformed theology that Christ paid the penalty for us, nor with Arminian theology that as sinless and therefore guiltless He suffered for us instead of being punished (see John Miley, *The Atonement in Christ*, Phillips and Hung, 1879).

Still another factor in the Covenant's being so heartening to me is

that it calls for a discipleship that is costly. It rejects evangelisms that tone down Christ's demands for a commitment that is total. It even states what many young Christians have long believed: that older Christians, who perhaps become peculiarly effective and distinguished in Christ's work, should accept it as "duty to develop a simple life-style in order to contribute more generously to both relief and evangelism." This reminds me that the world head of the Salvation Army, only a few years ago, received a salary of \$28.00 per week. While the Army might not be sufficiently realistic about these matters, it is a question whether a life-style of affluence and even opulence, that rises commensurately with a Christian leader's increasing effectiveness, is consistent with Christ's "let him deny himself" or with the needs of a largely unevangelized and underfed world.

In this document is a spirit of penitence over what we Christians have left undone and over our misdirected tactics. Also, here is admission of our social responsibilities, too long either decried or only nodded to in evangelicalism. Frank discussion appears of the call for a moratorium on missionaries and even on money sounded by some leaders in Third World areas, notably certain African nations.

While I personally wish the divisive affirmation about biblical inerrancy on all matters had not gotten inserted when the five Covenant writers introduced the document to the entire assemblage; and while I might have welcomed at least a generalized statement on the two sacraments; and while I think that at least something might have been affirmed about the gifts of the Spirit (what does Steadman think!), even though they are just now a divisive matter in evangelicalism—I am



by
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heartened that a kind of semiofficial assemblage of 2,000 to 4,000 Christian leaders from 150 nations and dependencies, in this day when science captivates us so, could affirm

a statement so classical, so pristine, so apostolic, so helpful to evangelistic strategy in these times of bourgeoning need for a united evangelical witness.

Definition can never be permitted to take the place of explanation. And therein lies a story

Is Sin an Entity or a Substance?

By Mel-Thomas Rothwell*

IS SIN AN ENTITY?

Or, equally as provocative, is sin a substance?

Any professional philosopher or theologian would readily reply in the negative; to respond otherwise gives the allusion of reducing sin to a thing.

However, a tip-of-the-tongue yes or no may be an easy, and unwarranted, assumption when the concentration of reason completes its analysis. For one thing, it falls prey to the tragically common stand-in role the terms *entity* and *substance* play in familiar discourse and dialogue, and on that account the respondent merely answering yes or no appears to know a great deal more than reflective investigation will grant.

The comfortable security of traditional terminology gives a deceptive protective custody to dogmas beloved, and this has long been the refuge of tender-minded theorists who are prone to accentuate tidiness

over tenacity. The careful thinker, nonetheless, recognizes at once that in this case no real distinction has been made between identifying something and explaining it.

The ready and unyielding negative with which most scholars meet the question has in fact resolved nothing at all. Debating the issue often results in verbal shadowboxing or non-productive definition of terms. The problem lies beyond the simple judgment whether sin is an entity or a substance. No space-time password has yet captured the full meaning of entity and substance implicated in the complex reality involved. To say sin is an entity or a substance at best is but a start, and in all likelihood it is not a good one. The tough-minded who pursue truth relentlessly perceive the critical danger that it misses the basic point.

I know no reputable philosopher or theologian who holds that sin is an entity or a substance. By that, I mean entity and substance in their usual role as deployed in the discussion of metaphysics. Nor does the

writer himself think of sin as an entity or a substance. The prudence incorporated, however, is a problem in sociology, not philosophy or theology. Who, for instance, wishes to be classed as inane in any academic setting? But that is the point, the prime aim of this observation is to get beyond the conventional, or possible cliché, to the ultimate verity, or that quality or state of real being. Hence, we ask if sin is not an entity or a substance, what is it?

Logically, a further question begs for our attention: What is an entity? Or what is a substance? That's the rub. And who knows? I wish to be the first to confess that I do not know. Academically or otherwise, it is not a lonely vigil, for neither do I know anyone who does know. Those who get prophetic at this point end by repeating dogma rather revealing fresh truth.

A group of faculty members, waiting for the meeting to begin, were discussing science. A scientist with an international reputation asserted conclusively, "We scientists put the facts on the line." That did it. There seemed nothing left to say. Until a biology professor, who had taken a Bachelor of Arts degree in philosophy, broke the thunderstruck silence by asking in mocking innocence, "But what is a fact?" The silence returned and deepened. Then a brave soul recovered and piped up, "Why a fact—everybody knows what a fact is . . . a fact is . . . well, a fact is—why we all know what a fact is." The apparent consensus was, actually we do not know what a fact is. Here is a clear case of letting definition stand in for explanation. And what a common, though gross, fallacy.

A bland affirmative or negative answer to the question, What is an entity or a substance? leaves the search for truth in the same predica-

ment. If we let definition cover for explanation, a whole hemisphere of truth and insight is lost. The writer is not that uneasy over a problem of definition; it is rather the consequence. To haggle over whether we shall say that sin is or is not an entity or substance is not the primary concern the writer has in mind. In conjunction with the entity issue, a possible effect in the offing has serious consequences for conservative theology and philosophy.

On that account it seems more logical and strategically sound to simply say that sin exists, and thus be definite about its existential import. To say sin is an entity or a substance employs concepts which escape our understanding and, unfortunately, allows sin to slip away under the guise of nonentity or intangibility. An age of empiricism has given philosophical excuse for this "getaway." It is the writer's concern to obvert this implausible situation and utilize terms in the process which are not vulnerable to the fragmentation and metaphysical skepticism of the variants of empiricism underlying most of contemporary philosophy.

Personally, I repeat, I do not believe that sin is an entity or substance in the accustomed way these terms are defined. And, because entity and substance are both reduced to undefinability, I prefer not to associate sin with them, perhaps, at all. Thus sin's existential being is not lost; it remains regardless of terms and tedious argument. Terms are only convenient tags, but sin does not depend on symbolism or matter; it is transgression of law and love, and obtains somehow in relation to God. To give it "thingness" either materially or metaphysically is to face certain jeopardy. Hence it cannot consistently be said to be entity or substance.

*Professor, Bethany Nazarene College

We accept the joys and overcome the hazards, and thus find joy in service to God and the church

The Joys and Hazards of the Full-time Associate

A SITUATION which is truly important, with built-in advantages and disadvantages, with potential for trauma or triumph, is the relationship of a full-time associate to his senior pastor, to the church, to his Lord, and in a very real sense to himself and to his family.

We begin with an assumption which we believe every senior pastor and church executive will accept: that, from the standpoint of personal values, the associate is as *worthful* as anyone on the ecclesiastical scene. It is true that, strategically, he works under another's guidance, but then we all do to some degree—even to the highest executive echelons. Most senior pastors feel that their associates work *with* rather than *under* them. While one person, of necessity, must be the hub around which the others revolve, yet at no time is the essential value of the spokes either deprecated or depreciated by the senior pastor.

I

With this assumption in mind, we proceed to a consideration of the joys of the full-time associate.



by
Vernon L. Wilcox

Associate pastor, First Church of the Nazarene, Nampa, Ida.

1. First is the fact that someone else takes final responsibility for the work: The buck doesn't stop on the associate's desk. There is a very real sense of relief in being able to do one's work and let someone else do the worrying—for it's not work but worry that kills you. So this fact, when properly realized and accepted, can be a *genuine source of joy*. It is, however, no excuse for indolence on the part of an associate.

2. Another source of joy is found in the knowledge that you can do the detail work and thus free a gifted leader to concentrate on the more important work of pulpit and parish. We hardly need reminding that church work is almost unbelievably more complex today than it was a generation ago. We can recall when the pastor of a large, strong church might possibly have one associate. The pastor needed essentially just three qualifications: to be able to preach acceptably, to call assiduously, and to conduct board meetings apologetically. There was a respect for leadership, even for authority, premeating our culture as well as the church. This made it comparatively easy for a pastory to lead his people in effective service.

Today, the work of the pastorate has grown much more complicated as our people expect leadership in many areas, such as interchurch involvements; ambitious building plans; in-depth counseling; budget promotion;

subscription campaigns; summer camps for all ages; oversight of youth, educational, and missionary departments; as well as attending conferences, committees, commissions, conventions, and "conventicles"! So what a rewarding experience it is for an associate to take some of the pressure off a hard-working and overworked pastor!

3. A third joy is the sense of fulfillment in working in a larger parish. We live in an age which demands larger churches—not necessarily huge ones, but big enough to make some kind of spiritual impact on their communities. Even in smaller towns and cities we need to grow strong enough to present a program adequate to attract the public.

We are working in a different world than that in which our predecessors worked, where a storefront or a tent was enough. Good as those days were, we must wake up to the fact that the world we are trying to reach will pass us by unless we upgrade our approach, and we will have lost our opportunity to present the precious, timeless message of salvation through Christ. So we try to build stronger churches. Even those who argue that they like smaller churches are hard at it trying to make theirs larger. And rightly so.

4. Finally, there is the joy of being associated with others of like interests, fulfilling much of the need for fellowship often lacking in our ministry. Whatever problems may be implicit in staff relationships, there is a great sense of fulfillment in working with others on a multiple staff.

II

And now we come to the hazards, and there are definitely some, that confront the full-time associate.

1. He must make adjustments if he is to avoid being frustrated. One of these is that he will not preach

very often. This may be somewhat alleviated by teaching a class or conducting an occasional seminar or revival meeting, but it is still an adjustment he must make if he hopes to succeed. By considering this and praying through about it ahead of time, the associate can find his powers released rather than restricted.

2. The second hazard is rather delicate, but cannot be ignored. The associate will not, cannot, and should not desire to be first in the affections of the people. By faithfulness he can make a place for himself, but it will not be first place. He will rejoice in the fact that along with the heavier responsibility the senior bears will come also a larger scope of appreciation. This does not downgrade the associate's position; it merely upgrades the senior pastor's position, and the associate accepts it with thanksgiving.

3. Another hazard is the necessity of adjusting to working the plan rather than planning the work. While an associate will be expected to do his share of planning, yet the very nature of the case requires the senior executive to plan the work of the church. The smoothest-running operation is found where the plans have been painstakingly laid by the leader and faithfully worked out by the members of his staff. It takes some doing to produce harmonious teamwork, but it is worth doing.

4. The last hazard is the stickiest: the associate's tenure of service in a given church is entirely dependent upon the senior pastor's tenure. This may seem unfair, and the associate may be tempted to exclaim, "But I don't have any security at all!" In a sense this is true, but it is true for all of us. A political leader said, "I knew only one man with economic security and he didn't want it; he was a life term in a federal penitentiary."

We have, however, taken some steps in the direction of lessening the sense of insecurity of our executives, our pastors, our missionaries, and even our evangelists. We thank God for these steps in the right direction.

But what of the associate? To paraphrase John Wesley: He must be ready to preach, pray, die, or resign at any moment, contingent entirely on the decision of his senior pastor. Sometimes the problem is obviated by a pastor insisting on taking his staff with him, but sometimes he goes into another line of work which would make this impossible. True, we have been up to now in a "seller's market," and a successful associate can usually find a position, but this may change as time goes on. We may very possibly soon come to a time when there will be more persons entering this field than there are available positions for them.

What can the church do? It is a relatively new problem and we cannot accuse the church of sidestepping it—yet. There are presently serious efforts being made by general and district leaders to place associates,

and generally the job has been adequately done. But as the number of associates snowballs, we may need to find a more systematic method for placement.

Finally, there is a great deal to be said for loyalty. There is no excuse for an associate to try to play district superintendent even when there is a real problem between pastor and congregation. This just isn't his business. Disloyalty to a senior pastor or to a district or general superintendent is both unconscionable and indefensible. This does not mean blind acquiescence, but alert intelligent understanding of the goals of our leaders and a willingness to implement them, or if we absolutely cannot in good conscience do so, then a graceful bowing out of the picture.

There are some joys in this calling to the associate ministry, and, as in all undertakings, some hazards. We accept the joys and overcome the hazards and find that in the process together they spell opportunity for fulfillment and for service to God and the church. That's what the ministry is all about.

"I Sought for a Man"

A man pure, holy, and spotless in life; a man of much prayer;
In character meek, lowly, and infinitely compassionate; of tenderest love to all.

Full of sympathy for every pain and sorrow, and devoting his days and nights to lightening the burdens of humanity.

Utterly patient of faults and enmity; ever ready to answer every call, to go wherever bidden in order to do good; wholly without thought of self.

Making himself the servant of all; patient, gentle, and untiring in dealing with souls he would save.

Bearing with ignorance, wilfulness, slowness, cowardice in those of whom he expects most.

Sacrificing all, even life itself if need be, to save some.

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Albert Lowm

The Preacher's Magazine

Wesleyana



The Spiritual Education of Children at Home

By Donald Wood*

JOHN WESLEY, one of 19 children, had none of his own. In spite of his lack of children, or perhaps because of it, Wesley has some pertinent counsel for those who do have the stewardship of children committed to them. The following excerpt from his sermon "On Family Religion" may be studied with care and applied with confidence today.

"You should particularly endeavor to instruct your children, early, plainly, frequently, and patiently. Instruct them *early*, from the first hour that you perceive reason begins to dawn . . . Whenever a child begins to speak, you may be assured reason begins to work. I know of no cause why a parent should not just then begin to speak of the best things, the things of God.

"But the speaking to them early will not avail, unless you likewise speak to them *plainly*. Use such words as little children may understand, just such as they themselves . . . To take a little example: Bid the child look up; and ask, 'What do you

*Minister, Faith Wesleyan Church, Greensboro, N.C.

see there?' 'The sun.' 'See how bright it is! Feel how warm it shines upon your head! Look, how it makes the grass and the flowers to grow; and the trees and everything look green! But God, though you cannot see him, is above the sky, and is a deal brighter than the sun! It is he, it is God that made the sun, and you, and me, and everything. It is he that makes the grass and flowers grow; that makes the trees green, and the fruit to come upon them! Think what he can do! He can do whatever he pleases. He can strike me or you dead in a moment. But he loves you; he loves to do you good. He loves to make you happy. Should not you then love *him*? You love *me*, because I love you and do you good. But it is God that makes me love you. Therefore, you should love him, and he will teach you how to love him.'

"While you are speaking in this, or some such manner, you should be continually lifting up your heart to God, beseeching him to open the eyes of their understanding, and to pour his light upon them. He, and he alone, can make them to differ herein

from the beasts that perish. He alone can apply your words to their hearts; without which all your labor will be in vain. But whenever the Holy Ghost teaches, there is no delay in learning.

"But if you would see the fruit of your labor, you must teach them not only early and plainly, but frequently too. It would be of little or no service to do it only once or twice a week. How often do you feed their bodies? Not less than three times a day. And is the soul of less value than the body? Will you not feed this as often? If you find this a tiresome task, there is certainly something wrong in your mind. You do not love them enough; or you do not love him who is your Father and their Father. Humble yourself before him! Beg that he would give you more love; and love will make the labor light.

"But it will not avail to teach them both early, plainly, and frequently, unless you persevere therein. Never leave off, never intermit your labor of love, till you see the fruit of it. But in order to do this, you will find the absolute need of being endued with power from on high; without which, I am persuaded, none ever had, or will have, patience sufficient for children and the giddiness or perverseness of others, would induce them to give up the irksome task, and let them follow their own imagination" (*The Works of John Wesley*, Zondervan; Sermon XCIV, "On Family Religion," Vol. VII, pp. 81-83).

Wesley's sermon reflects his own childhood instruction by his mother, Susanna, to be sure, but it also reflects his observation of many children who lived lives of true piety. The accounts of these children's spirituality are scattered throughout Wesley's *Works* and are testimony that 2 Tim. 1:5 can be, and, by all rights, ought to be repeated.

Practical Points that make a difference

I Have Never Seen a More Caring Person

Dear Son:

Our new teen director is a Swede from Minneapolis by the name of Nelson. I sat down to get acquainted with him and tell him that I had lunch with his former pastor today.

He "lit up" immediately. "He is the best pastor I have ever had," he said. "He really cares. All the time that I was in college and trying to get on my feet, he cared though others did not understand."

What more could you say about a pastor? That pastor is one of my best friends. He and his wife have suffered more than parents ought to suffer. And yet their love has reached out beyond their family to others until the church has matured and grown in Christian love—and incidentally in outreach.

He always has something to say to his congregation on Sunday. His listeners can tell that he has spent long hours in his study in prayer, exegesis, exposition, and communication. It is a joy to sit under his ministry because he has discovered the balance that all great ministers must discover before they are authentic ministers of the gospel.

Well Son, we will be in Sunday night. How about feeding my mind and spirit until I rest physically in the assurance of the gospel. You can do it! That is, you can do it through God's grace!

Love,
Dad

The Preacher's Magazine

JANUARY NAZARENE FOCUS

FOR PASTORS and LOCAL CHURCH LEADERS

Compiled by the General Stewardship Commission | EARL C. WOLF, Executive Director
STEPHEN J. SORENSEN, Office Editor

• General Superintendent Strickland



A Plea for the New Year

THE PARABLE OF THE FIG TREE in Luke 13 reminds us of the new year. The expectation of the Master is expressed in the words "I come seeking fruit on this fig tree." His disappointment is observed in the words "[I] find none."

It is never easy to evaluate the true worth of the work of our ministry in any given year. God does not measure us as the fig tree in a given period. Some particular year, conditions for growth may not allow the same harvest as in another year. But it pleases the Father for us to bear fruit, and we should sow the Word of God with an expectation of results. One cannot help but feel the disappointment of a year of hard work when all of the resources of the church are involved and not a single member is added to the congregation.

Judgment was expressed for the fig tree in the penetrating question: "Why cumbereth it the ground?" The sharp command resulted—"Cut it down." There is a final judgment to a fruitless ministry. It is not pronounced in the first year; perhaps not in the second or third. But each year we find excuses for our lack of ability to bring souls to Christ we are ever closer to that final verdict and ultimate judgment.

A most encouraging plea was made for the fig tree by the steward of the vineyard. His plea with the Master was "Lord, let it alone this year also." To us is given this extension. Before us are 365 new, uncharted days. With the help of the Holy Spirit let us seek to improve our usefulness in these days. This can and must be done by a deepening of our own devotional lives, by a strengthening of our quest for knowledge, by an improvement in our relationships to others, and by a more careful exercise of our sense of stewardship. Let us make this a good year.

A book of hope for the family—

Harmony in the Home

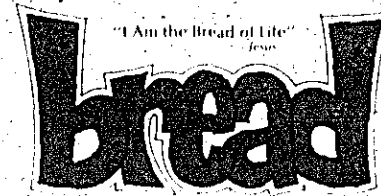
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by James D. Hamilton

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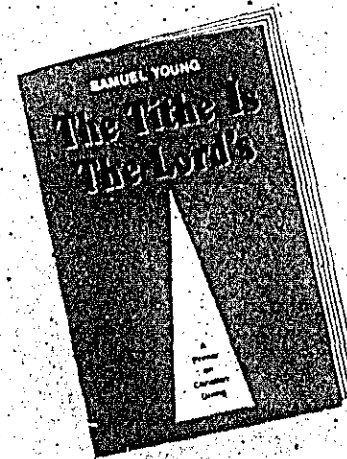
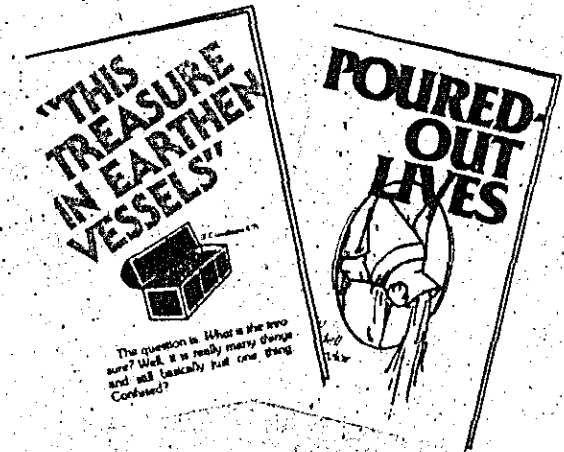
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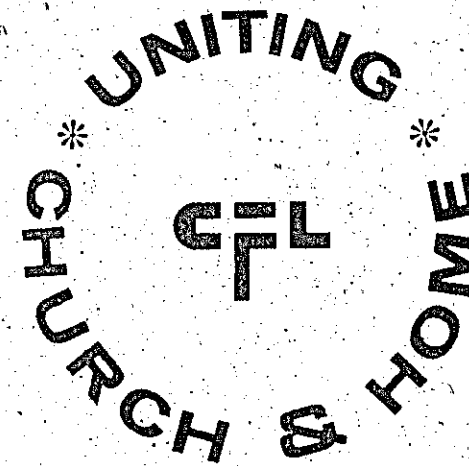


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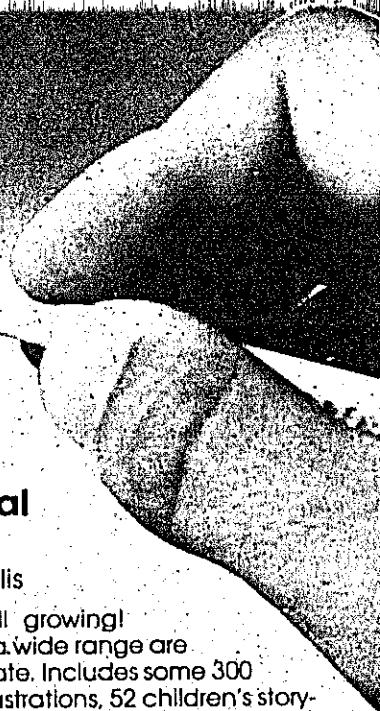


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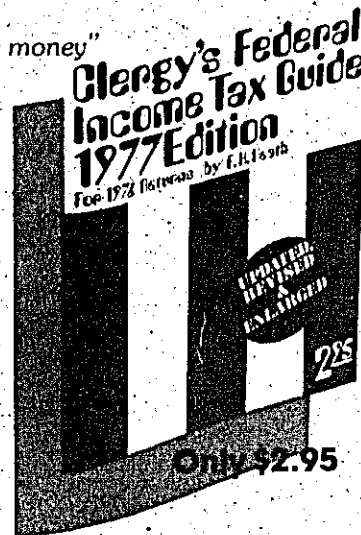
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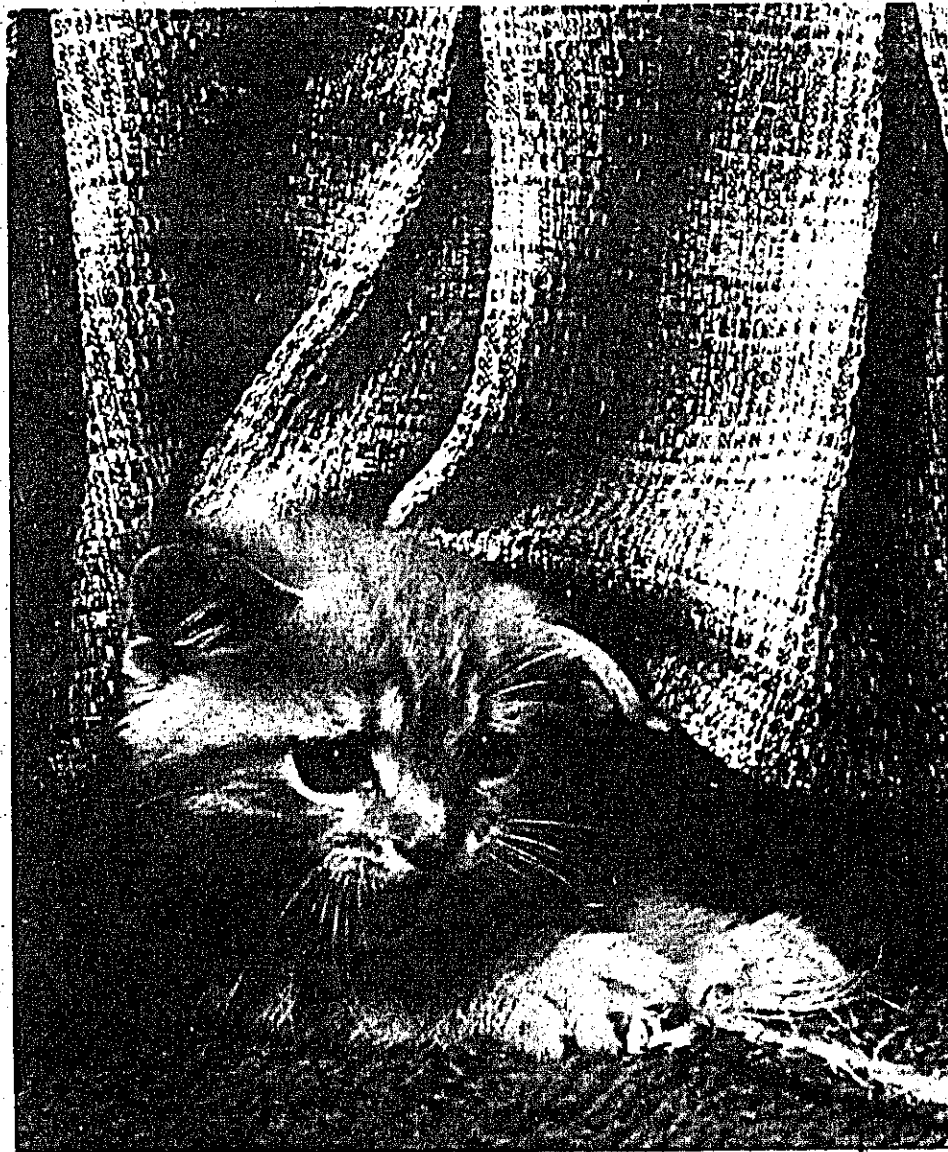
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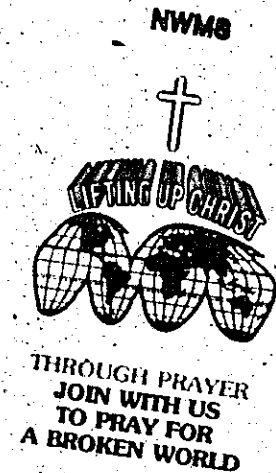


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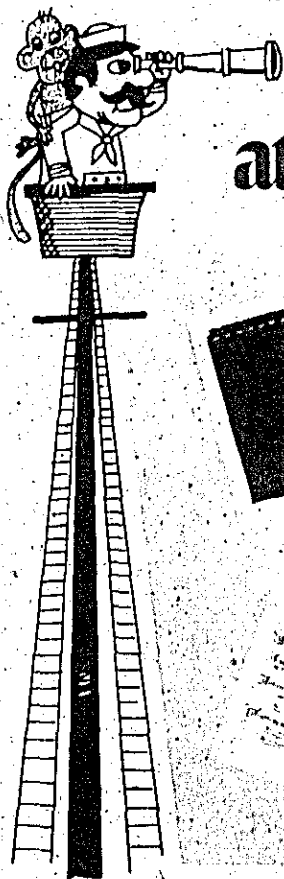
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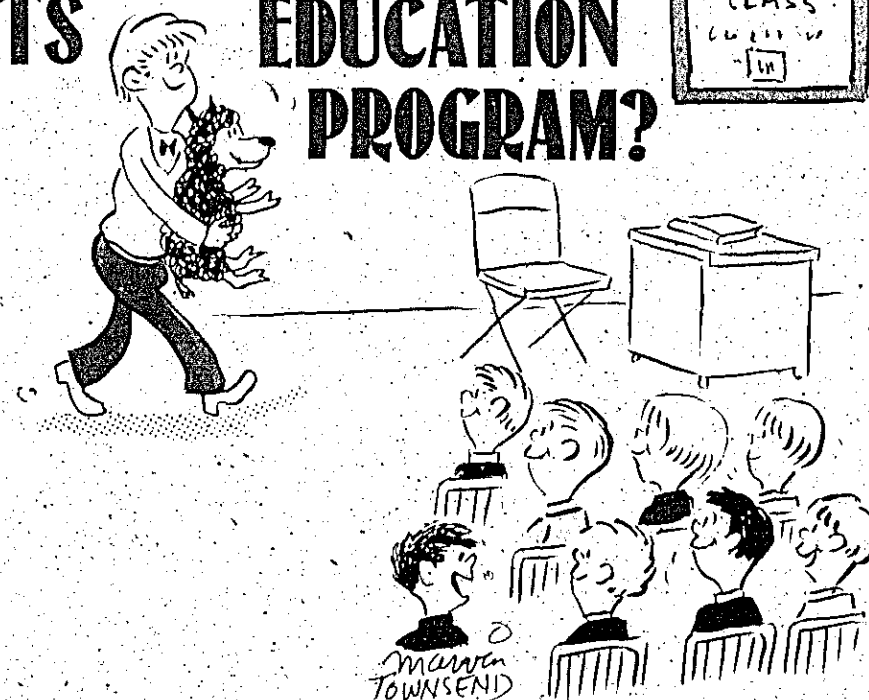
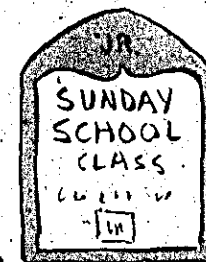
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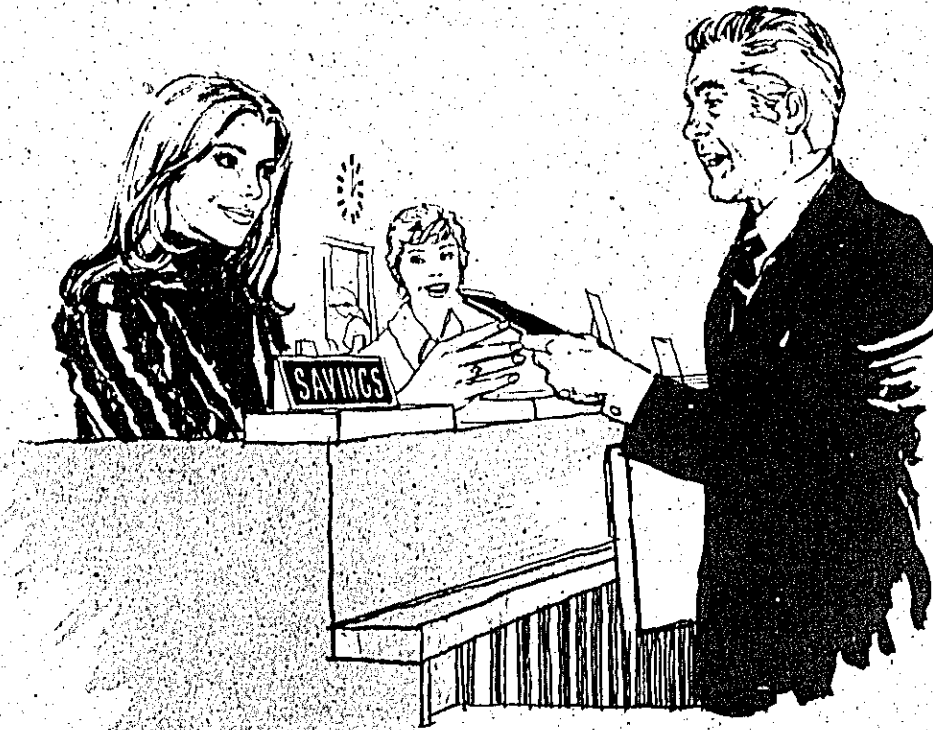
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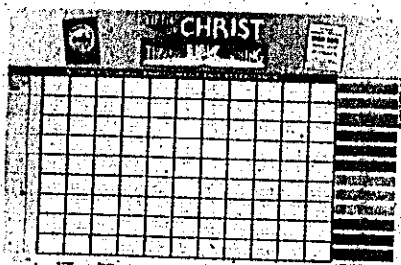
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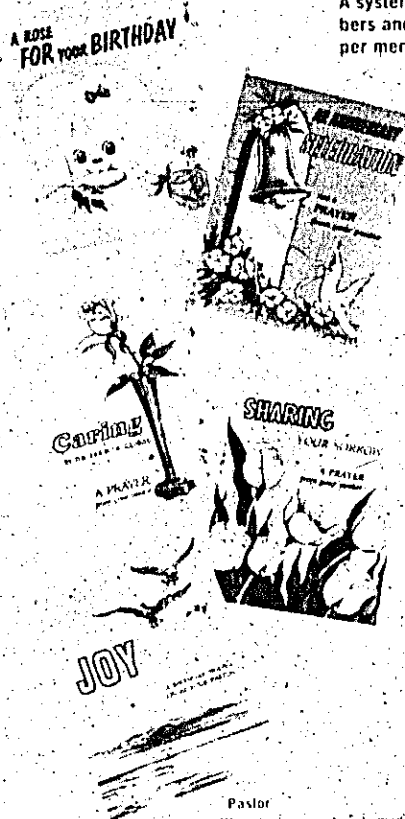
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ABLE MINISTERS OF THE NEW COVENANT

In what proved to be his final baccalaureate sermon as president of Nazarene Theological Seminary Dr. William M. Greathouse chose as his text 2 Corinthians 3:4-6, lifting out the words "able ministers of the new covenant." I heard him preach, for I was there to honor my son-in-law, who was a member of the graduating class. God spoke powerfully through Dr. Greathouse, who concluded his message,

This is our power—the power of the liberating, sanctifying Spirit—who works in us and through us as Spirit-filled ministers. When this is true, our success is assured. God will use our imperfect ministry to write His law on the fleshly hearts of those who hear us, making them epistles of Christ, known and read of all men, to the glory of God alone!

As he preached, my eyes roved that congregation of young men and women who had accepted God's call, paid the price of seminary training, and now joyfully faced their active ministry, confident in the power and leadership of the Spirit. An overwhelming sense of gratitude for them and for NTS gripped me. "Thank You, Lord, for NTS!" I silently prayed.

Yes, I do thank God for NTS, for the godly men and women who labor here, for the hundreds of graduates now proclaiming the holiness message to the ends of the earth. And my heart today beats a note of praise for my opportunity to serve at NTS.

Pastor, I thank Him too for my church which has loyally supported NTS through annual budgeting and the SEMINARY OFFERING each spring. Only in the last few months as I have come to NTS have I fully realized how much we depend on your support in the ANNUAL SEMINARY OFFERING. I plan to share the need openly with you by letter *this month*. Here I can only ask that you as pastor remember NTS in prayer, and in this year of administrative change at our seminary, urge your people to pray and give liberally that the NTS program of theological education may abundantly continue. I am praying that every church will participate as God enables in the SEMINARY OFFERING on FEBRUARY 13.

In return, together with our faculty, I pledge my best efforts with His help to seek to turn out Spirit-filled, Spirit-enabled holiness preachers, missionaries, evangelists, and educational and pastoral staff workers to serve the Kingdom "till Jesus comes!"



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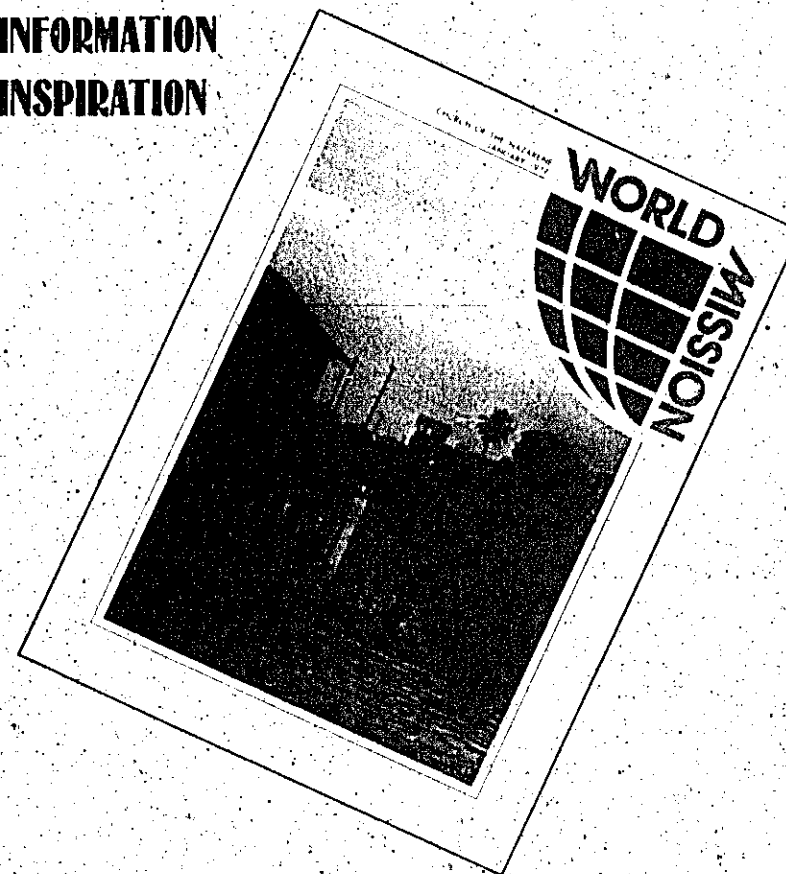
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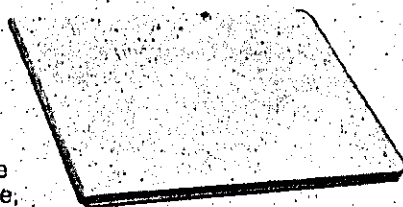
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THE PREACHER'S WIFE



Declaration of Dependence

I HAVE ENJOYED the celebration of the Bicentennial of the United States. I was in Canada in 1967 and brought back souvenirs of the Centennial of my native land. Independence is an event to celebrate for any nation.

But I know another kind of independence that is cause for celebration—"But now being made free from sin, and become servants to God, ye have your fruit unto holiness" (Rom. 6:22). Christ came to set us free and give us real independence from the oppression and guilt of sin.

Along with that, though, I believe we should make an equally positive *Declaration of Dependence*. The nation that accepts freedom, at the same time becomes dependent on its new nationhood. So we keep our spiritual independence when we declare our total dependence on Christ

and maintain that new relationship with Him.

Many benefits come to us from this kind of dependence—all the spiritual resources we need for happiness, fulfillment, and usefulness. I read in the Amplified Bible, "I have strength for all things in Christ who empowers me—I am ready for anything and equal to anything through Him who infuses inner strength into me" (Phil. 4:13).*

There are special resources that pastors' wives need:

1. *A feeling of adequacy in the face of the high expectations of your congregation and yourself.*

Sometimes we create an idealistic picture for ourselves—a model of perfection in every way. And if we see we don't measure up we feel inferior. We are less than our best if we suffer from an inferiority complex.

God has made you. You are his child—with your 1 talent or 10. Don't underestimate what He had made. He has high standards and wants us to keep learning and growing. But He has spiritual resources to make us what He wants us to be.

You may feel inadequate because you haven't a college education; your



by
Irene Coulter

General superintendent's
wife
Church of the Nazarene

*The Amplified New Testament, copyright 1958 by the Lockman Foundation, La Habra, Calif.

knowledge of the Bible is limited; you do not have a Christian background; you are in a small church and have to do things you've never done before. You can remedy these inadequacies by reading and study.

But qualities of the spirit are what really count. To develop Christlike qualities should be the aim of every sanctified pastor's wife. The resources are available. Let's draw on them and remember—you are what your spirit is.

You are where you are as a child of God because God has put you there. You will not likely ever please everyone in the congregation. But you'll find peace of mind as you seek to please Him who is able to make you adequate for every situation.

2. *A pastor's wife needs a lot of love.*

Your life is involved with people. You will "click" with some immediately and they'll be easy to love. Others may have personalities that clash with yours. Some will disappoint you by not going on or growing in Christian maturity. Some may cast a "no" vote at recall time.

You'll need an infusion of divine love to keep you free from resentment or self-pity. A layman said, "All we want is for our pastor's wife to love us and let us love her." Everyone wants and needs to feel you are a true and loving friend of theirs. God specializes in loving the unlovely. He can fill your heart with His love, even for the undeserving and unlovely.

3. *A pastor's wife needs guidance.*

I believe God's Word, and do my best to practice its precepts. But for the application of it to my peculiar circumstances I need special guidance. "Seek ye first the kingdom of

God"—yes, but should I go to that meeting or stay at home to care for my child? How shall I spend this money? Should I make that hospital call or take time for Bible study? There are many demands. In all of our choosing priorities we need guidance, and it is ours for the asking.

Dependence involves keeping in touch. As a girl I was dependent on my parents. When my husband and I were married, we went to pastor a church in California, 1,700 miles from my home. We couldn't afford long distance telephone calls in those days. I was separated from my parents so I could no longer lean on them as I had when I was at home. To receive the resources we need from God we must keep in continuous touch with Him. We do this as we pray and read the Bible regularly.

My friend Evelyn, a pastor's wife, said: "I have found a new appreciation for the Word. People come with problems I don't know the answers to. I say, 'Let's look into the Word.' We pray; then each of us goes home to try and find the answer in the Word. Invariably I'll find it, or the telephone rings with the other person saying, 'I've found my answer in the Word.'"

We were driving through the desert and suddenly saw a green patch of ground. My husband said, "What a difference water makes!" We do not have within ourselves any fountain of strength or happiness. But "I have strength for all things in Christ who empowers me—I am ready for anything and equal to anything through Him who infuses inner strength into me."

What a marvelous *Declaration of Dependence*.

Evangelistically Speaking—

The Speechless Messenger

THE FIRST CHAPTER of Luke has an interesting and arresting account of an expectant people, a troubled preacher, and a day that went by without a divine message.

It was the lot of Zacharias, the father-to-be of John the Baptist, to serve in the priest's office. While about his duties he was accosted by an angel with the startling news that his wife Elisabeth was to bear a child.

Zacharias was troubled by a number of things in the incident. For one thing, an angel did not appear to a humble priest every day. Furthermore, the word of the angel was very improbable. Zacharias states it tersely in his question, "Whereby shall I know this? for I am an old man and my wife well stricken in years" (Luke 1:18). Finally, if Zacharias was reading the angel rightly, the promised son was to be exceptional. Indeed, "And many of the children of Israel

shall he turn to the Lord their God" (1:16).

The humble priest was assailed by grave doubts. So serious was the matter that the angel, Gabriel, had to announce to him a personal affliction growing out of his disbelief. He was to be dumb until the child was born.

Meanwhile, "the people waited for Zacharias, and marvelled that he tarried so long in the temple" (1:21). The marvel was heightened when he did appear, for "when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless" (1:22).

Zacharias was not the last man on whom the people have waited for a word from God, and have been disappointed. For even as he beckoned and had no word, so preachers may call people together today and have nothing to say to them. No church can be plagued with a greater disaster than to be saddled with a speechless messenger.

What brings a minister to such a place as this? A place where both he and his people know that he may be speaking, but that he is saying nothing. What makes a preacher a speechless messenger?



by
J. Melton Thomas

Evangelist
Mt. Vernon, Ohio

To begin with, it may be that he *was never entrusted with a message*. When the revolt against David led by Absalom was terminated by Absalom's death, Ahimaaz, Zadok's son, wanted very badly to run with the news to David.

"Let me, I pray thee, also run," he implored Joab. To which Joab could only reply, "Wherefore wilt thou run, my son, seeing thou hast no tidings ready?" (2 Sam. 18:22).

Paul stated this necessity of the divine impelling, if one is to preach, by a very pointed question, "How shall they preach except they be sent?"

Even our Lord claimed no other preaching credential than that bestowed from God: He had often been in the Nazareth Synagogue. We are told that attendance there was His custom. Perhaps on occasion He had spoken. There was a day, however, in which there was a marked difference. He was aware of it too.

Opening the book to Isaiah, He made a revealing observation, "The Spirit of the Lord is upon me, because he hath anointed me to preach . . . to preach deliverance . . . to preach the acceptable year of the Lord" (Luke 4:18-19).

In this day when much is being made of methodology, there is renewed need for an emphasis upon the preacher as a man of God. He must know he has been sought out. He must have caught the divine signal. He must feel he is indeed set apart. He must have heard what our fathers knew as "a call to preach." Otherwise he may speak; but we will have no message.

In that scripture that Jesus cited concerning himself, there is a second thing indicated which will insure against a preacher's being a speechless messenger. Jesus said, "The Spirit of the Lord is upon me."

First the Spirit *announces*; then He *anoints*. He announces to us our inclusion in the "called." He *pledges to us anointing in the carrying out of the call*.

It is obvious from the Word of God that a preacher needs the Holy Spirit in a twofold way. Foundationally he needs the Holy Spirit in the same way that every believer does. He needs the "beyond conversion" relationship of cleansing and infilling. For his "Woe is me for I am undone; because I am a man of unclean lips," he needs God's, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (Isa. 6:5, 7). He needs the fulfillment of John's prophecy, "He shall baptize you with the Holy Ghost, and with fire" (Matt. 3:11).

Beyond the foundational experience, however, the Holy Spirit relates to the preacher in what we know as *unction, or anointing*. To be a speaker with a message, the preacher needs this continual more-than-himself awareness of God's help when he preaches.

Again and again the story in Acts has the speech of the individual preceded by the touch of the Spirit. "And they were all filled with the Holy Ghost, and began to speak" (Acts 2:4). "And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy" (Acts 2:18). "They were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31). Speaking indeed, but speaking in the power of the Spirit.

There is a third requirement if the preacher's speech is to be a message. This has to do with *things that are very human*.

J.B. Chapman used to say something like this: "If you want me to speak for five minutes, better give me a couple of weeks to prepare. If you

want me to speak an hour, a week will be enough. If you want me to speak two hours, I'm ready to start right now."

Dr. Chapman's wry remark deals with more than one thing. One is preparation. He was saying that a preacher cannot give to people that which he has not first made his own. He was implying that if a preacher is to be heard he must first hear.

Preparation is both general and specific, both purposeful and unplanned, something done at all times and at given times. Preparation covers the wide range of all areas of truth, and is confined to the one area that is applicable for the situation at hand.

Preparation involves the whole man. The *body* needs to be prepared for the preaching act. At a particular service time I was trying to recover from a bout of what the doctor called "a combination of flu and common cold, aggravated by several viruses." Needless to say my preaching suffered. I knew it, and I knew that my audience knew it!

That, of course, was the exception. Generally the preacher can go to the pulpit with his physical powers at their best.

He will also need to be prepared *mentally*. All that he has learned in his general preparation will be brought to focus in that specific sermon. Individual sermons can never be prepared apart from work that has been steadily going on. When that has been the case, the specific sermon finds its place in an overall

preaching program. Then preparation is done on it so that it seems to stand alone, a product created as an entity in itself.

One other important area is *spiritual* preparation. No preacher can so speak as to persuade people that "Thus saith the Lord," unless he has spent time in the presence of the Lord. The concept is old, but it is not trite: a preacher who would have a message from God must be a man of prayer. He must know the meaning of such words as burden for souls; concern for the lost, tears preceding triumph.

The costume of the ancient Hebrew priest contained two items which are very interesting in this regard. One was a set of two *sontes*, the names of six of the tribes being engraved on each. Of these it was said, "Aaron shall bear their names before the Lord upon his two shoulders for a memorial" (Exod. 28:12).

The other interesting part of the costume was the breastplate. On this were four rows of three stones each, and on each of the stones was again engraved the names of the 12 representative children of Israel. Of this item it was recorded, "And Aaron shall bear the names of the children of Israel . . . upon his heart . . . before the Lord continually" (Exod. 28:29).

In like manner today's preacher, if he is to be God's messenger, prepares himself to carry upon his shoulders and upon his heart the cares and the concerns, the needs and the burdens of those people whom he is privileged to serve.

People say that we must adopt the language and culture of the day to be relevant to today. That is a mistake. If the church marries itself to the spirit of the times, it will be a widow in the next generation.
E. Stanley Jones

A Financial Plan for Budgetary Benevolences

By Mark R. Moore*

THE PROBLEM: There has always been a great financial demand on the growing, serving church. Today with inflation eroding the dollar, the extra opportunities for Kingdom investments, and the many special ministries, we must search for a better method of performing our ministry of financial stewardship.

SOME FACTS FOR OBSERVATIONS:

1. With few exceptions, the average local church spends 80 percent of its income on local items (salaries, buildings, debt-retirement, operations, etc.) and 20 percent on various benevolences for others.

2. Often pastors and church boards are forced to make a choice of payments on some items as against others, thus individual priorities take precedence over pressing needs.

3. The lack of a systematic church financial plan opens the door for fragmented financing of the total church program, and often places various interests in a competitive position for funds.

DEVELOPING AN ADEQUATE FINANCIAL PROGRAM:

1. We believe in and teach that the biblical method of financing a church is by tithes and offerings.

2. It is estimated by various studies that if all church members paid tithes, the needs for extra offerings to meet regular obligations would not be so great.

3. A pastor must begin with his church where it is today—in its financial income, demands on it, its philosophy of stewardship, its past habits of operation—then lead the church to where it should be to fulfill its commitment.

4. Two important steps in developing an adequate financial plan are:

a. Make an analysis of all giving

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and spending. Be sure each item is necessary.

b. Work with God by believing and obeying His Word. This is so simple that many of us overlook it. We often fail to practice faith and obedience. God's Word says:

"Seek ye first the kingdom of God . . ."

"Give and it shall be given unto you."

"It is more blessed to give than to receive."

We seem to feel that this applies only to the individual, and not the church. But many churches in dire need have analyzed their problems and deliberately put *others first* in their financial stewardship. God rewarded, and their own needs were generously met.

Once a pastor and/or church board decides to put *others first*, they should adopt a plan to carry out the objective.

5. There are many plans. The local stewardship committee or the pastor may have had success with one in the past. There is a plan which could be called "The Annual Offering for Others."

ANNUAL OFFERING FOR OTHERS

The purpose of this system is to include all benevolences under one offering and endeavor to pay these benevolences outside the regular tithes. In the event the goal is not reached, the balance can be taken from the regular tithes.

METHOD OF BEGINNING:

1. The pastor and church board should work together in planning, praying, and pledging.

2. Take the total amount raised for the past year. Generally the total budget ministries (all benevolences outside local expenses) will equal 20 percent of the total monies raised.

Example: A church raises \$50,000 per year. The total budget ministries—*others*—is generally \$10,000.

3. The details of the plan and procedure should be outlined and communicated to all members and friends of the church over several Sundays. Be sure the needs and procedures are clearly explained.

The pastor should preach about *Others First*: How God honors His Word, big-

ness, generosity, and illustrate from the Bible and life what God has done with and for those who put others ahead of self.

4. Use as a theme the Annual Offering for Others or something such as Seed Faith; God First, Others Second, and Self Last; Give and Live: Unified Budget Inspirational Giving is the key. There is joy in sharing. People are the object of our giving.

5. Challenge the people to make a pledge including what they normally give in Thanksgiving and Easter for world evangelism, Pensions and Benevolences, God's other ministers, plus what they will do for Home Missions—which is neighbor evangelism; plus the college—which is youth preparation; plus the district center—which is boy/girl evangelism and training; plus District Budget—which is administrative support, etc. Many will pay their pledge on a weekly basis. Others will pay the Thanksgiving and Easter offerings at these times and pay the balance on weekly or monthly pledges. But let them, by faith, make a pledge and pay it as God rewards their faith.

RESULTS:

1. Most churches have many offerings. The pastor has to spend much time raising each. With the Annual Offering for Others, he will reduce the number of offerings; and his time emphasizing them.

2. Churches using the Annual Offering for Others have found they have more money for the local needs. Why? If a church board endeavors to make the 100 percent income pay the 80 percent local and 20 percent Others, they often fall short. But if the annual pledge for *others* is taken, then most if not all of the 100 percent income can be used for local. Interestingly, those churches using the Annual Offering for Others also have more for world evangelism.

3. When a church and its members begin to put others first, God begins to bless them.

4. God's Word IS true. "It is more blessed to give than to receive," and when a church gives to others, God in response gives to them.

Parable of the Automobile Tire

Said the tire, "I do not like the idea of spending my life under constant pressure. I believe I will do something about it."

It was just a small nail. One would hardly notice it, but by picking it up, the tire felt a release from some of the pressure. "Now that is much better," said the tire. Soon, however, the tread became uneven. The sidewalls began to break down. Then one morning when the driver was getting a late start to work, the tire was flat—totally failing the one it was to serve. All the result of trying to operate without pressure.

Yes, too much pressure may cause the tire to bounce on the rough spots. It may ride hard on the freeway. Yet the fact is that the tire lasts longer with too much pressure than too little.

In the pursuits of life, how do we maintain the correct pressure? We need the help of a Specialist. We find this One in our Lord and Master.

Jesus came to a world of many pressures. The children of men staggered under heavy burdens. Jesus invited all to bring these to Him with the promise of rest (Matt. 11:28).

Peter, who labored under varied pressures, found that Jesus did bring release. In the light of this, he suggested to his fellow laborers: "Casting all your care upon him; for he careth for you" (1 Pet. 5:7).

Yes, pressures are a part of life. But even so, we have a sufficiency in Christ that brings sweet release and also an assurance of constant victory in Christian living.

G. D. CRAKER

The best gift—

to your enemy is forgiveness;
to an opponent, tolerance;
to a friend, your heart;
to your child, a good example;
to all men, charity.

THE STARTING POINT

A Thought from Colossians

In Col. 2:16-23, in the *Living Bible* there are three thoughts that present themselves in the context:

1. *Life comes out of the shadows and into the light through Christ.* "For these were only temporary rules that ended when Christ came. They were only shadows of the real thing—of Christ himself" (v. 17).

"Shadows speak of second-best. Something is hidden. Growth and discovery are in the light—of Christ.

2. When life is joined to Christ, it is disjoined from all else. "But they are not connected to Christ, the Head to which all of us who are his body are joined; for we are joined together by his strong sinews and we grow only as we get our nourishment and strength from God" (v. 19).

Some were trying to tell Colossians that they were inferior because they took Christ only. But the context points out that attachment to other things—as a sense of spiritual dependence—hinders real growth in Christ.

3. This new life is sustained by relationship, not rules. "Since you died, as it were, with Christ and this has set you free from following the world's ideas of how to be saved..." (v. 20).

Vital spiritual strength flows where there is relatedness (v. 19). And verse



By C. Neil Strait

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20 is saying that the Christ-follower has passed out of the control of other things. Hence his relationship with Christ is nurtured through trust and love.

Belief in Jesus—and with Jesus

Edward C. Dahl, in an item in the *Pulpit Digest*, shares this interesting thought that should put your sermonic imagination to work: "If we are to believe in Jesus, we must also come to the place where we believe with Jesus, to the place where we begin to share his outlook, his faith, his obedience to the will of the heavenly Father, his goals, and his aims in some significant and life-changing way" (Edward C. Dahl, "On Believing with Jesus," *Pulpit Digest*, May/June, 1976, p. 11).

When Is a Sermon a Failure?

Hoover Rupert, who has an inspiring pen, writes this bit of analysis about preaching that I like: "No sermon can say all the things that need to be said to meet the specific needs of a congregation, but every sermon should bring a vista of vision, a sunburst of hope, and a reassurance that God is and that God is love. Count any sermon a failure that does not do that" (Hoover Rupert, "Woe Is Me if I Preach Not," *Pulpit Digest*, May/June, 1976, p. 41).

A Thought to Pursue

Here's a thought from June Hunt and her book *Above All Else*, that I thought was a good "starting point": "God demands holiness because it is His reputation that is at stake in the lives of those who call themselves Christians" (June Hunt, *Above All Else*, Fleming H. Revell, 1975, p. 107).

Who Do You Preach?

Earlier I shared some thoughts from the pen of Hoover Rupert. Let me pass along something else, with his permission. He shared with his congregation just why he preached, and what it was he was trying to accomplish through preaching. Not a bad idea. His closing thoughts from that sermon were: "So now you know why I preach. I cannot do otherwise. At times I have walked out of this pulpit, dis-

couraged with my efforts and mentally flagellating myself for a missed opportunity. But God gathers up the loose ends of such Sundays and says, "Take these, learn from them, use them again if you can, but get back into that study,

that place of prayer, and get ready for the greatest opportunity you have ever had—next Sunday and the next and the next." (Hoover Rupert, "Woe Is Me if I Preach Not," *Pulpit Digest*, May/June, 1976, p. 42).

IN THE STUDY

Seeds for Sermons

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16).

Let us walk this year along the old paths of the Old Testament. Start down the King's Highway! In January walk the paths of 1 Kings and be assured "the Lord is with us." In February continue walking in 2 Kings and see the signposts: "The Stewardship of our Souls." In March walk the old path with Joshua. Joshua is an Old Testament spelling of Jesus. Jesus will walk with us as we approach Easter.

Month by month walk the old paths of the Old Testament. Urge your people to read the Bible Book of the Month, and walk along with you.

January 2

The Lord Is with Us HIS GOOD PROMISE

SCRIPTURE: 1 Kings 8:54-61

TEXT: "There hath not failed one word of all his good promise, which he promised by the hand of Moses his servant" (v. 56).



by
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INTRODUCTION: "I said to the man who stood at the gate of the year, 'Give me a light that I may tread safely into the unknown.' And he replied: 'Go out, and put your hand in the hand of God, for it is better than a light and safer than a known way.'"—Unknown.

I. THE THINGS OF GOD

Listen to the final testimony of Joshua: "... not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof" (Joshua 23:14). As we start this new year, let us pause to thank God for all the good things He has shared with us.

II. THE GOD OF THINGS

I believe Solomon's blessing the Lord

January, 1977

in 1 Kings 8:56 is more than remembering the things of God, for he says not the promises of God, but the *promise* of God. This promise is given in Exod. 3:12-14, "I will be with thee." "I AM THAT I AM." His good promise is His abiding presence. All else is secondary.

III. THINKING OF GOD

This, year, O Lord, keep us constantly thinking of God (vv. 57-58, 61).

- A. Incline our hearts unto Him.
- B. Walk in His ways.
- C. Keep His commandments.
- D. Be perfect with the Lord our God.

CONCLUSION: Our prayer for 1977 is that of Solomon: *O God, leave us not* (v. 57). Charles Wesley put it this way in his hymn "Jesus Lover of My Soul": "Leave, oh, leave me not alone, / Still support and comfort me."

January 9

The Lord Is with Us IN OUR BATTLES

SCRIPTURE: 1 Kings 20:1-30

TEXT: "The Lord is God of the hills, but he is not God of the valleys" (v. 28).

INTRODUCTION: As we study vv. 1-30, we see these facts of the two battles: Benhadad (v. 1) with 32 kings and their armies makes his boast that Israel (vv. 2-3) cannot escape being conquered. A prophet of God (v. 13) assures Ahab, king of Israel, of victory. While Benhadad was "drinking himself drunk" (v. 16), Israel went out and won the battle (vv. 17-21). The prophet came again (v. 22) saying Syria will again come to battle in another year. Syria said Israel won because they had the advantage of the hill—"gods of the hills" (v. 23). A year later, Israel again, hopelessly outnumbered, wins the battle (v. 28-30).

Key thought: God will not allow the enemy to say that His people won because they had the advantage—that of the hill—but get them on an even footing and they will be defeated. "The Lord is God of the hills, but he is not God of the Valleys."

I. GOD WILL BE WITH YOU IN EVERY BATTLE THIS YEAR.

Whether the battle comes when you are on the mountain, or in the valley, God is there. Thank God for the mountain victories when the Amens and shouts of Hallelujah are ringing loud and clear. Thank God also for the valley victories when by all form of reason we did not see victory ahead.

II. VICTORIES ARE NOT FINAL.

We all know that World War I was fought as the war to end all wars. It was not so. To battle the enemy is to defeat him, but not destroy him. He is planning even now his next battle against you. Keep your trust in the Lord.

III. DON'T BELIEVE THE ENEMY

The enemy of your soul will say: "You may have victory when you are on the mountain, but wait; when you are in the valley you will fail." Be assured when you pass through the valley, God will be there.

CONCLUSION: Fret not thyself about tomorrow, God is already there."

January 16

The Lord Is with Us IN OUR UNANSWERED PRAYERS

SCRIPTURE: 1 Kings 18:41-46

TEXT: "And [Elijah] said to his servant, Go . . . look toward the sea. And he went and looked, and said, There is nothing. And he said, Go again seven times" (v. 43).

INTRODUCTION: Mention the name Elijah and we immediately think of a man of power, miracles, and fire. In the scripture immediately preceding our text, Elijah prayed for fire and had an instant answer. Now he prays seven times for rain. James, in the last verses of his Epistle, refers to Elijah and his prayer for rain saying: "Elijah was a man of like passions as we are." How did he pray? What were his feelings in those seven prayers?

I. PRAYER OF PRESENTATION: Lord, it has been dry around here too long! We

need a real gully washer! Send reviving rain—showers of blessing—and there was nothing.

II. PRAYER OF SUBMISSION: Lord, forgive me for telling You what You should do. You are not my servant, I am Yours. I wait for Your answer (note his submission in prayer—head between knees)—and there was nothing.

III. PRAYER OF ADORATION: Lord, for all Your past blessings and answers to prayer I bow in worship and praise (see 17:16,22; 18:38)—and there was nothing.

IV. A PRAYER PARTNER: Surely by now Elijah said to his servant: "Join with me, I need the strength of your prayer. I know you too are looking for God to answer"—and there was nothing.

V. PRAYER OVER DISCOURAGEMENT: Lord, I don't understand. Keep me from doubting and quitting. I'm still looking for the answer—and there was nothing.

VI. PRAYER OF PLEADING THE PROMISES: Lord, You promised reviving rain and I rest on Your promise (18:1, 41)—and there was nothing.

VII. PREVAILING PRAYER: Lord, I've done all I know to do. I'll die believing if need be. In Your good time I know the answer will come.

CONCLUSION: "Behold, there ariseth a little cloud out of the sea, like a man's hand" (v. 44). God's hand is not shortened. His hand in the cloud appeared. Reviving rains came!

January 23

The Lord Is with Us IN OUR CHURCH

SCRIPTURE: 1 Kings 8:22-54

TEXT: "O Lord my God . . . hearken unto the . . . prayer, which they servant prayeth . . . That thine eyes may be open toward this house . . . of which thou hast said, My name shall be there" (vv. 29-30).

January, 1977

INTRODUCTION: A profitable study for all of us would be to examine the written prayers in the Bible. Every prayer should include the ACTS of prayer: Adoration, Confession, Thanksgiving, Supplication. These are all included in this the longest recorded prayer in the Bible. Solomon prayed for his people and his Temple. Let us make those same petitions the prayer for our church this year.

I. LET NOT TRESPASSES SEPARATE US ONE FROM THE OTHER (v. 31).

Solomon's first petition is that we be right with our neighbor. Even as Jesus taught us: God cannot forgive us our trespasses if we are not willing to forgive those who trespass against us. How much different the Bible and the history of the world would have been if: Cain and Abel had met at an altar somewhere; or Lot and Abraham; or Jacob and Esau. Early in my ministry, one man told me of a grievance he had toward another man for 20 years. "Let not the sun go down upon your wrath." Let us "come before thine altar in this house."

II. LET NOT SIN SEPARATE US FROM GOD AND HIS BLESSINGS (vv. 33-40, 44-53).

Solomon's second petition is linked with the first. Jesus taught us to pray: Forgive us, as we forgive. Help us, O God, to come toward Your house, confess Your name. Forgive us when we have sinned and (a) the enemy has victory over us (vv. 33-34); (b) God's blessings are withheld (vv. 35-40). Solomon put it well: ". . . every man the plague of his own heart" (v. 38).

III. LORD, BLESS OUR VISITORS (vv. 41-43).

Many people will come into our church this year as visitors. May God meet the needs of their hearts as well as ours. I read once, on a hospital wall where the doctors and nurses would pass by, "Everyone you met today has a deep need they haven't told you about." All of us have deep needs we share most cautiously. Let us pray that our church will be a place where member and visitor alike will feel this is the House of God, and the Lord is here!

CONCLUSION: "Blest be the tie that binds our hearts in Christian love."

By
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Gleanings

from the Greek

2 Corinthians

2 Corinthians 1

Consolation or comfort (1:3-7)

In the KJV we find the noun "comfort" twice in verses 3 and 4, and "consolation" four times in verses 5-7. The Greek has the same word, *paraklesis*, throughout. Helpfully and consistently the NASB¹ and NIV² have "comfort" in all six places.

We note also that the verb "comfort" *parakaleo* occurs three times in verse 4 and once in verse 6. "The God of all comfort" comforts us in all our affliction. By retaining "comfort" for both the noun and the verb, we get the full force of the original.

Paul is fond of these words. *Parakaleo* occurs 103 times in the NT, 54 of these in Paul's epistles. *Paraklesis* is found 29 times, almost always in Paul (20 times). John and James do not use them at all.

Schmitz calls 2 Corinthians 1 "the great chapter of comfort in the NT" (TDNT, 5:797-98). He goes on to say, "Thus the fellowship of suffering between the apostle and the church becomes a fellowship of comfort, and both in rich measure, 2 Cor. 1:5-7 (p. 798). Schmitz concludes his discussion of these words by saying: "The meaning 'to comfort,' 'comfort,' 'consolation,' which is rare in both the Greek world and Hellenistic

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2. From the *New International Version*, copyright © 1973 by the New York Bible Society International. Used by permission.

Judaism, but the more common in the translation Greek of the LXX, is influenced by the OT, and especially by Isaiah (and the Psalms). When the reference is to salvation, history (cf. the 'consolation of Israel' in later Judaism). It expresses the divine aid which is already lavishly granted to the members of the suffering community of Jesus by present exhortation and encouraging events, and which will reach its goal when the NT people of God is delivered out of all its tribulations" (TDNT, 5:799).

Verse 4 shows why Christians, and especially ministers, must suffer. It is that they may comfort others by the comfort they have themselves received.

Tribulation or affliction? (1:4)

The basic meaning of *thlipsis* is "pressure" (see notes on Rom. 2:9). It is the pressures of life that tend to crush us so that we need the sustaining grace of God.

Both "tribulation" and "trouble" in this verse are *thlipsis* in the Greek. So the translation should be the same in both cases—either "affliction" (NASB) or "trouble" (NIV).

Pressed or burdened? (1:8)

The verb *bareo* comes from the noun *baros*, which means "weight" or "burden." This passage suggests the words "with burdens too heavy to bear." The NASB translates the verb "we were burdened."

Out of measure (1:8)

In the Greek this is *kath' hyperbolan*, which is more accurately translated "beyond measure" (Gal. 1:13). In Rom. 7:13, KJV has "exceeding," and in 1 Cor. 12:31, it reads "more excellent." Aside from these three passages, *hyperbole* is found only in 2 Corinthians (four times).

The word is compounded of *hyper*, "above" or "beyond," and *ballo*, "throw." So it literally means "a throwing beyond." In the NT it is used metaphorically in the sense of "excellence" or "excess" (as here). So the NASB translates the phrase "excessively."

Despaired (1:8)

The verb *exaporeo* (only here and in 4:8) is a strong compound, meaning "to

be utterly at a loss, be in despair" (A-S, p. 159). Paul felt as if he was at the end of his rope, as far as this life was concerned.

Sentence (1:9)

Most modern versions follow the KJV in using "sentence" here. The literal meaning of *apokrima* (only here in NT) is "answer." But Buechsel notes: "It is a technical term of official and legal speech and denotes an official resolution (on an enquiry or petition) which decides the matter" (TDNT, 3:945). He goes on to say: "By human judgment Paul could only reckon that his position was like that of a man condemned to death who had made a petition for mercy and received the answer that he must die" (p. 946).

Arndt and Gingrich agree with this and give the definition: "official report, decision." But probably "sentence of death" communicates the idea best.

Helping together (1:11)

We have already noted that Paul is fond of compounds beginning with *syn*; he had a strong sense of "togetherness." Here we have another one, *synypourgeo* (only here in NT). It means "join in helping us" (A-G; cf. NASB).

Gift or favor? (1:11)

The word is *charisma*, which (in KJV) is translated "gift" 15 times and "free gift" twice. Found 6 times in Rom. and 7 times in 1 Corinthians, it occurs only this one time in 2 Corinthians (plus 1 Tim. 4:14; 2 Tim. 1:6; 1 Pet. 4:10). It comes from *charis*, "grace," and so means "a gift (freely and graciously given), a favor bestowed" (A-G, p. 887). It is obvious that "favor" (NASB) or "gracious favor" (NIV) is the preferable translation. The context indicates that it is the favor of being granted deliverance from death.

Rejoicing or boast? (1:12)

The noun is *kauchesis*. In the KJV it is translated "boasting" six times and "rejoicing" four times (plus "glorying" or "glory" twice). The correct meaning is "boast" (NIV) or "proud confidence" (NASB). The same is true of the related noun *kauchema*, translated "rejoicing" in v. 14.

Simplicity or holiness? (1:12)

The KJV has the former term, the NASB and NIV the latter. Why?

Here it is a matter of textual criticism. "Simplicity" translated *haploteti*, which is found in the fifth century manuscript D and most of the Old Latin manuscripts. But Papyrus 46 (third century), our only two fourth-century manuscripts (Vaticanus and Sinaiticus), and two fifth-century manuscripts (A, C), plus many others, have *hagioteti*, "holiness." This seems clearly to be the original word.

Acknowledge or understand? (1:13-14)

The verb is *epiginosko*. Occurring 42 times in the NT it is translated "know" 30 times. Only here (3 times) and twice in 1 Cor. (14:37; 16:18), do we find "acknowledge." The best translation is "understand" (NASB, NIV).

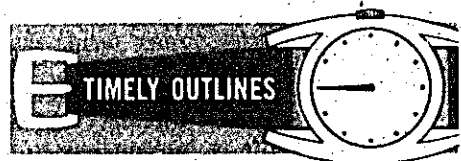
Benefit or grace? (1:15)

Paul says that he had wanted to visit the Corinthian Christians, in order that they might have "a second benefit." The noun is *charis*, "grace." The NASB notes correctly in the margin that the literal meaning is "have a second grace," but translates in the text: "that you might twice receive a blessing." Similarly, the NIV has "that you might benefit twice." Arndt and Gingrich render it: "that you might have a second proof of my goodwill" (p. 886). Most recent versions follow these general lines. The Berkeley Version has: "so that you might enjoy a double blessing."

Seal and earnest (1:22)

The two very significant Greek words are discussed in the comments on Eph. 1:13-14. We like the NIV of this verse: "Set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come."

It's not so much how far you go as what you see. It's not so much how much you see as what you learn from what you see. It's not so much how much you learn as what you do with what you learn from what you see as you go, wherever you plan to go.



Walk Worthy of God

SCRIPTURE: 1 Thess. 2:1-12

INTRODUCTION:

1. Paul exhorts to walk worthy.
2. It is the highest aim we can have in life.
3. Even in imperfections, God is honored if it represents our best.
4. We who are unworthy can become less unworthy.

I. THERE IS A WALK

A. Christian experience is an "alive," "moving" relationship; not something we do once or ascribe to one time.

B. It is the movement that gives life; it is as essential as speed to a plane.

II. BIBLE DESCRIBES THAT WALK

A. "... we also should walk in newness of life" (Rom. 6:4). Fitting for new creatures; our gospel is a second chance and new start; all changed.

B. "We walk by faith, not by sight" (2 Cor. 5:7). Faith holds on when all else is gone.

C. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16). Defense vs. Satan.

D. "And walk in love (Eph. 5:2). The conquering edge; the oil of the church.

E. "... and walk circumspectly, not as fools" (Eph. 5:15). Stability in life.

F. "... walk, even as he walked" (1 John 2:6). A desire to be like Him.

III. WHY SHOULD I WALK WORTHY OF HIM?

- A. Gratitude
- B. To act befitting my inheritance

C. To promote God's kingdom

D. To enjoy God's fellowship

IV. HOW TO BE WORTHY

A. By living in a right course of daily life—not spiritual flashes, but consistent obedience

B. Conformity to God's revealed will

C. Amplifying the gospel by my walk—a living epistle

D. Live to God's glory

CONCLUSION:

1. Not really optional
2. Purpose of Christian message is this
3. We are to be worth—let us be worthy.

PAUL N. VAIL

Plan for the New Year

Jerry Bauer gave me a little motto a few years ago that I still use: "If you fail to plan, then you plan to fail." Nearly every time I fail, it is because of lack of planning. The more carefully I have laid the plans, the easier the success.

Some things are not crucial to success. If my driftwood lamp never gets done, so what? Or if my shoes miss a polishing? What is so bad about an uncleaned desk top?

Other things *have* to succeed or the consequences are great. What about my marriage? Have I planned to succeed? Or my spiritual life? Do I know what I plan to do to keep growing spiritually? How will I handle problems? What plan am I using to bring my children to Christ? How am I winning others to Jesus?

Most people just let things happen, maybe blaming or praising God for them. But spiritual life and growth that leaves all the planning up to God is a sure way to disaster.

With a new year upon us, have you *planned* ways to improve your spiritual life, your marriage, your relationship with your children? Or will it just happen?

PLAN TO SUCCEED!

JAMES T. CHRISTY (adapted)



THE NEW YEAR

The New Year like a book lies before me;

On its cover two words, "My Life," I see.

I open the covers and look between—
Each page is empty, no words can be seen;

For I am a writer, I hold the pen—
That will fill these pages to be read by men.

Just what kind of book will my book be?
My life written there for others to see.

Each day a page written, one by one—

Will it be worthwhile when finished and done?

Lord, help me keep those pages clean and fair

By living the life I'd have written there.
—GERTRUDE L. GAST

CHECK YOUR BONES—

The anatomy of any organization includes four kinds of bones:

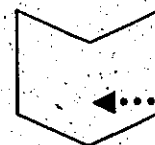
1. WISHBONES: who want someone else to do all the work.

2. JAWBONES: who talk a lot, but do little else.

3. KNUCKLEBONES: who knock everything others try to do.

4. BACKBONES: who get behind the wheel and do the work.

WHICH KIND ARE YOU?



HERE AND THERE

AMONG BOOKS

Conducted by the Editor

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Let Your Church Grow: Take Down the "Keep Out" Signs

By Millard Reed (Beacon Hill Press of Kansas City, 1976. Paperback, \$1.00).

The concepts conveyed by the author should motivate the heart of every pastor whose purpose is to shepherd the flock and add to its number.

The concepts are for the pastor who has already admitted, or is willing to admit after studying the program, that he cannot effectively touch the lives of all his sheep through a "one man show" type of ministry.

Any pastor who has reached that criti-

cal point needs to seriously consider some method of multiplying his ministry, especially in light of Ephesians 4:11-12. One of his considerations might well be the Circles of Concern as outlined in this brief study.

Among the strengths of Pastor Reed's outline is his insistence on building the program on sound and supportive theory, for "Relationships Are More Important than Programs" (Chapter IV). His discussion on what he calls "Spheres of Intimacy" and his emphasis on meaningful ministry to the total family are supportive and are reason enough to consider the program.

Of extremely practical significance is his graphic discussion of the relationships between nucleus, perimeter, and un-churched people (Chapter V). Any experienced pastor has recognized this relationship, but how many have capitalized on it as a tool to expand their pastoral ministry?

Whether or not a pastor adopts this particular style of ministry, he will be challenged to do something to touch the lives of those who are looking to him for warmth and acceptance and understanding and salvation.

Every pastor can envision the time when his flock will become too large to love "intimately." Then, instead of merely "trying harder" or "moving on," he should be prepared to implement a program that would lengthen his arms of love. Circles of Concern, as outlined by Millard Reed, could be one such method.

NOAH J. FUNK

Preachers' Exchange



WANTED: *Honeycombs of Life*, by Louis Albert Banks; *Crumbs Swept Up*, by T. De Witt Talmage; 5-vol. set of sermons by T. De Witt Talmage; *Quit Your Meanness*, by Sam P. Jones; and *Living Illustrations*, by Beverly Carradine. Roger N. Mayes, P.O. Box 28, Achilles, Va. 23001.

FOR SALE: Complete file of *Preacher's Magazines* from May, 1954, through December, 1974, \$50.00 plus postage. Also a like-new, unmarked set of *The Preacher's Homiletic Commentary*, 32 vol., \$75.00 plus postage. Kenneth L. Doge, 319 Wilson Ave., Richmond, Calif. 94805.



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next month

• **Abortion and the Bible**

The Christian pastor's voice should be heard in the midst of the increasing hue and cry on this subject.

• **A Christian Sociologist Evaluates Rules**

Christians must do all in the name of the Lord Jesus—even the creating and enforcing of rules.

• **How to Preach Other People's Sermons**

If the answer to the question, "Should I?" is yes, then some principles should be considered.

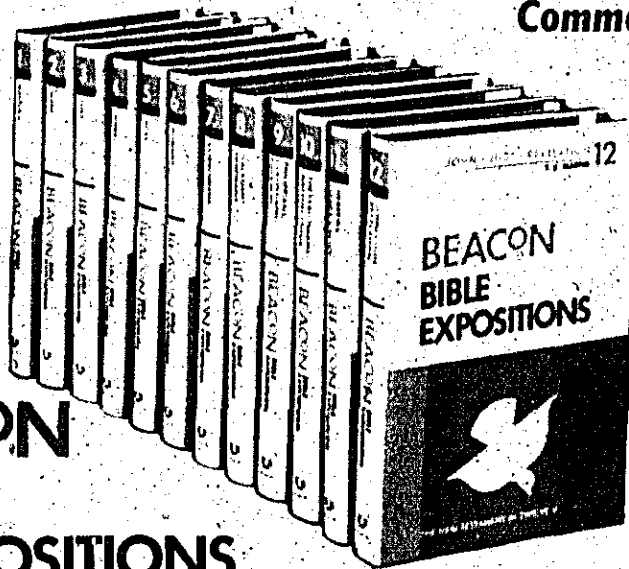
• **Seeds for Sermons**

With many churches, February is stewardship month. Here are some ideas for preaching this truth.

"A Bible Reading-Preaching Program" was the title of an article in the October, 1972, issue. It was written by Rev. Mark E. Moore. It stimulated considerable response at the time, and the interest has lingered. So it is providential, we believe, that we have Brother Moore writing "Seeds for Sermons" for the coming year. He follows here what he suggested in the earlier article, and we welcome his contribution to the magazine. Is it only our imagination, or is it true, that there seems to be a renewal of interest in biblical preaching in our day? And dare we interpret what we see and hear to mean there is also a renewal of interest in the preaching of scriptural holiness? You will find "Heart Purity" refreshing (p. 3), and you will be challenged to think about the "entity" concept of sin (p. 10). Glory and praise is given to the matchless names of Jesus Christ, our Sanctifying Saviour (p. 1). Back to Pentecost, back to the basics of heart holiness, and on to orthodoxy!

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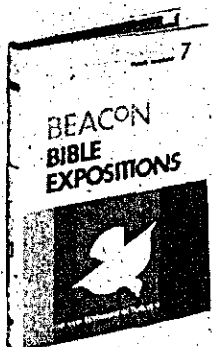
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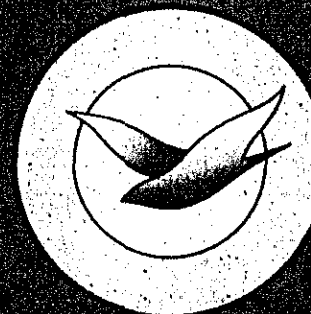
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FEBRUARY, 1977

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



Abortion and the Bible

THE WORD *abortion* does not appear in the Bible, but the issues related to this growing problem are clearly there. The Christian should fill his mind with the biblical message, and the Christian pastor's voice should be heard in the midst of today's increasing hue and cry on the subject.

The proabortion forces base their argument on the premise that the fetus is not a person. The antiabortion people, have unfortunately, permitted this point to become the main issue. So the battle rages, with one side saying, "It isn't!" and the other replying, "It is too!" Since the two sides have not agreed upon a definition of what constitutes a human being, the result can only be an endless argument with the two sides in a shouting match.

The point is, Will abortion please God? Is it in harmony with His will? Is it in line with the life of holiness to which the Scriptures call us? These are the kinds of questions we should be asking, and the Bible is the one best Source for our answers.

Hear the words of the prophet Jeremiah: "Now the word of the Lord came to me saying, 'Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations'" (Jer. 1:4-5, RSV).*

The Gospel According to Luke records: "And when Elizabeth heard the greeting of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit and she exclaimed with a loud cry, 'Blessed are you among women, and blessed is the fruit of your womb! And why is this granted me, that the mother of my Lord should come to me? For behold, when the voice of your greeting came to my ears, the babe in my womb leaped for joy'" (Luke 1:41-44).

In the Galatian Epistle the Apostle Paul writes: "But when he who had set me apart before I was born, and had called me through his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not confer with flesh and blood . . ." (Gal. 1:15-16).

Thus the Old Testament prophet asserts that God knew him before he was formed in the womb, and consecrated him before he was born. The Lord's handmaiden Elizabeth reveals that her child leaped for joy

*All scripture quotes are from the Revised Standard Version of the Bible, copyrighted 1946 and 1952.

in her womb. And the Apostle Paul declares that God set him apart before he was born. Let the pro-abortionist ignore these and other scriptures if he will. The Christian pastor must bring them into focus.

Space here does not permit the quotation of every passage which has bearing on the question, but there are many. Read, for example, Exod. 21:22-25; Judg. 13:3-5; Job 3:3, 7-10, and 16. Go through Ps. 36:9; 51:5; 104:29-30; 127:3; and 139:13-16. Read Eccles. 11:5; Isa. 44:2; 49:1. Reflect on the meaning of Acts 17:24-25; Gal. 5:13; and Phil. 1:21-24. Put these and many other biblical passages in their proper contexts, and be concerned about how God looks upon human life—be it embryonic or fully mature.

And therein lies a point, if for the sake of argument we wish to consider it. What about the fetus, the embryo, the conceived seed, the potential person, or whatever it may be called? The pro-abortionist would have us see this stage of development as no more than a glob of flesh. He argues this is not a person but a "thing" which may potentially be a person. He claims it is only a blueprint, not a house.

The "blueprint argument" is the best he can do, but it is rather thin. He borrows this analogy from Joseph Fletcher of "situational ethics" notoriety. But there is a significant difference between a blueprint and a fetus. The builder must perform many free, deliberate actions before a blueprint can become a house. But in regard to a fetus becoming a child, the "builders" (parents) already have performed all possible free and deliberate actions. Therefore the blueprint analogy is left bankrupt in logical value, since there is no similarity in the comparison.

On the other hand, when one considers that at the moment of conception the genetic code is determined, and the identity of the person-to-be in terms of intelligence, physical makeup, special gifts, and human possibilities is completely programmed, the act of abortion becomes clearly directed at a particular person.

"But the unborn child is not yet a person, but will some day become a human being," someone will argue. The answer to this is best illustrated by the case of a man who, in order to prevent a person from reaching his destination, plants an explosive under the hood of his victim's automobile. The bomb is designed to explode somewhere en route. It thus prevents the arrival of someone "on the way" somewhere. If the fetus were not a person (for the sake of argument) but on the way to becoming a person, then abortion is a violent interdiction, by choice, against the arrival of that potential person at his intended destination. That destination, the Christian pastor would maintain, is to be a radiant, healthy, victorious, holy human being whose life brings glory to God. Would we deny God that glory, and the human fetus that potential?

Sweeping our society today is a broad movement toward so-called sexual freedom, which is actually sexual irresponsibility. The church will do well to confront this movement at its source and boldly proclaim to our world:

"For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another" (Gal. 5:13).

A congregation will suffer if Sunday after Sunday, the pastor feeds his flock a bland diet of intellectual fare unseasoned with emotional spices.

I Want to Be Free—in the Spirit

By Merrill S. Williams*

WHERE HAVE ALL THE 'AMENS' GONE?" wrote Marie K. Wiens in an article for *World Vision*. Indeed, where have they gone?—those spontaneous expressions of the soul once heard so often in church. Are they no longer welcome?

An audible *amen* suddenly surfacing in some church services would draw sideways glances and a "what's his problem?" shake of the head. Are we now too sophisticated to engage in or appreciate a hearty expression of joy or agreement?

Perhaps one reason freedom eludes us is our failure to express joy when we do experience it. Maybe we have quenched the Spirit by our embarrassed silence.

Amens, however, do not necessarily prove either the Spirit's presence or genuine freedom in the Spirit. Some punctuate their pastor's sermons with *amens* at the most inappropriate times. And we've all been amused by the *amen-er* who habitually offers his utterances when nothing has warranted it.

Paul said, "Where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17). Freedom in the Spirit is indispen-

sable in the worship and evangelistic services of the church. Yet, too often such freedom appears noticeably and tragically absent.

The obvious prerequisite to freedom in the Spirit is the Spirit's presence. But He comes only when He's invited. And who is responsible for inviting Him? Whose responsibility is it to cultivate a climate conducive to free expression? Usually the pastor must not only sense the need but also take the initiative to provide for such freedom. He will set the pace.

We can't, and shouldn't, seek to manipulate the Spirit as Simon did. But we can provide an atmosphere in which the Holy Spirit will feel comfortable.

Howard A. Snyder, in his book *The Problem of Wineskins*, deals with church structure as it relates to freedom in the Spirit. What he says about structure can also be applied to the general atmosphere of services in the church.

Allow me to substitute the word *atmosphere* for *structure* in the following quotation: "The church must provide [an] atmosphere which [is] . . . sufficiently informal and intimate to permit the freedom of the

*Pastor, Church of the Nazarene, New Iberia, La.

Spirit. There must be a sense of the unexpected and the unprogrammed when believers come together, the excitement of the unpredictable . . ."

I don't wish to argue for dispensing with order and reverence. Freedom is not license. Paul also said, "Let all things be done decently and in order" (1 Cor. 14:40). God designed and created the universe in an orderly fashion and continues to keep an orderly control of things. It pleases Him when we organize a service, knowing our direction and destination. A provision for spontaneity must never become an excuse for indolence.

Mrs. Wiens pinpoints our predicament: "In a sense we're caught in a conflict. On one hand, we demand good music—no mistakes at the organ please—but we want more freedom in singing. We want good preaching, but we don't want to be presented with a sermon. We don't want slipshod planning on Sunday morning, but there's something good to be said for varying the program too."²

How may we cultivate freedom in the Spirit? One way is to give people something worthy of their expression. *Something to feel* heads the list in William Barclay's threefold prescription every pastor ought to give his people on Sunday morning.

A congregation will suffer if Sunday after Sunday the pastor feeds his flock a bland diet of intellectual fare unseasoned with emotional spices. We all readily agree we reach the door of a man's will through the hallway of his heart.

Catering to emotion alone will leave our parishioners spiritually

1. Howard A. Snyder, *The Problem of Wineskins* (Downers Grove, Ill.: Inter-Varsity Press, 1975), p. 97.

2. Marie K. Wiens, "Where Have All the 'Amens' Gone?" *World Vision*, December, 1974, p. 22.

hungry. But we will never move them to act unless we strike a chord in the emotive self. If in a given sermon or service we faithfully provide emotional content—something to feel—maybe we will hear more expressions of joy.

Another way to allow for freedom in the Spirit is to intentionally vary the order of service. Some congregations have been subjected to the same old routine—two hymns, prayer, announcements, offering, sermon, and benediction—for years. They wouldn't know how to act or what to do if they found the service changed.

Don't cement the order of service into a mold which becomes too hard to break. Now and then surprise the people. Although they need a familiar setting in which to worship meaningfully, they will appreciate an occasional change. Vary the order. Every six months or a year change the whole order. The variety will delight them like an unexpected ingredient in an otherwise ordinary dish.

Another way to provide for spontaneity in the Spirit is to state occasionally from the pulpit that verbal expression of felt joy is not only appropriate but welcome.

Finally, express yourself. Whether for good or ill, a church often assumes the personality of the pastor. If he comes across stiff and starchy, the congregation will probably follow his example. But if he expresses himself freely and spontaneously, they will be encouraged to do the same.

Our day finds many people emotionally drained and all but devoid of joy. Let us hope they may find some joy inside our churches. Let's encourage them to express that joy. And let's do our very best to provide services that are worshipful but not stiff, informal but not disorderly, free but not sacrilegious.

What is the practical relationship between the judgments of the Christian scholar and those of the earnest yet untutored Christian?

Hermeneutics and Liberty of Conscience

By Leon O. Hynson*

IT IS NO SECRET that a primary concern of contemporary Christian scholarship is the hermeneutical question. *Hermeneutics* is derived from *hermeneia* in the New Testament Greek, meaning "to interpret or explain what has been spoken or written by another." It involves the serious effort to avoid arbitrariness or mere opinion in biblical study by employing tested principles of analysis. These principles are the acknowledged, although surely debated, rules of interpretation which are employed in studying the various literary forms, styles, and modes of expression in Scripture.

They analyze the metaphors, parables, and analogies by which the Word of God is shared with man. It should not be assumed that these principles are extraneous to the biblical materials studied. Rather, they are built from within that literature and grow out of it, if they are genuine. Quite clearly, of course, every interpreter is a product of his time and brings to his study certain assumptions which will influence his understanding. This can be a plus or minus in his interpretive effort: positively, in assisting him in relating the message to his age; negatively, it may force the message into a particular cultural framework

*President, Evangelical School of Theology, Myerstown, Pa.

which weakens its call to repentance and personal and social changes.

The use of hermeneutical principles make possible an assessment of those religious, social, and political dynamics which affected the life and times of the biblical writers. In a series of historical moments, the "divine moments" occurred when the revelatory vision and word was given. It is of crucial importance that we try to distinguish the revelatory word from the vehicles of history, culture, and society which became bearers of God's Word.

In contrast to this sensitive method of biblical study, in which every Christian may participate to some degree, are those familiar patterns of biblical reading which derive understanding, and even doctrine, through intuition, vision, random selectivity, proof texts, allegorical fantasizing, and the like. This often leads to strange and contradictory viewpoints. This approach to Scripture may lead, for example, to the conclusion that Christians should give all of their possessions away and charge no interest on the money they lend.

In the face of the disordered diversity so characteristic of much popular scripture interpretation, we become more acutely conscious of the struggle which Martin Luther experienced in attempting to maintain the

priesthood of every Christian believer alongside the priesthood and calling of the Christian scholar. This struggle concerned the searching of Scripture by the many or the few. What significance should be accorded the pronouncements of an ancient, structured, ecclesiastical authority in comparison with those judgments of the Christian man standing exposed, vulnerable, responsible ultimately to God.

The issue which vexed the minds of early Protestants continues to demand urgent attention. In the Reformation drama, the actors were the ancient authoritarian church versus the Christian man before God. Today the problem is more that of the *proportion between the analytical approach of critical reason and the immediate illumination of the Spirit. It is not, it cannot be, the issue of either reason or mystic vision; nor is it either the views of the learned or the insight of the untutored. It is the proportionate emphasis on each, reason and vision, in the Church, the community of the Spirit.*

Unfortunately there exists the strong tendency to divide what God has joined. In biblical study a conflict may be engendered between Spirit and mind by undisciplined men, both learned and unlearned.

It becomes apropos to ask: Who interprets the Scripture in the Christian community? The plain answer is that all Christians must do this. However, does this mean that biblical interpretation is open to a radical relativism, i.e., that Scripture proclaims whatever *any* man says it means or shapes it to mean? What is the practical relationship between the judgments of the Christian scholar and those of the earnest yet untutored Christian? The latter seems to work primarily on the intuitive level while the former emphasizes carefully developed

principles of biblical study. In fact, the scholar uses both reason and insight as does his fellow interpreter. According to Protestant theology, both of these must exercise the right of private judgment. How then do we maintain balance in the church so that the extremes of authoritative interpreters, whether academicians or churchmen, or the opposite extreme, the tyranny of visionaries who claim to receive their message directly from heaven, do not cause the church to become a modern Babel? In different terms, how may we prevent a repetition of the medieval division of the church into men of higher or lower calling? This may occur when our concern for liberty of conscience is not adequately balanced by an interest in the Word rightly divided; when private judgment is not tested in the forge of the church's insight.

It is not the intention of this essay to propose principles of interpretation. Many others have performed that task. We seek some principles or assumptions which may assist us in preserving both the integrity of biblical interpretation and the right of private judgment. I suggest six:

1. Scholarly competence, training and expertise in Scripture interpretation must neither be exaggerated nor denigrated. The scholar has his interests and presuppositions. So does the untutored reader of Scripture. The former should by his training be particularly cognizant of the difference between the Word God has given and his own interpretation of that Word. The difference is sometimes subtle, but it is imperative that we recognize that a difference exists. By seeing this, we avoid the sterility and inflexibility of dogmatism.

My point here is that Christian humility is essential to the task of interpretation. Certainly the Word of

God given and the Word of God interpreted and preached are inextricably bound together. The preacher who proclaims that Word must at all costs free himself from the arrogance of assuming that his preaching is necessarily to be equated with God's Word. The minister is a servant.

2. The Christian scholar is not freed from potential distortion in Scripture interpretation, nor is the devout reader kept from profound spiritual insights which unveil the truth of Scripture.

3. Ignorance or lack of industry can never be judged virtuous, nor can knowledge and critical judgment be accounted as vice. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). The right of private judgment always includes the responsibility to faithful and diligent effort.

4. Interpretation which obscures is not interpretation; interpretation which reconstructs the heart of the scriptural message to meet the demands of every theological fad is as problematic as allegorism was in early Catholic Christianity or is in some modern fundamentalism.

5. Conscience alone is not an adequate source of spiritual guidance (Romans 14). Liberty of conscience without the guidance of the Holy Spirit through the best efforts of critical reasons is a doubtful liberty.

Enlightened conscience must be no more and no less free before God and man than informed reason. Indeed, conscience and reason are inseparable.

6. The interpretation of Scripture involves and includes all Christians as co-laborers in the community of the Spirit. It is the joy and burden of priest and people, learned and untutored. It is a social exercise, not a private party. The community, which like the human body is composed of integral and harmonious parts, uses all of its resources of mind and spirit, of experience gained in a thousand conflicts to amplify the Word which God has given.

Always the Christian stands open and responsible before God for the Word which lives for him in preaching/interpretation. Nevertheless, he stands in the circle of an affirming community which with him presses the continuing reverent quest for the treasures of the living Word.

On Weakness

It is at our weakest point we excel! For at that point is where we lean most heavily upon God. And where we lean most upon Him and depend upon Him to do the work through us is the place we excel—because He does the work.

Our least talent, humanly speaking, often becomes our greatest, as we live with that talent wholly surrendered to God. In my pastoral duties, I feel the least adequate behind the pulpit. Yet I am most complimented on my pulpit ministry, rather than on other areas where I feel more comfortable. For that is where I most depend upon God.

God said to Paul, "My grace is sufficient for thee: for my strength is made perfect in weakness." Thus Paul was able to reply, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12:9).

—John H. Shank

Christians must do all they do in the name of the Lord Jesus—even the creation and enforcing of rules

A Christian Sociologist Evaluates Rules

By Jerry D. Hull*

RULES, REGULATIONS, procedure manuals, requirements, and other terms with similar connotations create feelings of anxiety in many of us. Frustrations, hassle, and resistance—not affection or visions of laughter and love—come to mind when someone mentions “rules.”

Obviously, rules would be unnecessary if all human beings were both totally self-sufficient and isolates. However, most members of the species are gregarious social beings—thus, it is necessary to devise guidelines for group living.

Are you ever placed in a position where you need to provide a rationale for denominational rules? A study of groups and organizations may provide an additional “handle” by which to understand rules and their enforcement. Sociology purports to be a discipline which provides insight regarding human interaction and group behavior. Can this branch of the social sciences provide valuable ideas about people organized in groups?

The “why?” of rules can be viewed both negatively and positively. First, rules can be regarded as evidence

that there is a basic flaw or pathological quality about human nature. The allocation of power and decision-making is necessary, according to this view, because there is never any group in which all members prefer the good of all or practice the golden rule. Thus, postulated reasons for rules are:

1. To prevent exploitative dominance by some.
2. To establish a “bench-mark” so that both the dominant and subordinate know the range of expectations.
3. Some members are “less equal” than others in their innate ability to make appropriate decisions or act out proper behaviors. Codified rules will prevent unnecessary advantage being taken.

Second, it can be suggested that rules are an endemic aspect of a group—that is, without rules which are clearly understood and enforced, the group will cease to exist. Some of the reasons stated as favoring clearly defined, codified rules are:

1. Rules provide a definition of the group. Norms (acceptable and expected behaviors) establish boundaries which provide individuals se-

curity and a sense of belongingness.

2. Rules set the group off from all others so that by adherence to its rules its members are clearly distinguishable both to one another and all outsiders.

3. Rules provide a convenient “loyalty test” for members of an organization. Those least committed are either negatively sanctioned or removed. Members showing greatest loyalty are given both higher status and leadership.

4. Clearly understood and enforced rules make behaviors predictable. A setting which has “givens” can provide a bulwark in a universe of change.

5. Rules provide a domain for the expenditure of the organization’s energy. Rule-enforcers are constantly calling the group to review its origins and in so doing occasioning a rehearsal which confirms the group’s sense of uniqueness.

6. Rules provide reinforcement to the conformist so that they are confirmed in their conclusions that adherence is rewarding and deviance costly.

The history of all human groups is probably sufficient evidence that it is unrealistic to expect a group (of any consequent size or complexity) to exist without clearly defined and faithfully enforced rules. In the church it is probably ill-advised to think it is possible to let the conscience of even Spirit-filled Christians to be the only guideline for the regulation of behaviors and interactions. However, many calls for the removal of some rules, institution of some, and the relaxation of others are often well founded as social changes continue to occur at an even faster pace.

It is not the intention of this essayist to squelch the youthful and/or reformist in any organization, even a Christian one. To feel saddled

with rules and proscriptions is never a pleasant sensation. However, it is the fervent hope of this writer that all members of Christian organizations may do all that they do, in word or in deed, in the name of the Lord Jesus (cf. Col. 3:17)—even the creation and enforcing of rules.

If you have anything at all to do with the creation or enforcement of rules, perhaps you will find the following guidelines useful.

1. In both the creation and the enforcement of rules be sure to focus on behaviors instead of persons or personality traits.

2. Continually review the basic values and underlying principles on which specific rules are (or are supposed to be) based.

3. Constantly try to refine and clarify rules so that they more closely approximate the organization’s original purposes and goals.

4. Rules should be constantly reinterpreted so that they are relevant guidelines for the group’s members in real-life situations (e.g., aids to righteousness).

5. Rules should be winsomely communicated so that they occasion the increased discipline of the individual adherents—i.e., lead to the internalization of expectations.

6. Finally, rules should be—for a Christian organization it doesn’t need to be said—both fair and humanely enforced with evenness toward all. No member of an organization, regardless of status, should consider himself outside the rules.

As I drive to and from work, I pass by a meetinghouse for a group of Christians. The name is Only Jesus Tabernacle. Sometimes such simplicity is attractive. However, rules tied to organizational purposes and goals, continually reinterpreted to be relevant and humanely enforced, can be both advantageous for the adherents and for the glory of God.

*Professor, Trevecca Nazarene College.

How to Preach Other People's Sermons

By Colin Wood*

THERE ARE THOSE who think we should not preach other people's sermons. The late W. E. Sangster was clear as to his position. "Plagiarism is a nasty sin" is the statement that commences his section entitled "Don't Steal Other People's Sermons" in his classic book *The Craft of Sermon Construction*.

But there are many who do. It happened to a minister in Scotland. He was horrified to see a certain ministerial colleague slipping into the back of his congregation. Why the embarrassment? Because that day the pastor had chosen to preach one of the unexpected visitor's sermon outlines that had appeared in an issue of the *Preacher's Magazine*.

Although not as many books of sermons are published as there were a few decades ago, the fact remains that sermons and sermon outlines are readily available to the pastor. And the pastor does find himself needing to resort to other people's work for inspiration and preaching material. The young pastor, especially, needs to find more "quality ideas" than he can come up with himself; and for the sake of his people, he will do well to look in places other than his own mind for ideas and outlines. This preacher, for one, is grateful for all the aids to sermon preparation that are found in our *Preacher's Magazine*.

*Pastor, Church of the Nazarene, Manchester, England.

Of course, Sangster was speaking out against wholesale borrowing. He relates in his book an unpleasant incident in which he sat in a service as an unrecognized visitor and listened to someone preach word for word one of his own sermons, including his own personal illustrations. That is the sin of plagiarism. However, we may rightly ask, Why do people publish their sermons and sermon outlines if they do not wish them to be used?

The question now is, How are we to handle and use, present and preach other people's sermons? What do we look for?

First, the text. This must be the place to start. If the scripture does not grip the heart and fire the soul, look no further. Ask yourself, Is this verse relevant and appropriate for my people in these days? The verse might be a challenge, a "wake up" kind of verse, and you know that this call to be stirred up is just what your people need. However, it could be that a verse which brings comfort, assurance, and confidence is what the people need most. Start with the appropriate text.

Second, the outline. And here lies the key to successfully adopting another's ideas. The outline must be made your own. It must pass through the filter of your own thinking and emerge with your ownership on it. This may mean changing the suggested point headings—not necessar-

ily their meaning, but the words used. Maybe the headings make use of sophisticated and poetic terminology which obviously is not your style. Then choose your own expression—something that has your stamp upon it. You can either call that common gardening tool "a wooden-handled, metal-based implement for the extraction and removal of soil," or you can call it "a spade." If you want to adopt, be ready to adapt.

Third, the meat. By this state the mind (conscious and subconscious) should be hard at work. Points of doctrine and truth will come to mind, ideas of presentation, and different needs to be mentioned. There are the original ideas in the sermon outline to fall back on. Develop each point of the sermon, preparing the meat with your own people in mind. Carefully check that everything is relevant to your people and faithful to the context and spirit of the verse. This borrowed sermon now is becoming your very own.

Fourth, the illustrations. Sermon outlines generally leave these out—and perhaps that is a good thing. Illustrations must be relevant and close, both to the speaker and the people. To use another man's illustrations (giving him the credit, of course) immediately brings distance and remoteness. Far better to use your own.

You can preach other people's sermons if you have.

- A text that grips you
- An outline you can "own"
- Meat that you have prepared
- Illustrations that are yours.

A final thought. When, with the help of the Spirit, you alight upon a great text and come up with a good outline, yourself, use it. Use it in preference to anyone else's sermon or outline. This is the "more excellent way."

REFLECTIONS

My dad was born in Cape Breton Island, Canada, of Irish lineage. He was accustomed to hard work and plain talk, and believed in strict discipline for his five offspring. I was the first, and if it worked on me, it was tried on my successors. We grew up with frequent trips to the woodshed for "board meetings."

One rule of our home was an accountability for our time away from the family hearth. Well do I recall one cold, wintry night in February when I came in near the ten o'clock hour. My father was comfortably located in a rocker close to the warmth of the coal-burning base burner. He called out to his teen-aged son, asking where he had been.

"I was with some friends attending a revival meeting at a new church in North St. Paul. It is called the Church of the Nazarene." I answered.

"I've never heard of it," he responded. "What was it like?"

"I liked their singing. Everybody sang. It was lively."

"Did the preacher preach from the Bible?"

"Yes, did he ever."

"Did the people say 'Amen' during the sermon?"

"How did you guess? They said 'Amen' all over the church."

"Did any of them go forward for prayer?"

"Yes, several. And the people stayed and prayed with them, and they were all having quite a happy time of it."

"I know what that religion is. That is old-time Methodist. My mother had that when I was a small boy back in Stillwater. We called them the shouting Methodists. Let me tell you, that religion is safe, and you can go back any time."

That was more than 50 years ago. Yes, I found it safe, and I have been going back ever since. By the way, that was the best advice my father ever gave me, and I recommend it to everyone.

G. T. CORBETT

A proper view of Christian service will never compartmentalize religion on Sunday from everyday living during the week

Christian Service as Christ Sees It

WHAT DOES IT REALLY MEAN to render *Christian service*? Perhaps the term is understood too narrowly.

Holiness of life is best defined as a right relationship with God and a right relationship with people. Jesus said as much when He gave the two commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . And . . . thy neighbor as thyself." Christian service does involve worship and deeds that directly glorify God—serving mankind in Jesus' name.

God is likened to a good father. A good father not only enjoys the loving deeds and complimentary words of his children, but he is also pleased when his friends do good things for his children. Since all men are the children of God by creation, Christian service then must involve the altruistic service to mankind.

The choir members render a ser-

vice to God when they sincerely praise Him and lead people in worship. We serve God by giving of our tithes and offerings. The pastor serves God by glorifying Christ in his ministry. We serve God when we sing hymns of praise and thanksgiving. But we must also learn to serve God by helping to meet the human and spiritual needs of His children.

People with more liberal views of Christianity who have emphasized only the so-called *social gospel* have neglected that part of service that involves personal holiness and commitment to God. Some evangelicals have moved too far to the other side of the issue and have only talked in terms of service as worship and praise, to the neglect of a benevolent involvement for the good of God's children.

A great cycle of worship and service may begin in Sunday church services. It is here that we celebrate the resurrection of Jesus, the grace of God, and the Christian victory His Spirit imparts. In this setting we should rejoice, give thanks, pray, intercede, and edify each other. At the close of the Lord's Day, the people should be challenged to go out and become involved in the world of men for the good of all in the week that follows. That involvement will mean holy living before others so that

God is glorified, and directly witnesses to Christ's redeeming grace. It will also mean helping people wherever we sense need, and caring about people as God cares about their suffering.

The Christian who has a right concept of service will indeed give himself to holy worship on the Lord's Day, but he will also see that God expects him to invest six other days of work, not only for himself and the support of his family, but by the kind of employment and service that contributes to the common good of mankind. A right view of Christian service does not compartmentalize religion on Sunday from everyday living during the week. A Christian's occupation should be such as benefits mankind and contributes to the common good.

Recently I overheard a Christian doctor testify that he was first of all a Christian and secondly a doctor in order to pay the bills. The intent was certainly meant to put priority on Christian living, but there is really a better philosophy than this. The Christian might well say, I am a Christian first, and also I am a doctor because people need doctors. Incidentally then, by his physician's service, he is able to make a living for his family and contribute financially to God's kingdom.

This concept would challenge Christians to become involved in an employment that is not only within the will of God but also contributes positively to the needs of mankind. The Christian is a farmer because people need food. The Christian is a fireman because people need fire protection. The Christian is a teacher because people need education. The Christian is a carpenter or bricklayer because people need houses. Thus the Christian finds fulfillment during the week because he is not only glorifying God by what he does and

says, but because he is meeting the legitimate needs of others.

This philosophy of Christian service leads people in the selection of good occupations. It puts meaning into life. It also is a guiding principle to keep Christians out of the kind of occupations that do not harmonize with Christian ethics. The Christian would not be employed by a brewery because the total involvement of his secular life would tend to degrade life and create human suffering.

This kind of philosophy also says something about a Christian's involvement in the entertainment and sports fields. What he does in his secular life must meet the challenge of contributing to the common good and not merely by the means of his own living.

This is a time when Christians need to consider the full ramifications of a life of serving Christ.

"Our People Die Well"

Many results of the work of John Wesley (and his helpers) could be seen in the changed lives of those who had been led to the Lord. Many new converts were real trophies of grace and lived very differently from the unconverted fellow countrymen.

In the hour of death, there was also a very big difference. Contrary to those around them, the early Wesleys joyfully entered into "life eternal." Forgiveness of sin, holiness of heart, and peace, already made with God, gave them victory and peace. Mr. Wesley reports many victorious deaths. No wonder he could say, "Our people die well."

Submitted by Robert Emsley



by
Roy E. Carnahan

Superintendent
Washington District
Church of the Nazarene

A veteran preacher shares his thoughts on a problem that persists in our day—the time lag between the new birth and the experience of entire sanctification.

A Retired Preacher's Lament

THEN PETER SAID UNTO THEM, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

I wish I could have preached to my people like Peter preached to those people. But his was an unusual situation. He was fresh from Pentecost, and when he stood up to preach he had the support of the other 119 Spirit-filled members of the Upper Room First Church. His audience also was unusual. They had heard the sound of the Holy Spirit descending from heaven, and when they rushed to the house that was the focal point of this remarkable phenomenon, they saw and heard strange things. They saw 120 radiant, Spirit-filled men rejoicing and speaking in a dozen or more languages. The impact of all this was electrifying.

Peter's sermon was great because

of its simplicity and clarity. His first point was to identify with the Scriptures what had happened in the Upper Room. He then linked his audience with a terrible crime: They had rejected and crucified their Messiah. Proof of this was the resurrection and ascension of Jesus of Nazareth.

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:33).

The Holy Ghost had no problem in applying Peter's message to the hearts of the listeners. In His new role, He convicted their hearts of sin, of righteousness, and judgment to come. When they cried out to Peter for counsel, his response was simple and to the point: (1) Repent, (2) be baptized in the name of Jesus Christ for the remission of sins, and (3) ye shall receive the gift of the Holy Ghost.

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41).

Nothing suggests that things did not work out exactly as Peter had prescribed. Those that gladly received the word did repent; they confessed Christ and were reconciled to God, and they did receive the gift of

the Holy Ghost. How simple and uncomplicated it was! These people never set a foot upon the wilderness road to Canaan. They did not have time to discover the carnal condition of their hearts. They wanted above everything what they had just seen and heard, the gift of the Holy Ghost whom Jesus had promised to His disciples.

As I review my past ministry against this backdrop of Pentecost, three causes for lamentation come to my mind.

1. Peter had the full support of the entire membership of the Upper Room Church. The radiant witness of 119 Spirit-filled men made a great impact upon Peter's audience. He did not need finespun arguments because he had so many living examples on the loose among the people. The average church has so few good examples and witnesses of this wonderful experience that it gives the preacher very little support. Confirmed travelers of the wilderness road are not helpful when the pastor is trying to encourage souls to seek the gift of the Spirit.

2. My theology betrayed me into directing a disproportionate amount of preaching toward the wilderness-road Christians. Too much time was spent in rearranging proof text and in trying to develop irrefutable arguments to prove that there was a better road to Canaan. Not very many were won to the more excellent way. In spite of admitted hardships, the majority seemed to prefer the wilderness road with all of its droughts, doubts, defeats, and death.

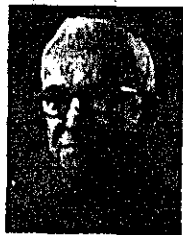
3. I lament particularly the fact that I did so little to encourage the new converts to seek the Comforter immediately. (In Wesley's later years he lamented this same mistake.) I had built no fences to keep them from joining the crowd on the wilderness road. If they get on that road,

it is difficult to persuade them to leave it. The big problem is to discover what can be done to increase the probability that the new convert will follow the pattern presented by Peter and not get lost in the crowd on the wilderness road.

Corrective measures must begin with the sinners. We need to develop in their minds the idea that it is the normal and the expected thing to seek immediately, after conversion, the gift of the Holy Spirit. I will offer only two suggestions to illustrate how we may attempt to solve this problem. Over the years we have drifted into some bad psychology which has led us into two counterproductive concepts.

First, Overemphasis upon "getting saved" has led to the notion that getting people converted is the grand objective of redemption. This is not true. The grand objective is to restore men to fellowship with God. The sinner that seeks God without this in mind is not likely to get very far in spiritual things. It must be made abundantly clear to the sinner that fellowship with God is realized in the abiding presence of the Holy Spirit. Hence he must seek the gift of the Spirit immediately after reconciliation with God.

Second, the term *saved* in popular thought has a ring of finality. If you are saved, you have it made; why seek anything more? To dispel this notion it seems that two things are necessary: (1) Show that the biblical concept of being saved includes both conversion and Pentecost; (2) Emphasize that it is difficult, if not impossible, to retain a justified state without the abiding presence of the Comforter that Jesus promised to send after He left the disciples and returned to the Father. This makes it imperative that the new convert immediately seek the divine Helper. The babe in Christ needs the benefits



by
Ralph A. Gallager

Retired elder
Fort Wayne, Ind.

of the Spirit's presence to meet the challenges of the new life.

Too many on the wilderness road never reach their destination—Canaan Land (Pentecost). They perish in the wilderness, the native environment of carnality. Churches and preachers under the guidance of the Holy Spirit must cooperate in using every available device such as Scrip-

ture, psychology, examples, logical arguments, and special emphasis to condition the mind of the sinner to follow the pattern outlined by Peter in his sermon on the Day of Pentecost. The new convert must, at all cost, be kept off the wilderness road.

P.S. My most lamentable lament is that there is no second chance for the retired preacher.

Practical Points

that make a difference

Knowing Him Made the Difference!

Dear Son:

I suppose that all of us have a great deal of fear concerning the unknown: A fear of others because we really do not know them.

John was like that. I watched him for a number of months. He held me at arm's length. He could pass me by very easily without saying a word. His conversation was formal and necessary. Never did he enjoy fellowship for fellowship's sake. He was gruff at times and judgmental in his viewpoints.

But one day the pastor got us both in a foursome and we played 18 holes at the city links. Well, you know, before the afternoon was over, we both were laughing at our mistakes, complimenting each other on our drives, and

breaking bread together at the end of the day.

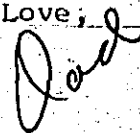
Son, I learned my lesson. He was just as scared as I was. He thought all of the things about me that I thought of him. His fear was expressed through his fear of me, and companionship made the difference.

It is a fact of life that all men put their pants on the same way—but many disguise their dress in attitudes which shade their own authentic personhood. And you know, I made a promise to myself. Regardless of how scared I am of a person, I'm going to get next to him by fellowship, play, prayer, or eating together until I learn to know him. Perhaps a lion will change to a lamb within the hour.

Our pastor has learned such a lesson. He is a friend to all and cares greatly. You see, even the president bumps his head.

Look over your congregation Sunday. If you see one that isn't with you, make plans to see him first. It might be well to take him out to lunch. When he sees you for what you are, you will see him for what he is.

Love,



The Preacher's Magazine

FEBRUARY

FOR PASTORS and LOCAL CHURCH LEADERS

Compiled by the General Stewardship Commission

EARL C. WOLF, Executive Director
STEPHEN J. SORENSEN, Office Editor

General Superintendent Greathouse



Lifting Up Christ

OUR QUADRENNIAL THEME goes to the heart of the New Testament proclamation. It heralds the crucifixion of Jesus for the world's redemption: "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die" (John 12:32-33). We proclaim Jesus Christ as the Saviour lifted up on the Cross for the sins of mankind.

Yet Jesus' lifting up means more: It signifies also His resurrection. The Cross and the Resurrection constitute two parts of one saving act of God: "[He] was delivered for our offenses, and was raised again for our justification" (Rom. 4:25). It was God's raising of Jesus from the grave which made His death efficacious. Apart from the Resurrection, the Crucifixion would have been only a holy martyrdom. By raising Jesus from the dead, God made Him our "wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

Jesus' lifting up has a still further import: It signifies His enthronement as Son of God with power (Rom. 1:4). Thus Peter, on the first Christian Pentecost, announced Jesus' resurrection as the fulfillment of Psalm 16:10, and His enthronement as the fulfillment of Psalm 110:1, and declared that this twofold fulfillment put it beyond question that the same Jesus whom His hearers had crucified was now exalted as the Bestower of the promised Holy Spirit, was now enthroned as both Lord and Christ in the Kingdom (see Acts 2:22-36).

It was the proclamation of Jesus Christ crucified, resurrected, and exalted to the Father's right hand which pierced the hearts of the first hearers and produced the harvest of 3,000

converts. This is the message which is still the power of God for salvation to all who believe!

Jesus Christ, lifted up on the Cross, lifted up from the grave, lifted up to the throne of the Kingdom, is the world's only Saviour. He was lifted up to deliver us from the guilt and power of sin, to baptize us with the Holy Spirit, to come again in order to consummate our salvation and bring the final victory of God's rule in history!

Let us lift up the uplifted Christ. When we preach Christ—Christ humiliated and Christ exalted—He is himself present with the Church in His power to save. He is present in His preached Word. Offering Christ to the world is our sole reason for being.

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in the
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by
Dr. James Hamilton

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JAMES D. HAMILTON



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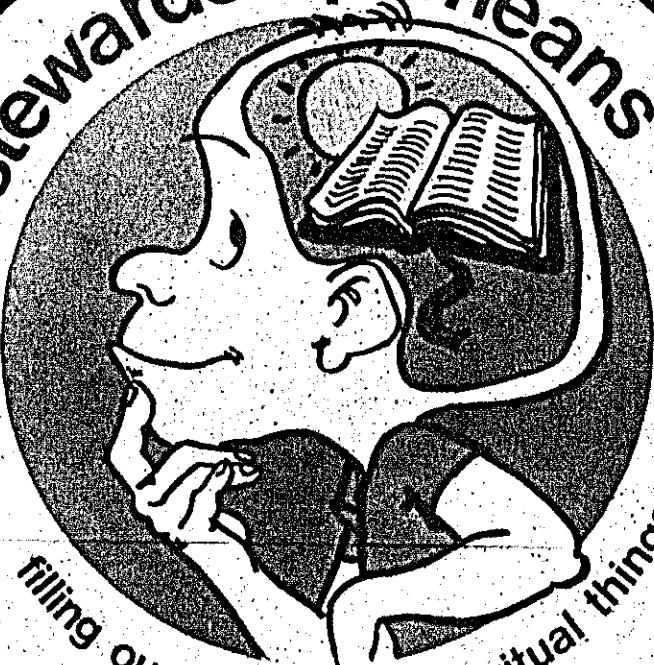
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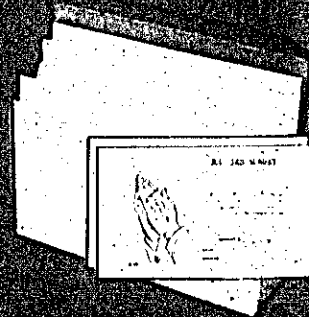
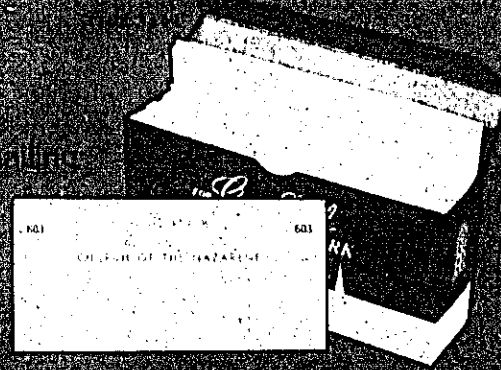
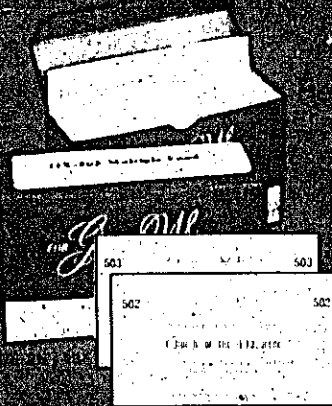
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SUMMARY OF CHANGES AND ADDITIONS IN 1976 MANUAL WHICH MOST AFFECT THE LOCAL CHURCH

1. IN TERMS and TITLES

- A. NYPS to NYI
- B. Church school board to board of Christian life
- C. Board of church extension to board of church properties
- D. General superintendent "sponsor" to "advisor" over department and institutional jurisdictions
- E. Latin Publication Division to International Publication Board
- F. Department executive secretary to executive director
- G. General Stewardship Commission and Division of Life Income Gifts and Bequests to Department of Stewardship
- H. General Stewardship Committee to General Stewardship Council
- I. Communications Commission to Department of Communications
- J. Department of Church Schools & Youth to Division of Christian Life
- K. Department of World Missions to World Mission

2. CONSTITUTIONAL

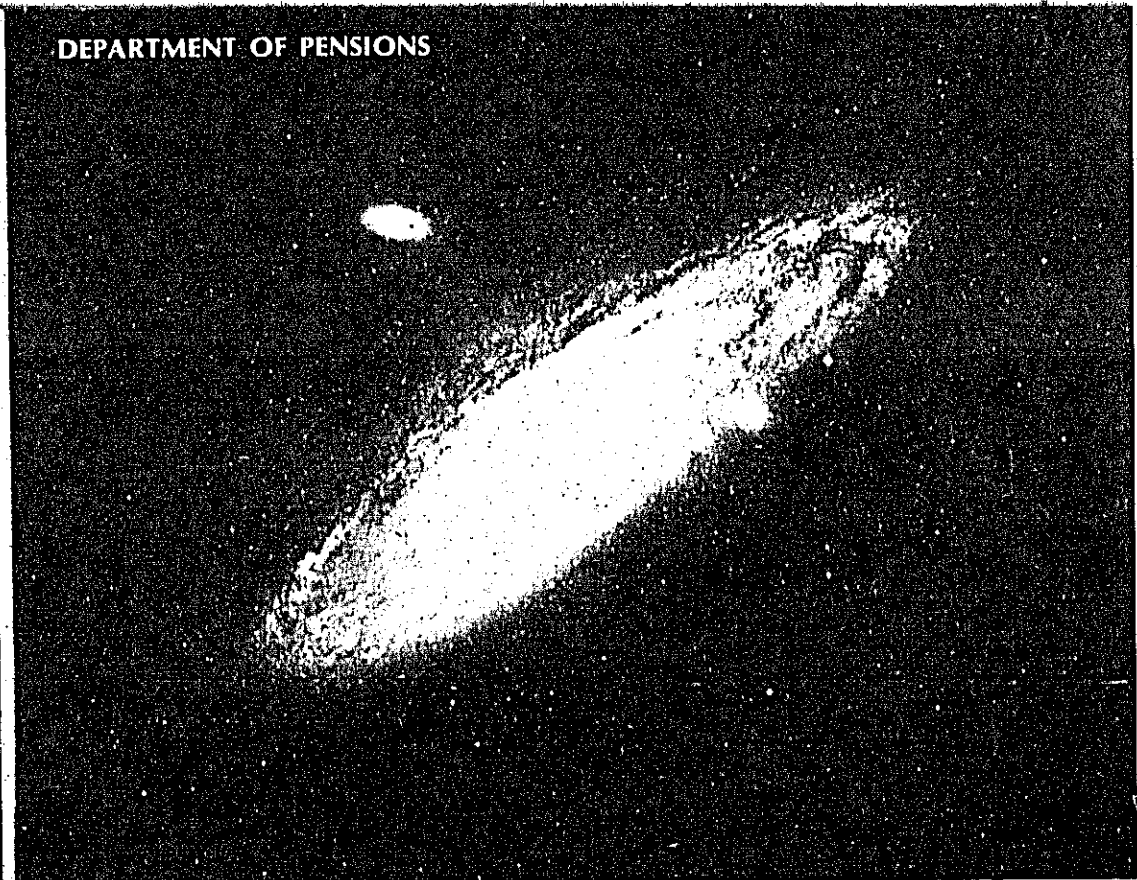
- A. New paragraph 14 expanding statement on entire sanctification and giving distinction between PURE heart and MATURE character.
- B. General Rules in new paragraph 26 listed with positive statements first followed by evils to be avoided. Scripture references are added. The specifics and illustrations to the principles stated are moved to Special Rules.
- C. Regular and Mission Districts are named as the ones who vote on constitutional change ratifications.

3. SPECIAL RULES

- A. A rule on *Christian Life* which details specific items in holiness ethic and statements on abortion and homosexuality are added.

4. LOCAL GOVERNMENT

- 101. Process for naming local church
- 101.1. Process for changing name of local church
- 102.3. Legal duties for pastor and church secretary are defined.
- 105. Process for church mergers
- 106.1. Requires approval of general superintendent in jurisdiction to dispose of church property from disorganized church.
- 111 & 111.1. A 120-day waiting period required before termination of membership.
- 111.5. Requires approval of District Advisory Board and district superintendent if more than 10 percent of church membership is removed by church board.
- 112.6. District Assemblies during vacation season may allow local annual meetings to be pushed forward to 90 days preceding the Assembly.
- 129.1. Pastor leaving a church and church board secretary must leave a list of members corresponding numerically with last published Assembly Journal record.
- 136.5 & 136.6. Church board prepare annual budget and assign responsibility for monitoring it and reporting to church board.
- 154 to 161.1. Division of Christian Life and board of Christian life assigned duties of Church Schools and church school board.
- 181.1 to 181.2. All *unpaid* as well as *paid* "assistant pastors" require district superintendent approval annually.



This picture is 2 million years old!

This picture is an unretouched photograph of the Great Nebula in the constellation of Andromeda as it appeared more than 20,000 centuries ago. Tonight another astronomer will view its beauty beaming out of the past. Not until the year 2,001,977 could we hope to see the Nebula as it exists today!

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*E. J. Flemming was the first executive secretary of the Department of Pensions and Benevolence (1919-40). He also served as general secretary of the church.

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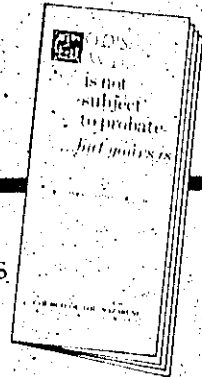
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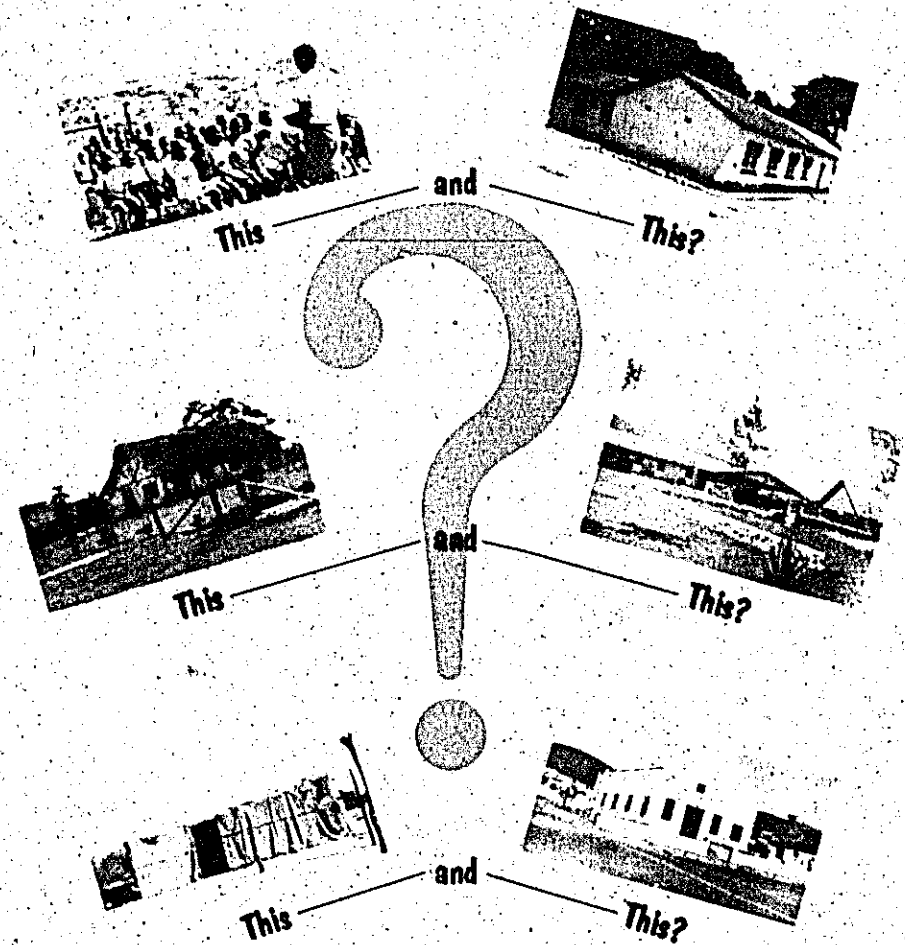
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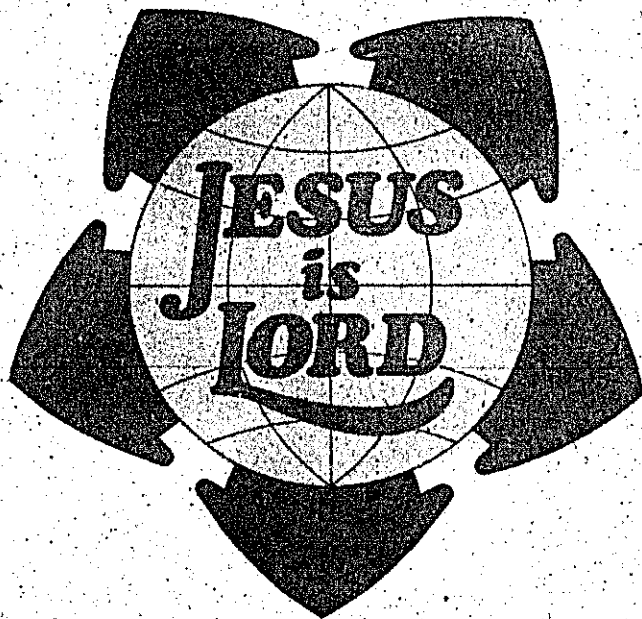
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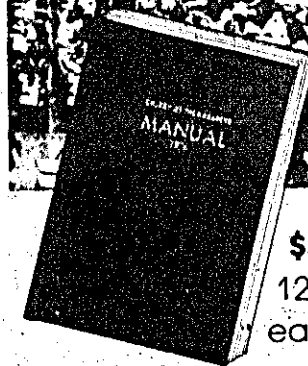
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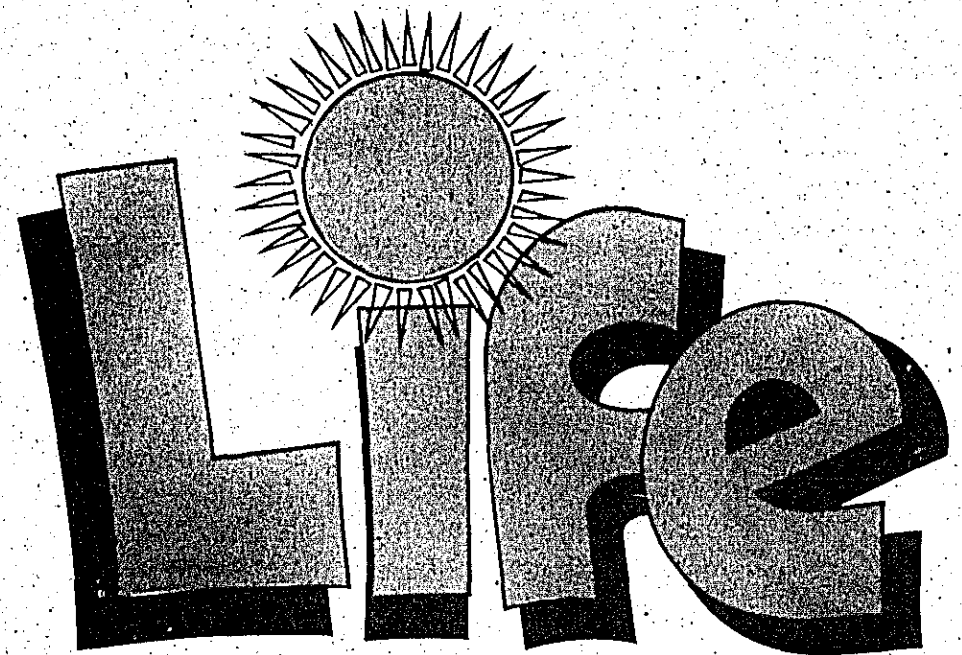
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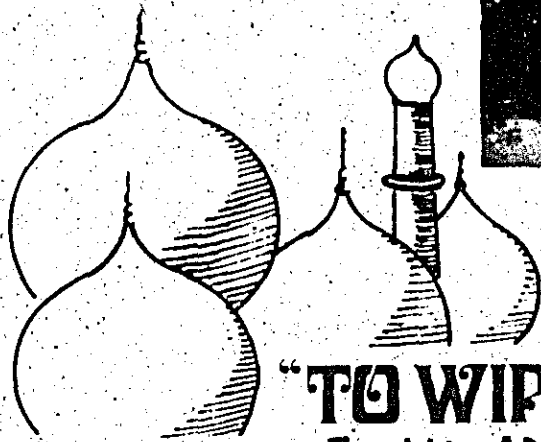
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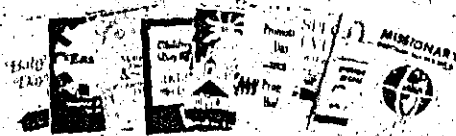
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THE PREACHER'S WIFE

Her Spirit Makes a Difference

HER GRACIOUSNESS, her interest, her compassion, her great faith, her spirituality warmed our cold, harsh spirits. The youngest to the oldest in our congregation blossomed under her tender, encouraging touch. Dormant talents came to life. People who had never taken any part or responsibility did so that they might not disappoint the confidence she seemed to have in their ability. Her great spirit opened our blinded eyes. Our vision changed from negative to positive, from sordidness to beauty."

These are the words of a young Christian concerning the influence of a pastor's wife on a congregation. Here is a tribute that is both eloquent and beautiful. Little did that pastor's wife know she was letting in rays of sunshine by her attitudes of confidence and trust. She was inspiring and motivating. In an unlikely place she was providing the setting for the personal growth and development of

the people whose lives she touched. Here is a valid illustration of the fact that the spirit of the pastor's wife affects dramatically the spirit of the congregation.

She has influence. If she demonstrates faith and optimism, those around her will pick up that spirit. If the emphasis of her life is on spiritual things, she will silently, and perhaps unwittingly, influence her people in that direction.

If she is friendly, the congregation will likely be friendly. She may be shy or outgoing, but whatever her personality she can have a warm and loving spirit with faith in people and in God, and learn to express it in her own way. A 12-year-old boy said of a man he had just met, "He doesn't like me; he didn't smile at me." Anyone can smile. One friend sang in the choir and another sat in the congregation. They seldom were able to exchange words at church. But one said, "I know by your look that you really care for me." If she really has compassion, interest, and love, it will shine through in her countenance, her eyes, her smile, her handshake, no matter what her personality type.

There are people in every congregation who are reserved. Unless someone deliberately befriends them and draws them out, they may never become what God can really make of



by
Irene Coulter

General superintendent's
wife
Church of the Nazarene

them. Here is a place where the pastor's wife can put forth a special effort. Perhaps others will then follow with their friendship. Some will push their way forward, but some must be led or they'll be lost in the crowd.

If it is possible, it's pleasant to see the pastor's wife, calm and well groomed, in the foyer of the church before and after services—not dominating the situation with a louder voice than any other, but moving among the people with quiet interest, greeting them, introducing visitors—not gushy or artificial, but with a genuine, outgoing interest. If she is aware, she'll often uncover needs to which she and her husband can later minister. At any rate she'll be offering the warm hand of fellowship to all, and there's no greater privilege. Perhaps she cannot always be there. It could be she has small children to care for, or sings in the choir, or plays the organ, or teaches a Sunday school class. But the freer she is to mingle with the better. She is really the unofficial hostess, although lay people should share the privilege.

(It is presupposed that she is in all of the services of the church unless illness or circumstances beyond her control prevent it. If she is not there, people feel that something is missing and are let down.)

Of course, just being there will not necessarily be a benefit. It will depend on what she is and what her attitudes are. If she greets people perfunctorily or with coldness of heart, it would be better to let someone else do it. If she has any tendency to be self-centered or cynical with regard to the weaknesses of people or calloused to their needs, her presence will do little good. I know of no way

to make people feel we are really interested in them and love them unless we do have a genuine interest and concern. If we do not actually feel for people, we cannot help them much, for our feeling or lack of feeling for them is more readily sensed by them than we think.

A sensitive, loving pastor's wife can help to bind a congregation together. If she has a magnanimous spirit and loving concern, it will spill over on others. It will affect the people and their attitudes toward one another. Besides, for her it will be true, "With what measure ye mete, it shall be measured to you again" (Matt. 7:2), although this is not her motive if she has true love.

Divine love in her heart will give her sensitivity—not the kind that turns her thoughts inward and makes her conscious of every whisper, but the kind that turns her thoughts outward to the real needs of people. It will help her to be aware of the one who is discouraged, the one who is lonely, or the one who is hurt or sorrowing. She must never be engulfed in a clique. How much better to be able to open up the windows of love and understanding through which God's glory and love can shine into every heart.

Openness of spirit enriches the individual and all who come within her influence. Be open to everyone. Be open to God. Open your home. Open your heart. Open your mind. Be responsive and appreciative. Be responsive and appreciative. Reach out with interest, compassion, faith, and encouragement.

The spirit of the pastor's wife makes a difference—in the atmosphere of the church and in the lives of the people.

What is discipline? It is the capacity to endure the unwelcome in order to achieve the desirable.

Wesleyana



John Wesley on Prevenient Grace

By Roy S. Nicholson*

ONE NEGLECTED NOTE in Wesleyan-Arminian theology is that of John Wesley's teaching on *prevenient grace*. All evangelicals admit that one is saved "by grace . . . through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). All admit that salvation is by grace, "the unmerited favor of God." But a real theological problem stands between the Wesleyan-Arminians and the Calvinists concerning *how* one who is depraved, "dead in trespasses and sin," can possibly desire to be saved. The Calvinists believe that "the first step in reconciliation is regeneration or the awakening of the elect, those whom God has chosen. The next step is effectual calling (which cannot be resisted), followed by repentance, or conversion, faith, justification, sanctification, and perseverance (eternal security)" (W. T. Purkiser, ed., *Exploring Our Christian Faith* [Beacon Hill Press, 1960], p. 272).

Wesley's answer to Calvinism is "prevenient grace," or the *grace* which goes before salvation (see Wesley's *Works*, 6:509). On this subject

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Robert E. Chiles wrote: "It does not lessen the alienation of a sinful man from God, nor does its exercise count as merit in man's behalf. Through it God strives with man in the midst of his guilt and depravity to bring him to repentance and faith. . . . God gives the power which enables man to will the good, but he does not will for him" (*Theological Transition in American Methodism: 1790-1935* [New York: Abingdon Press, 1960], pp. 162, 161). John Wesley taught that "free grace is all in all." "The grace or love of God, whence cometh salvation, is *free in all, and free for all*."

"First, it is free in all to whom it is given. It does not depend upon any power or merit in man: no not in any degree, neither in whole nor in part. It does not in any wise depend either on the good works or righteousness of the receiver; not on anything he has done or anything he is. It does not depend on his endeavors . . . his good tempers, or good desires, or good purposes and good intentions; for all these flow from the free grace of God; they are the streams only, not the fountain. They are the fruits of free grace, and not the root. They

are not the cause, but the effects of it. Whatsoever is good in man, or is done by man, God is the author and doer of it. Thus is his grace free in all: that is, no way depending on any power or merit in man, but on God alone, who freely gave us his own Son, and 'with him freely giveth us all things.'

"But is it free for all, as well as in all? ... The decree is passed: and so it was before the foundation of the world. But what decree?" (*Works*, 7:373-74). Wesley later in this sermon on "Free Grace" quoted a number of scriptures and commented upon them to support his proposition against "the horrible decree of predestination!" (*Ibid.*, pp. 385-86).

Wesley's description of prevenient grace, also sometimes referred to as *preventing grace*, is clearly not saving grace but that which precedes saving grace. "Salvation begins with what is usually termed (and very properly) *preventing grace*, including the first wish to please God, the first dawn of light concerning his will, and the first transient conviction of having sinned against him. All these imply some tendency toward life; some degree of salvation; the beginning of a deliverance from a blind, unfeeling heart, quite insensible of God and the things of God" (*Works*, 6:509).

But this was only one phase of Wesley's teaching. "Salvation is carried on by *convicting grace*, usually in Scripture termed *repentance*, which brings a larger measure of self-knowledge, and a farther deliverance from the heart of stone. Afterward we experience the proper Christian salvation; whereby 'through grace,' we are 'saved by faith'; consisting of those two grand branches, justification and sanctification. In justification we are saved from the guilt of sin, and restored to the favor of God; by sanctification we are saved from

the power and root of sin, and restored to the image of God" (*ibid.*).

The study of this subject of prevenient grace "whereby light, grace, and ability is given to every man sufficient to enable him to repent and believe in Christ" is important to present-day Wesleyan-Arminians. To quote Robert E. Chiles again: "The decisive role given to prevenient grace prior to salvation expresses Wesley's conviction that before man thinks to turn to God, God seeks him. Through such universal grace Wesley relates divine initiative and human response, making salvation wholly of God, yet not without man's participation. In this connection Wesleyan theology may well have a creative word to speak in the more general theological conversation within Christianity" (*op. cit.*, p. 30).

Starkey, quoted by Chiles, observes that "Wesley's assertion of human responsibility grounded in grace enables him to escape the errors both of Lutheran antinomianism and of Catholic justification by works" (*op. cit.*, fn. 18, p. 160).

And Dr. (now Bishop) William R. Cannon wrote: "Wesley goes all the way with Calvin, with Luther, and with Augustine in his insistence that man is by nature totally destitute of righteousness and subject to the judgment and wrath of God. But to this he adds another principle. By the free grace of God given to all men alike at the very moment of birth, they are able to turn again unto their Heavenly Father and to regain the privilege of which by nature they have been deprived" (*The Theology of John Wesley* [New York and Nashville: Abingdon Press, 1946], p. 200). (See also Wesley's *Works*, 6:332-34, Section VI, "The Notion of Adam's Being a Federal Head or Representative of Mankind Considered.")

Evangelistically Speaking—

Evangelism! What? Why?

By Mel-Thomas Rothwell*

"Love is of God"! (1 John 4:7)

"God is love"! (1 John 4:8)

Whatever accouterment or equipment and trappings used, love is not prescribed or performed—it can only be released.

It is freed through vibrant, warm personalities, not programs and complicated technology.

No word of criticism is intended for the ingenious preparation and well-executed methods which insure that release, but love is the expression of persons already redeemed.

God is love, and love always takes the initiative. God did not, nor does he, wait for man's response. He evokes it. That is evangelism.

Love is stimulating, provocative. It bears its own success.

Love moved to man's recovery, for love is redemptive in essence and effect. Wherever love goes, redemption is assured; for love atones and restores.

Love not only saves, it cannot stop short of entire sanctification. It is not ritual or doctrine, but a transformative force changing everyone it touches; changing until the whole is transformed. Love's aim is restoration; its direction is perfection.

Not only is love redemption's compulsion; but at the same time it stands at the dividing of the ways—"Hereby know we the spirit of truth, and the spirit of error" (1 John 4:6). "Love is of God; and everyone that loveth is born of God, and knoweth God" (4:7). Any aspect of

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redemption is merely yearning love released. Its tendency is to redeem; it is by its very nature disposed to save. Hence, man's salvation is not an afterthought with God; it is love behaving as love must. Whatever else love may do—purify, engender, or beautify—it must evangelize.

In the blessed dictum "God is love," everything redemptive obtains. The vertical down-reach is revealed in God's "inbreaking kingdom," according to Paul Ramsey (*Basic Christian Ethics*, p. 57). All is well with man; his eternal hope is by that divine intervention of love fully assured, for "love never faileth" (1 Cor. 13:8).

But what about the horizontal plane over which the human race is spread? The key is the love of the Kingdom. A direct extension of this burning compassion must in like manner and in all haste be communicated to the ends of the earth.

To complete the mission, to close the circuit, the redeemed of the Lord must step into the gap and touch the needy of earth with that electrifying, transforming, divine love. There is no other evangelism!

Concisely, evangelism is obedient, transforming love laboring on behalf of the lost.

Let us check prayerfully the vital spiritual connections, that warm, heart-felt, divine love may flow through us. Therein will evangelism be born afresh, borne with vigor to the whitened fields.

Discovering Solutions

Compiled by
Raymond C. Kratzer*



Suspected Infidelity

When someone informs the pastor of a suspected unfaithfulness on the part of a spouse who is a member of his church, unless he has definite proof, he is to believe the best. He should not become a Sherlock Holmes who seeks to ferret out the supposed infidelity. He should not become involved unless someone is willing to sign a statement and presses an investigation.

A pastor should remember that most of his church problems can be solved through the "foolishness of preaching." He should shy away from the counsel table as his major tool of correction. Nothing is so powerful as the arrow of the Holy Spirit when directed at a corrupt heart through the preaching of the gospel. The pastor should ask God to help him in the preparation of a message—perhaps on the Ten Commandments. And when he comes to the one on adultery, let him have faith that God will drive the truth home to the suspected soul and cause him to return to his senses.

When actual problems become apparent, a leader must not run from them. On the other hand he must be patient, compassionate, and through prayer strive to find God's will in dealing with it. Counsel should be done on the basis of knowledge, and it should not be accusatory.

If a spouse should confess to her pastor that he has been unfaithful, this should be weighed carefully. Counsel should be guarded. Maintenance of the family should be paramount in his book. A program on wholesome family life could be inaugurated in which the pastor could visit this home and others to share some important concepts, and then trust the

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Holy Spirit to build the bridges, repair the damage, and bind up the wounds with the love of God.

Prayer Language (Tongues)—

As Confessed by a Member

Try to discover why this person has sought such an experience. See if this is an easy solution to prayer—being a substitute for the hard work of prayer which is often voiced in the Bible as "strong crying and tears." Is it to satisfy the sensual and emotional needs? Does it last in its totality? Does he want the "gift" or the Giver? Can it be supported by correct spiritual interpretation?

We should show that God is the Author of all language, and logically He does not need to have you approach Him in an unknown tongue. He understands English. He is a God of reason (Isa. 1:18).

Present him with some literature such as Dr. Norman Oke's book, or Harvey Blaney's book on *Speaking in Unknown Tongues*, or Wesley Duwel's book on *The Holy Spirit and Tongues*.

Tell him he is not at liberty to disseminate his doctrine either in private or publicly while he is a part of your church. Be kind to him, but firm. By all means, do not allow him to be in charge of a Bible study or prayer group. Be alert! Elicit a promise from him of complete cooperation in this regard. Remember that this can affect the whole church. Be Bible-oriented and personally armed in handling the problem. "Study to shew thyself approved unto God . . . rightly dividing the word of truth." Do not allow yourself to be placed in a compromising position by saying, "Well, you may have a point; there could be something to your gift." This situation has been examined years ago, not only by our church, but by all thorough, Bible-believing evangelicals, and this phenomenon has come up wanting as correct Bible exegesis. The flurry of today of this infiltration is doing great damage to correct Bible teaching in which spiritually hungry people have been catapulted completely from formalism to fanaticism, missing the mainstream of God's will—sanctification of the spirit.

THE STARTING POINT

The Joy of Expectation

In the story concerning Jairus and his daughter, and the woman who touched the hem of Christ's garment, there is this interesting introduction in *The New International Version*: "Now when Jesus returned a crowd welcomed him, but they were all expecting him" (Luke 8:40).*

It is especially important when we worship, or seek anything from Jesus, that we have great expectations. You and I know that this does not always characterize our attitude toward Him.

The Voice of God Vs. The Voice of People

We experience, in our day, the multitude of voices that call for the attention of people. You might want to do a study of the experiences of the children of Israel when they followed the voice of people, as opposed to those experiences when they followed the voice of God.

Thirsty Fibers

I came across a thought as I read after Glen Asquith in *Footprints in the Sand*. In this book, Mr. Asquith mentioned an advertisement for a certain make of paper towel that described the product as composed of "thirsty fibers." Asquith comments: "I am a 'thirsty fiber'

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



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and so is my neighbor. We put feelers out into the world to draw up what we need for fulfillment in all parts of our being. When we cease to be thirsty fibers, life comes to an end."

There are two directions the above thought might take. One, it could introduce thoughts on fellowship and the body of Christ. Two, it could lead into a sermon on Matthew 5:6, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." And the thought might develop to the extent that when we expose the "thirsty fibers" of our souls to the Word, and to God, the promise is that we shall be filled.

Thoughts for Holiness Sermons

Dr. John A. Knight's book *In His Likeness* is filled with good ideas for sermons. And, of course, it is a better-than-average approach to the interpretation of holiness in the Scriptures.

Let me pass along two "starters" from Dr. Knight's book.

The first deals with the consequences of man's sin, and Dr. Knight lists these as (1) estrangement from God; (2) enslavement to Satan; (3) loss of divine grace. In summary of these points, he writes: "Man no longer possessed the glory of his moral likeness to God . . . Deprived of the Holy Spirit as the organizing principle of his being; there could be no harmonious ordering of his faculties, and hence his powers became disordered" (p. 17).

The second "starter" is really something from the pen of J. O. McClurkan, who suggests these items in regard to self: "There is a *sinful* self to be crucified with Christ; a *true* self to be realized in Christ; and a *human* self to be disciplined by Christ" (p. 107).

Give Us a Taste for Our Duties

Dr. George Failing, editor of the *Wesleyan Advocate*, included this item in one of his recent issues: "A Catholic writer criticized the preaching of his colleagues by saying: 'You are never done telling us of our duties and of our defection of duty.'

There is really nothing easier than to put forward a person's duty, and to hand out reproaches costs nothing. As for rules and regulations, we can read them in every bus, every waiting room, and restaurant in the town. The thing which is really difficult, and is actually divine, is to give

us a taste for our duties. Beloved preachers, make us love God, or rather, help us to believe in His love for us, and all men."

May God help you and me to give people a taste of their duties, and to ignite their love for God and for others.

IN THE STUDY

Seeds for Sermons

Stewardship Month. Invite your people to read 2 Kings, Walk the King's highway. In youth week, revival, regular service, let us face the **STEWARDSHIP OF OUR SOULS**, which is the theme for this month.

February 6

MANASSEH—THE BLACK SHEEP OF THE FAMILY

TEXT: "Manasseh was twelve years old when he began to reign . . . And he did that which was evil in the sight of the Lord" (2 Kings 21:1-2).

INTRODUCTION: In Bible study we see people with all their virtues and all their faults. Today we see the heartbreaking

problem of God-fearing parents and a hell-bent son. 2 Kings 21:1-18 is the sad account of a 12-year-old boy who choose nothing but evil for the next 55 years of his life. He did evil (v. 2), worshipped Baal (vv. 3-5), used enchantments (v. 6), etc. Who were the parents of such a sinful son? 2 Kings 18:1-8 tells of his father, Hezekiah, who chose nothing but right. He destroyed evil (v. 4), trusted in the Lord (v. 5), kept the commandments (v. 6). His mother's name, Hephzibah (21:1), means "my delight is in her." His love, trust, unity, faith are all united in that name. What went wrong? We can only surmise.

I. TIME FOR FAMILY

Was there family time together? One who made a study of the good and bad kings of England made this remarkable statement: The good kings were those reared by their mothers, the bad by nursemaids.

II. TIME FOR FAMILY ALTAR

Was there a family altar? We must be leaders for God in the home as well as in the church if we will save our families.

III. GOD'S WILL ALL THE TIME

We could go on, but I feel that chapter 20 may have the key to the problem. At

first reading, it is a remarkable answer to prayer. Hezekiah is told by Isaiah the prophet he will die (v. 1). He prayed he would not die (vv. 2-3). Fifteen years of life are added (v. 6). God withheld His divine will and gave Hezekiah his own will. But in that 15 years Hezekiah fathered the one who destroyed the good of his life. Remember, Manasseh was 12 years old when he began to reign.

Hezekiah was not totally submissive to the divine will of God for his life. This is the self problem of anyone not unconditionally yielded to God's will and sanctified wholly. If we are not sanctified wholly, some day we will cry out as did Hezekiah: "Lord, let me have my way." When we do, we give birth to forces that destroy the good we have done.

Does this excuse the son? Not for a moment! He had to walk over the godly example of his parents, over their love and prayers on his road to hell.

CONCLUSION: Hezekiah, tell me, did you choose wisely? Your will over God's will? "No, God was wise. By His mercy, I am in heaven; but in that one time of saying no to His will, I gave birth to the destruction of the good I had done."

Manasseh, tell me, did you choose wisely? "No! I am lost—forever lost—I blame only myself. Oh, that I had listened to my godly father and mother."

February 13

HIGH COST OF LOW LIVING

TEXT: "They feared the Lord, and served their own gods" (2 Kings 17:33).

INTRODUCTION: Chapter 17, tells of the captivity of Israel by Assyria (v. 6), and God's rejection of them because of their sin (v. 18). Finally, one priest was allowed to serve them (v. 27). Israel accepted a sinning religion and: made low priests (v. 32), made low gods (v. 33), made low examples for their children (v. 41).

I. LOW PRIESTS—"They feared the Lord, and made unto themselves of the lowest of them priests of the high places" (v. 32). Low living will seek out priests that will allow one to keep on sinning and still "fear the Lord."

February, 1977

II. LOW GODS—"They . . . served their own gods" (v. 33).

Such a sinning religion makes it easy to have secret sins (v. 9); trust in past blessings for present security (18:4). They had even made a god out of the brazen serpent made by Moses. Whenever we leave God's standards (vv. 34-39), we lower ourselves. We cannot raise people by lowering standards.

III. LOW EXAMPLES—They "feared the Lord; and served their graven images, both their children, and their children's children" (v. 41). Nowhere is the high cost of low living seen more clearly than in the lives of our children. Too many people would like to keep the Lord as a religious fetish while they go on with a sinning religion.

CONCLUSION: Give us a faith that rebels! Hezekiah had a rebelling faith (18:1-7)—"and he rebelled" (v. 7). He rebelled against low living and chose to do right (v. 3). He rebelled against evil and removed it where he lived (v. 4). He rebelled against the forces of evil and conquered in the power of the Lord (vv. 5-7). God give us a faith that rebels against a sinning religion in any form! Revive us now! Save us from paying the high cost of low living.

February 20

STRENGTH FOR NEW BIRTH

TEXT: "This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth" (2 Kings 19:3).

INTRODUCTION: In Bible reading we see how Bible books and Bible people are not isolated islands one from the other. This chapter is unique in that it is recorded also by Isaiah, word for word (Isaiah 37).

Note the setting of the text. In 18:19-25, the king of Assyria says to Israel: Your allies won't help you (v. 21), your God won't help you (v. 22), you can't help yourself (v. 23), just surrender (v. 31). Then comes chapter 19. Hezekiah goes to the house of the Lord to pray (vv. 1-4, 14-19). Rabshakeh of Assyria continues



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to sow doubts and discouragement (vv. 8-13). Isaiah gives assurance of victory (vv. 6-7, 20-34). Victory is of the Lord (v. 35).

I. THIS DAY IS A DAY OF TROUBLE

"The children of Israel were the Church of God. There had been among them a great falling away. Ten-twelfths of the tribes had gone into idolatry, and into captivity." "Assyria is the worldliness of today that attacks the Church on every side." "Rabshakeh is the culture of the day, challenging the faith of the Church of God which is left . . . to tell us faith in God is vain."*

II. THIS DAY IS A DAY OF REBUKE

"Here is a people found capable of conceiving hope and confidences, but there is not strength to bring them forth." "We thrill with the pangs of inability." "We are pregnant with a great hope for men to be born again, sanctified and made holy through the blood of the Lamb. And yet to translate it into human life . . . we cover our faces at the altar of God and cry . . . 'There is not strength to bring forth.'"

III. THIS IS A DAY OF BLASPHEMY

"Again came messengers with a letter full of blasphemy, in warning to not deceive himself by trusting in God."* Hezekiah prayed: "O LORD our God . . . save thou us . . . that all . . . may know that thou art the Lord God, even thou only" (v. 19). "Hezekiah and Isaiah had the victory at the altar of God." "Whenever there is real faith, God begins to issue the bulletins of victory from the throne."*

CONCLUSION: "What I ask is that the King may be on his knees in the temple, that thy will, the king of thy being, may be at the feet of Jesus with a broken spirit. That the prophet, thy conscience, shall be gazing up to God so intently that God can issue to you today the bulletin of victory."*

February 27

THY SPIRIT—MY SPIRIT

TEXT: "I pray thee, let a double portion of thy spirit be upon me" (2 Kings 2:9).

INTRODUCTION: In 1 Kings 19:19-21, we read how Elijah cast his mantle on Elisha, and how Elisha left all and became a disciple of Elijah. In following Elijah, Elisha saw God's man and man's God. He wanted to live like his master. Dr. Howard Hamlin said it well: "Be careful what you set your heart upon, for it shall surely be thine."

I. GOD'S ELIJAH

Elisha saw in his idol (and do not we all have those who inspire us?):

A. A man of courage who did not yield to the evil of his day.

B. A man of calling who felt assured of himself and what he was doing.

C. A man of confidence who believed God.

II. ELIJAH'S GOD

Elisha saw also a great God who:

A. Guides His own—go to the water (1 Kings 17:3); go to the widow (17:9); go to witness to Ahab (18:1).

B. Hides how own—Jezebel threatens Elijah's life, and God directs him to safety (19:1-2).

C. Provides for his own (17:4, 14).

III. THY SPIRIT—MY SPIRIT

Elisha had seen the genuine and would settle for nothing less than Elijah's God and Elijah's spirit.

One day a jeweler showed me a beautiful "diamond" ring a lady had just brought into the store. It looked so nice. Then he said, "Let me show you a genuine diamond." I saw a luster and depth of beauty that the best synthetic diamond could not equal. I remember that little incident and pray: *God help me to have the luster and depth of a genuine spirit of God.*

Elisha's prayer was answered (2 Kings 2:10-15), and his life gave witness to the fact. "The spirit of Elijah doth rest on Elisha" (v. 15).

CONCLUSION: Dr. H. C. Benner said, "If one generation fails to carry the message and spirit of the founding fathers, it will be lost forever, for the next generation can never know the spirit of the first."

*Quotes are from P. F. Bresee's message "War and Victory," *Sermons on Isaiah*; Nazarene Publishing House, 1926.

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Gleanings

from the Greek

2 Corinthians 2

Determined (2:1)

It is the aorist of the verb *krino*, which most frequently in the NT is used in the sense of "to judge" (so translated 88 out of 114 times in the NT). But its original meaning was to "divide" or "select." Buechsel writes: "The most common meaning is 'to decide' . . . 'to judge,' 'to assess' . . . Hence, though the word is most commonly found in legal terminology, it does not belong here either exclusively or by derivation" (TDNT, 3: 922). The definition that fits here is the third one given by Arndt and Gingrich: "reach a decision, decide" (p. 452).

Sorrow or grief? (2:1-5)

In these five verses we find the noun *lype* twice, and the verb *lypeo* five times. The noun also occurs near the end of v. 7. It is translated "heaviness" in the first verse, but "sorrow" in vv. 3 and 7. The verb is rendered "make sorry" in v. 2, "grieved" or "caused grief" in v. 5. The NASB consistently translates it "cause sorrow" (vv. 2, 5) or "made sorrowful" (vv. 2, 4). This is probably best—to catch the repeated emphasis.

Anguish (2:4)

The word *synoche* (only here and Luke 21:25) comes from the verb *synecho*, "hold together" or "press on every side," and so "oppress." Koester says of this passage: "Paul is referring to the tribulation and affliction which he suffered through hostility at Corinth. He uses the same terms as those used by the OT Psalmist when speaking of the distress

which God's enemies caused him" (TDNT, 7:887).

Overcharge? (2:5)

"That I may not overcharge you all" (KJV) certainly does not convey the correct meaning. Today "overcharge" means to charge too much. This is not the idea here at all.

The verb is *epibareo* (only here and 1 Thess. 2:9; 2 Thess. 3:8). It literally means "to put a burden on, be burdensome" (A-S, p. 168).

Arndt and Gingrich say that *hina me epibaro* in this passage "seems to have the meaning 'in order not to heap up too great a burden of words—in order not to say to much [cf. NASB]' . . . although there are no examples of it in this meaning. Other possibilities are *exagerate, be too severe with*" (p. 290). The NIV probably catches the correct sense: "If anyone has caused grief, he has not so much grieved me as he has grieved all of you, to some extent—not to put it too severely."*

Punishment (2:6)

The noun *epitimia* (only here in NT) comes from the verb *epitimao*, which first meant to honor someone. Then it came to have the sense "to mete out due measure," and so "to censure, rebuke" (A-S, p. 176).

Similarly, the noun first had a good meaning. But in Greek inscriptions it means "punishment." Stauffer says that here it is "a technical term in congregational discipline for the censure of the church" (TDNT, 2:627). The guilty member had been sufficiently punished by public censure.

Devices or schemes? (2:11)

The word *noema* is found five times in 2 Corinthians (2:11; 3:14; 4:4; 10:5; 11:3) and only once elsewhere in the NT (Phil. 4:7). It is translated three ways in the KJV: "mind," "device," "thought."

This noun comes from the verb *noeo*, which in turn comes from *nous*, "mind."

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

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

So it basically means "thought." But Arndt and Gingrich note that in classical and Hellenistic Greek it also meant: "purpose in a bad sense; design, plot" (p. 542). The NASB and NIV both have "schemes."

Satan (2:11)

This is a Hebrew word taken over into Greek (and other modern languages). It means "adversary" and is used frequently in the Septuagint for human adversaries.

Alfred Plummer, in the ICC volume on 2 Corinthians, writes: "Of the Scriptural designations of the evil one, four are found in this Epistle: 'Satan' (here, xi. 14, xii. 7), 'the serpent' (xi. 3), 'Beliar' (vi. 15), 'the god of this age' (iv. 4). Elsewhere St. Paul calls Satan 'the tempter' (1 Thess. iii. 5), 'the devil' (Eph. iv. 6, etc.), 'the evil one' (Eph. vi. 16), 'the prince of the power of the air' (Eph. ii. 2)" (p. 63). He goes on to say: "It is not necessary to dwell on the obvious fact that here and elsewhere he regards the evil power which opposes God and the well-being of man as a personal agent. Excepting xii. 7, *Satanas* [Greek form] always has the article in the Pauline Epistles. So also most frequently in the rest of the NT. But, whether with or without the article, *Satanas* in the NT is always a proper name which designates the great adversary of God and man" (pp. 63-64).

Rest (2:13)

The Greek word is *anesis*, which has been taken bodily over into English as a trade name for what is supposed to give rest. "Rest in my spirit" is translated "peace of mind" in the NIV.

Causeth us to triumph (2:14)

In the Greek this is *thriambeuonti hemas*. The verb *thriambeuo* had a technical meaning. In the great Liddell-Scott-Jones *Greek-English Lexicon* two interesting definitions are given. The first—"lead in triumph, of conquered enemies"—applies to Col. 2:15. The second—"lead in triumph, as a general does his army"—fits here (p. 806).

Plummer thinks that the first of these definitions fits both passages. He says of the present one: "The victorious com-

mander is God, and the Apostles are not His subordinate generals, but His captives, whom He takes with Him and displays to all the world. St. Paul thanks God, not for 'always causing him to triumph (AV), but for 'at all times leading him in triumph.' The Apostles were among the first to be captured and made instruments of God's glory" (p. 67).

But why not both? Delling majors on the first point, but seems to approach the second. After speaking of the prisoners of the Roman emperor being led in the triumphal procession, he says: "In 2 C. 2:14 Paul describes himself as one of these prisoners. But he regards it as a grace that in his fetters he can accompany God always and everywhere (. . . as his missionary) in the divine triumphant march 'through the world' (TDNT, 3:160).

Savour or fragrance? (2:14, 16)

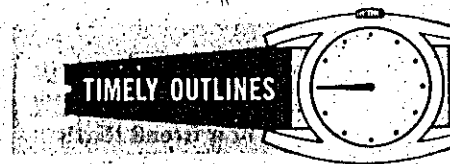
The Greek word is *osme*. ("Savour" in verse 15 is another word, *euodia*, which we might differentiate by translating as "aroma.") The best rendering for *osme* is "fragrance."

Plummer expresses beautifully the meaning of this in the light of the context. He writes: "When a Roman *imperator* triumphed, clouds of incense arose all along the route; and in the triumph-train [procession] of the Gospel, the incense of increased knowledge of God is ever ascending. The Apostles cause this increase of knowledge, and therefore they themselves are a fragrance to the glory of God, a fragrance that is life-giving to those that are in the road to salvation, but will prove deadly to those who are on the other road" (p. 67). In this last sentence, Plummer is including the context of verses 15-16.

Corrupt or peddle? (2:17)

The verb *kapeleuo* (only here in NT) comes from *kapelos*, "a huckster" or "pedler." Thayer says that the verb means—with the accusative of the thing (here "the word of God")—"to make money by selling anything; to get sordid gain by dealing in anything, to do a thing for base gain" (p. 324). He goes on to say: "But as pedlers were in the habit of adulterating their commodities for the sake of gain . . . *kapeleucin ti* was also

used as synonymous with *to corrupt*, *to adulterate*" (pp. 324-25). He favors this sense here. But "peddle" (NASB, NIV) is certainly a viable translation, and perhaps the best. Paul was not peddling the gospel to make money.



Walk with God

TEXT: "And Enoch walked with God; and he was not; for God took him" (Gen. 5:24).

INTRODUCTION:

- A. God created man for fellowship.
- B. The joy of man's earthly journey is determined by the nearness of that fellowship.
- C. Our earthly walk determines our eternal destiny.

I. ALL MEN WALK AROUND GOD, BUT MANY NEVER SENSE HIS PRESENCE

- A. Men are daily enshrouded by the beauty of God's great world of nature.
- B. The beauty of life itself is the glorious gift of God.
 - 1. Life in the soil of God's earth
 - 2. Life in plants, trees, flowers
 - 3. Life in the animals of the wild
 - 4. Life in civilized man
- C. God's bountiful and glorious provisions are taken for granted.

II. MANY MEN WALK TOWARD GOD BUT NEVER REACH HIM

- A. Many follow Christ "afar off."
- B. Earthly interests hinder.
- C. Man's attention of the "inner man" is diverted into thinking that there are other things more important.

III. SOME WALK NEAR TO GOD, ONLY TO TURN AND GO THEIR CHOSEN PERSONAL WAY

- A. As God's voice speaks, many are almost persuaded.
- B. As the Spirit of God convicts, many almost decide to go with God.
- C. As men sense God's love, they become almost committed to His divine will and purpose. But no!

IV. WHAT GREAT JOY TO KNOW THAT WE ARE WALKING WITH GOD

- A. Each step we take, we know that He will guide us.
- B. When we walk WITH God, He can hold our hand: of faith; of failure; of trust; of fear; of assurance; of doubt.
- C. When we walk WITH God, He can take us with Him. "He was not, for God took him."

CONCLUSION:

- A. Walk WITH God for the joy of your journey
- B. That He may walk with you
- C. That others may join you
- D. Through eternity's gate.

—J. WALTER HALL, JR.

Outlines for a Sermon series from Ephesians

SCRIPTURE: Ephesians 3

- I. STEWARDS OF GOD'S GRACE (3:1-6)
 - A. Determine your gift.
 - B. Develop your gift.
 - C. Deploy your gift.
- II. THE ETERNAL PURPOSE (3:7-13)
 - A. A place for Christ Jesus
 - B. A place for the Church
 - C. A place for each one of us
- III. HE IS ABLE (3:14-21)
 - A. Paul's conviction of prayer
 - B. Paul's concern for the church
 - 1. The fullness of God—strength
 - 2. The fullness of the Holy Spirit—power
 - 3. The fullness of Christ—love
 - C. Paul's confidence in Christ

RON FRY



I DON'T BELIEVE IN PLEDGING

Car salesman: "You're getting a real buy here. Your old car serves as down payment, and you have 36 months to pay the rest at 8 percent interest."

Customer: "Where do I sign?"

Clerk in appliance store: "We'll give you two years to pay for your new refrigerator. What could be fairer than that?"

Customer: "Where do I sign?"

Real estate salesman: "Isn't this home a beauty? Just think—30 years to pay! We'll even put the closing costs and insurance into the monthly payments."

Customer: "Where do I sign?"

Stewardship representative: "Now about our church's program. It will need the full support of every member. We would like to invite you to make a pledge for the new year."

Church member: "What? Are you crazy or something? Tie myself down for 52 weeks? No, sir. I don't believe in pledging. Times are too uncertain."

—Selected

A lion met a tiger as they came beside a pool.

Said the tiger, "Tell me, why it is you're roaring like a fool?"

"That's not foolish," said the lion with a twinkle in his eyes.

Now a rabbit heard them talking, and he ran home like a streak.

He thought he'd try the lion's plan—but his roar came out a squeak.

A fox came to investigate, had luncheon in the woods.

So when you advertise, my friend, be sure you've got the goods.

Sitting and wishing

Won't change your fate!

The Lord provides the fishing,

But YOU have to dig the bait.

If you look like your passport photo, you aren't well enough to travel.

The thermometer of a church is its prayer meeting.

Sometimes the way to straighten out a youngster is to bend him over.

An unfailing mark of a blockhead is the chip on his shoulder.

**I'd rather have some little flower
From the hand of a friend that's true,**

**Than tears upon my casket shed
When with this world I'm through.**

**I'd rather have a handshake
And a smile that I can see,**

**Than flattering when my heart is still
And this life has ceased to be.**

**So bring me all the flowers today,
Whether pink or white or red;**

**I'd rather have one blossom now
Than a truckload when I'm dead.**

—Selected

RESPONSIBILITY

"Am I my brother's keeper?"

**Men even to this day
Keep asking Cain's old question
In his guilt-conscious way.**

**No, not your brother's keeper,
For Jesus blazed another**

**True path for men to follow:
You are your brother's brother.**

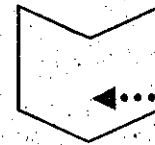
Selected

Trust God without terms.

**If you would have God's guidance,
you must make spiritual things your
main business.**

**The way we are facing has every-
thing to do with our destination.**

**If it's big enough to talk about, it is
big enough to pray about.**



HERE AND THERE

AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

The Dynamics of Personal Follow-up

By Gary W. Kuhne (Zondervan, 1976. 207 pp., \$2.95.)

The chapter titles tell the story in an area where we all need help: (3) Developing a Meaningful Relationship with a New Believer, (4) Planning for Follow-up, (6) Motivational Factors, (7) Tying It All Together, and two forms of appendix on appointments and a personal worker's bookshelf. The author is president of Campus and Lay Mobilization—formerly with Campus Crusade.

A Reader's Greek-English Lexicon

By Sakae Kubo, Andrews University Monographs, Vol. IV (Zondervan, 319 pp., \$9.95)

This is one of the most useful and practical volumes available for the Greek language student who needs renewal or substantial help.

"In this lexicon, entries appearing in a given book of the N.T. fewer than five times are presented verse by verse rather than alphabetically. By this arrangement the reader is able to use the lexicon in his reading of a passage of Greek without having to turn its pages frequently."

When the word appears more than 5 times and less than 50 in the entire NT, they are listed at the beginning of the Bible book under "special vocabulary." All others are listed in Appendix I. This new arrangement aids the student in his reading of the Scripture.

One only has to open the lexicon to see its unique mapping and help to the

Bible student. I would recommend this to any pastor who is a little "rusty" with his Greek.

The author is professor of New Testament and seminary librarian at Andrews University Theological Seminary.

OSCAR REED

God's Surprises

By Larrie Webb (Abingdon, 1976. 175 pp., cloth, \$6.95.)

The author is a bishop in the United Methodist church (Illinois area), and the author/narrator of the radio series "They Found Life Worth Living." He is also the author of *Discovering Love*.

"The book clarifies the drama and power of God and the Holy Spirit and its potential in our lives. For those who are searching for more meaning in their lives, this book will open doors to spiritual growth that has passed by unnoticed."

Discovering an Evangelical Heritage

By Donald W. Dayton (Harper and Row, 1976. 147 pp., \$3.95.)

This is a fine study of the early evangelical awakenings that parallel some of Timothy Smith's writings. He consistently points out the prophetic stance of many of the evangelicals in American society.

This study "sets down the proud record of those inspired reformers and rings out a clarion call to modern evangelicals to follow their example." The author deals with abolitionism, feminism, social welfare, etc., with names such as Jonathan

Blanchard, Charles G. Finney, Catherine Booth, and others. Here is a book worth reading.

Preachers' Exchange



FOR SALE: *Messages of Faith and Hope*, by C. H. Spurgeon, with sketch of his life, first edition (1889), 400 pp. Also the following (all first editions): *Platform Aids, Clerical Library; Stepping Heavenward*, by E. Printiss (1880); *Funeral Sermons and Outlines*, Wm. E. Ketcham (1899); *Some Christian Convictions*, Henry Sloan Coffin (1915); *The Great Commission*, John Harris, D.D. (1887); *300 Evangelistic Sermons*, A. Webb, D.D. LL.D.; *The Book of Joy*, John D. Harris (1917);

Camp Meeting Sermons, by many evangelists (1913); *Counsels to Converts*, Augustus C. George (1866). Prices on request. S. T. Moore, 211 West Park Ave., Greenfield, Ind. 46140.

WANTED: Seminary student desires back issues of *Christianity Today* (before July, 1972). Let me know what you have. Steve Blankenship, 12326 3rd St., Grandview, Mo. 64030.

WANTED: Wesley's Works, Expositions, Gray and Adams Commentary, and other sets and holiness books. My concern is the reprinting of old-time holiness books. Write for a list. J. Edwin Newby, Newby Book Room, R. 1, Box 742, Noblesville, Ind. 46060.

Items for this Exchange may be either WANTED or FOR SALE, but must be confined to old periodicals and out-of-print books. All response should be directly with the advertiser and not with this office or the Nazarene Publishing House. We are glad to render this free service on these terms. This service not available to bookstores or laymen.

COMING
next month

- **Staying Power**
In a frenetic world where "hurry" is the catchword, it is time to put perseverance in its proper place.
- **The Emergence of a Postpreaching Era**
The priority of preaching is undergoing a radical reappraisal on many fronts.
- **The Minister as Priest**
The Old Testament concept of "priest" can be seen as it relates to today's pastor.
- **Objectives of Hospital Calling**
Hospital calling can be easier, faster, and more effective when a few guidelines are followed.



The social and moral issues of our day cannot be ignored, and the pulpit is the place where God's Word should be proclaimed as it relates to these needs. Occasionally, even an editor bestirs himself to speak up and be heard. So it is that he rushes in "where angels fear to tread" from time to time. Controversial though a subject may be, isn't it great that we can be "free in the Spirit" (p. 3) even as we sit down and discuss (without allowing our emotions to distort our reason) a subject like abortion (p. 1)? The dedicated Christian scholar who takes a hard look at rules and regulations understands such issues (p. 8), and our approach to the meaning of the Scriptures (p. 5) prevents our falling into error as so many have done. Through it all, God is patient with us, and by His grace brings us where He wills that we stand (p. 19). We hope there is an unusual spirit of prayer upon the people of God during these trying times. As they face the vital issues the world faces, the salt of their saving witness will not lose its savor.

Yours for souls,