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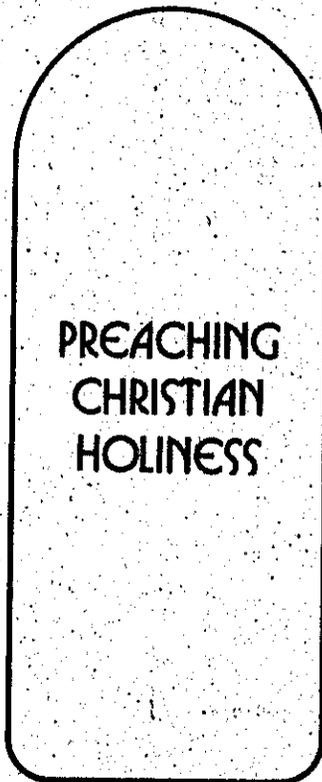
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# preacher's magazine

MAY '77



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MAY, 1977

VOLUME 52 NUMBER 5

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

## Hot Line to Heaven



THEY CALL IT "the hot line." Alexander Graham Bell never dreamed his invention would someday reach such levels of efficiency. The heads of state can pick up telephones and talk about matters of extreme importance without dialing, without operator assistance, without going through any third party—and without delay.

Instant communication!

And long before Bell thought of it, God had it designed, produced, and fully operable. His promise is "Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3).

Every pastor's study is equipped with a direct line to heaven. He needs only to pick up his "telephone," and he is in touch with the throne room. He can have immediate audience with the King of Kings, the omnipotent Ruler of the universe. No local, long distance, nor overseas operators are necessary. There are no secretaries waiting to jot down a message and ask Him to return your call. God himself is on the other end of your "hot line" when you need Him. Does this boggle the mind? It does, of course, if you think of it in terms of telephones, wires, switchboards, and cables. But it is real in the spiritual sense, and that is the standard by which reality is ultimately measured.

God declares very clearly His intentions toward His servant: "He shall call upon me, and I will answer him. I will be with him in trouble; I will deliver him; and honour him" (Ps. 91:15).

How can a pastor get himself so involved in everything else that he never has any time to use his "hot line"?

He knows about every new plan that has achieved success, and he can show you with an organizational diagram how it works. He dreams of pushing a button that produces the best results. He rises early, works hard, stays busy, fights discouragement, and perhaps jogs a little to keep healthy. But he seems to forget the priceless secret of power

May, 1977

through prayer. He misses his chance to stay in touch with the One who declared, "... upon this rock *I will build my church*" (Matt. 16:18).

This is no criticism of pastors who plan well and work hard. They are, in fact, following the example Jesus set as a worker who didn't "know when to quit." But they are not following His example when they let other matters, however legitimate they may be, leave no time for prayer.

Being busy is not an excuse. Jesus prayed even when He was unusually busy. The busier He was, the more determined He was to find some time to pray. "But so much the more went there a fame abroad of him; and great multitudes came together to hear, and to be healed by him of their infirmities. And he withdrew himself into the wilderness, and prayed" (Luke 5:15-16).

When he had no time to eat, he took time to pray. Sometimes He did not have an opportunity for rest, but He took time to pray. He was never too busy to use the "hot line."

Jesus prayed before every crisis He faced. He prayed before He chose His 12 disciples, and before sending them out to evangelize. He prayed before beginning His public ministry, and before He went to His death on the Cross.

He prayed early and late, day and night. Mark notes that "in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1:35). Luke tells us: "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God" (Luke 6:12).

Jesus was explicit in His analysis of why His disciples failed to heal an afflicted child: "... this kind goeth not out but by prayer and fasting" (Matt. 17:21). Today's pastor might learn from their experience, if not indeed from his own failures, that there is no substitute for the power that is released through prayer and faith.

Mary, Queen of Scots, was heard to say she feared the prayers of John Knox more than the armies of England. This may be one of the reasons his parishioners declared: "John Knox can put more spirit into us than 500 trumpets blowing at once!"

Knox had his hot line, and he knew how to use it.

If preachers today, like Jesus, and like others who have followed His example, would take time to pray, there would be exciting results.

Can you see a pastor praying early and late, day and night, when he has time available and also when he is the busiest? Praying before each crisis he faces, and praying during every important activity?

Many pastors have the skills they need for effective ministry. They seem eager enough to give their best effort. But there is just one thing they lack. They need to use the hot line and draw more upon divine power!

Preachers who have discovered this secret are experiencing new love for souls, new joy in preaching, and a fresh source of strength to meet the many demands of their ministry. They are witnessing in some small way what Isaiah saw coming: "... before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65:24).

Your hot line to heaven is there. Take time to use it.



## CONTEMPORARY THEOLOGICAL ISSUES

C. S. COWLES, Professor, Northwest Nazarene College

### Toward a Theology of the Family

*The kingdom of heaven may be compared to a king who gave a marriage feast for his son . . . saying, "Behold, I have made ready my dinner, my oxen and my fat calves are killed, and everything is ready; come to the marriage feast" (Matt. 22:2-4, RSV).\**

What is marriage to be? A celebration! A banquet! A party! A joyous event! A superlative experience!

What is family life to be? A feast! A festive relationship! A fellowship in which the eternal love of God is mirrored in time. A foretaste of the blessedness of the kingdom of God. A familial community where each delights in the other, and all delight in God.

#### Creation's wedding song

"So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them" (Gen. 1:27-28, RSV). From the beginning, the life of man and woman is bathed in the pristine glow of festivity. With tender care and

magnificent flourish, God sets the stage for His final creative act and history's first marriage. Out of primeval chaos God establishes an oasis of indescribable beauty, lushness, and warmth. In the midst of the garden, trees are planted for the nourishment of body and soul: "Out of the ground the Lord God made to grow every tree that is pleasant to the sight [aesthetic enjoyment] and good for food [bodily nourishment], the tree of life also in the midst of the garden [spiritual vitality], and the tree of the knowledge of good and evil [creaturely boundaries]" (Gen. 2:9, bracketed phrases added).

The table is spread. The banquet is prepared. All things are in readiness. The glorious acts of creation all point toward one pinnacle event: man and woman created to enjoy a special relationship to each other in the fellowship of God. What a feast! Everything that man and woman need for the enjoyment of their life together is provided in abundance.

One of the most important elements in the celebrative family lifestyle comes to the surface at this point—namely, everything of importance begins on God's side. He is the Creator and Giver of every good and perfect gift. Creation is the gracious expression of His boundless love. As Karl Barth put it, "Grace is the incomprehensible fact that

Editor's note: This article is taken from the new book *The Festive Family*, by C. S. Cowles, and is printed in an abridged form by permission of the publisher, Impact Books Publishing Co., Nashville.

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

God is well pleased with a man, and that a man may rejoice in God." And, according to God's creative intention, man and woman may rejoice in each other.

Marriage and the family are founded upon the principle of grace. Before the commandment is given, an invitation is proffered. Before responsibility is enjoined, a marriage is celebrated. "Take, eat" precedes the "thou shalt not eat." Long before man and woman are able to demonstrate their worthiness for such a generous outpouring, God gives them everything they will need for the fulfillment of their lives together in superabundance.

Man is created from the dust. But, in order to show special kindness toward the woman, God created her from man; thus giving their relationship the dignity of being the greatest miracle and mystery of creation. Upon their natures God placed the signature of His own image, and into their spirits He tenderly breathed His spirit.

The relationship established between man and woman becomes the paradigm of the fellowship that God desires with man. As Arend Van Leeuwen indicates, "With the creation of man in God's image, in the partnership of male and female which represents God's partnership with his people, there begins the history of God's covenant, the central feature of the creation."

Marriage is not an afterthought, a convenience, or a culturally expedient arrangement. It stands at the centerpoint of God's gracious intention for the heavens and earth. It is the pivotal manifestation of His sovereign grace and freedom on the plane of world history. It represents and symbolizes His love for His own. "For your Maker is your husband" (Isa. 54:5). And again, "As the bridegroom rejoices over the bride, so shall

your God rejoice over you" (Isa. 62:6).

Marriage is doubly blessed by becoming the principle transmitter of God's grace. Adam begat Seth "in his own likeness, after his image" (Gen. 5:3). By this means is fulfilled the original destiny placed into man's hands to "be fruitful and multiply, and fill the earth" (Gen. 1:28). What a stupendous miracle: Man and woman share with God in the creation of new life—human life, real persons! What parent has ever held his own child in his arms and not been overwhelmed by the mystery of it all!

More than physiological procreation is involved—as great as this is, God has authorized man to transmit *His own image* to succeeding generations through the special relationship of conjugal love enjoyed between man and woman. And He has entrusted prior responsibility for actualizing this latent image into the hands of the child's parents. In this manner God has especially crowned the marriage partnership with special dignity, glory, and honor.

#### Boundaries and bountifulness

Marriage involves separation. "Therefore a man leaves his father and mother and cleaves to his wife, and they become one flesh" (Gen. 2:24). The union of man and woman takes precedence over every other relationship in life, even over that of the children to the parents. Husbands and wives establish a relationship before the child is born, and ideally, continue it long after the child is grown and gone. This union of man and woman is the indivisible primary unit of social life. It must be kept inviolate.

Marriage is strengthened by limits. "Of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die"

(Gen. 2:17). Marriage is established within definite boundaries, is guarded by strict prohibitions, and is supported by discriminating commitment. The invitation to "take, eat," has meaning only in the light of the parallel command, "Thou shalt not eat" (Gen. 2:16-17). Like a mighty river cascading through a rocky gorge, marriage achieves its exuberance and largesse only as it directs its energies within divinely established structures. "You shall not commit adultery" (Ex. 20:14) is God's gracious boundary which guarantees the sanctity and heightens the stature of the marital bond.

The liberating paradox of the festive family is this: The human spirit achieves its potential precisely to the degree that it understands and recognizes its limits. The beauty of a rose lies not only in the organic vitalities that course up its stem, but also in the delicate boundaries that circumscribe the shape and form the texture of its fragile petals. Order, discipline, and balance are essential ingredients in the celebrative family life-style.

#### Taste of a new wine

"On the third day there was a marriage at Cana in Galilee, and the mother of Jesus was there; Jesus also was invited to the marriage with his disciples" (John 2:1-2). So begins John's account of the earthly ministry of Jesus. Before setting out to preach, He attended a wedding. Before beginning His teaching ministry, He shared in the joy of a marriage celebration.

This deed of Jesus in changing water into wine was neither accidental nor incidental. It wasn't a polite social gesture preliminary to getting on with His real mission to the world. Nor was it the fulfillment of a family obligation. John makes it clear: "This, the first of his signs,

Jesus did at Cana in Galilee, and manifested his glory" (John 2:11, emphasis added). The Master's first miracle had no other purpose than to heighten the joy of a wedding festival. But in doing this, His glory was made manifest in such a clear way that "his disciples believed in him" (John 2:11).

Jesus' first and most beautiful miracle is done on behalf of the family. Into the human structure of marriage He pours the new wine of His Spirit. From this primary human relationship flows the iridescent glory of His presence. It is here that we most authentically behold His glory, "full of grace and truth" (John 1:14). Jesus promised that "where two or three are gathered in my name, there am I in the midst of them" (Matt. 18:20). Those two or three could well be husband, wife, and child.

Jesus desires to perform a miracle of redeeming grace first of all in the home. It is here that He reveals himself as the Christ. It was in a humble cottage in the village of Emmaus that, in His risen glory, "He was recognized by them in the breaking of the bread" (Luke 24:35). Transformed by an infusion of Christ's presence, the home becomes that place where the Lordship of Jesus is most perceptively revealed and most winsomely radiated. The family becomes a colony of heaven and a manifestation of eternity in time where "the dwelling of God is with men" (Rev. 21:3). The Christ-incarnate home becomes a locus of reconciliation, a place of healing, and the center point of life's greatest adventure.

#### A new breath

"And when the day of Pentecost had come, they were all together in one place. And suddenly there came from heaven a noise like a violent,

rushing wind, and it filled the whole house where they were sitting" (Acts 2:1-2). It is in an upper room of a large house that the Holy Spirit is first poured out upon the disciples. At the close of that historic day, the Spirit's special activity is focused once again upon the home: "And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God and having favor with all the people" (Acts 2:46-47). When the activity of the Spirit leaps over its Judean borders and is poured out upon the Gentiles, it is in the house of Cornelius and upon his entire family that the gift is bestowed (Acts 10).

For the first three centuries, the principle location of the Church was the home. Despised and harrassed by a hostile society, it was impossible for the Church to construct separate worship facilities. What could be more natural and more fitting than for the Church to find its native place—the place where it most truly belonged—in the houses of believers. There is a great body of evidence to indicate that such limitations were no obstacle in the Church pursuing its mission in the world. Some would even go so far as to say that this period in history when Christianity was basically a house-church fellowship comprised its most effective era.

It is in the home and upon the family that the Holy Spirit's special blessing rests. It is here, first and foremost, that He desires to accomplish His comforting, convicting, cleansing, and communicating office work. It is here that He desires to release the glory of Christ's living presence.

#### Marriage feast of the Lamb

John's vision of the end time abounds in marriage imagery. Listen to this hymn:

"Hallelujah! For the Lord, our God the Almighty reigns.

Let us rejoice and exult and give him the glory,

For the marriage of the Lamb has come, and his Bride has made herself ready.

Blessed are those who are invited to the marriage supper of the Lamb" (Rev. 19:6-9).

When the Revelator seeks to convey the indescribable joy that fills his being over seeing the new Jerusalem coming down out of heaven, he speaks of it as a "bride adorned for her husband" (Rev. 21:2). An invitation follows: "Come, I will show you the Bride, the wife of the Lamb" (v. 9). John concludes his flight into the realm of things yet to come with the evangelical invitation, "The Spirit and the Bride say, 'Come.' And let him who hears say, 'Come.' And let him who is thirsty come, let him who desires to take the water of life without price" (22:17).

The eschatological feast to which we are invited is a table that has no end. Human relationships nourished first and foremost within the family structure are open-ended. They partake of eternity. They are stamped with timelessness. They celebrate now in the anticipation of joys yet to come.

And so we have it—from Genesis to Revelation, marriage and the family is the central sign and principal focus of God's gracious dealings with man. It is the place where the windows of heaven break open and the blessings of God pour out in abundance. We have every right to kill the fatted calf, bring out the best robe, hire the musicians, and be merry. "For this son of mine [and this marriage of mine] was dead, and is alive again" (Luke 15:24, bracketed phrase added).

The ultimate sign and seal of God's blessing upon the home is seen in

that He allowed His only begotten Son to be born of woman, to be cradled in the gracious womb of parental kindness, and to be nourished in the love of a family. And when Jesus sought for a word to

convey His special feeling about God, He seized upon a word never before used as a title for a divine being—"Father"!

"Our Father, who art in heaven, hallowed be thy name."

Can anything be done to stop the flow of filth?

## Pornography and the X-rated Community

By U. Milo Kaufmann\*

A SUBPOENA WAS WAITING for me that summer day on my return from the Wabash Conference Camp-ground. The invitation, it turned out, was to a private screening of a porno film classic. The state was in the process of arraigning the owner of two Champaign-Urbana theaters which specialized in X-rated films. I, with a number of others, was to see the film and then report to the grand jury. If that group brought an indictment, the case would come before a judge.

Earlier I shared the end of this story, if not of its implications (see "I'm Angry About the Moral Climate," *Light and Life*, September 23, 1975). The film was judged not to be in violation of "community standards" on modesty and obscenity, and the defendant was dismissed. I have spent long moments since, thinking about how one determines community standards.

That clause in the Illinois law—and its equivalents across the land—is the one on which most, if not all, prosecution of pornography founders.

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If a significant part of a community wants pornography, the courts will not stand between the community and its wish. Yet are we as a populace in fact committed to being an X-rated community or a composite of such communities?

Have not most of us watched with discomfort as the explicit skin magazines have made their way into the neighborhood groceries, often on shelves so close to the floor that any seven-year-old might paw through them while his mother waited at the meat counter? And on the corners where the small-time grocers have gone out of business and the massage parlors are bustling in?

When you pick up your film and chewing gum at the drugstore, you may find your eyes assailed by visuals you once associated only with your uncle's medical texts or the Renaissance wing at the art museum.

Paris, I grant, may be a year or two ahead of the rest of the West, but on a summer weekend there, I glimpsed the shape of things to come here. Along the Boulevard with its great movie palaces, I saw billboard ads stretching 50 feet above the

avenue, with the sexuality of their figures so prominent that one would have to be blind to be uninvolved. At some point before that extreme is reached, I insist that certain rights of many private citizens have been scuttled.

The same is true, closer to home, for all who are put upon by salacious advertisements in the home-delivered newspapers and on TV, and by the use of the mails to deliver unsolicited smut. (Writing in to avoid receiving it the second time is *not* the same as being free to miss it altogether.)

While I do not rank pornography as evil of the same order with hunger, war, economic injustice, and homicide, insofar as pornography is supposed to reflect community standards, it warrants close attention.

What so many recent court rulings suggest is that the community at large does indeed support the values and tastes of pornography. The invasion of neighborhoods by licentious materials, this argument continues, is no more than the visual confirmation of what the community's standards accept as appropriate.

That I take to be untrue, so untrue as to be patent absurdity. I am convinced, rather, that the unprincipled few, sensing a softness in the American people's moral underbelly after the nightmares of Vietnam and Watergate, have been turning out trash at a record pace, with the hopes of making their fortunes before the inevitable moral outrage sets in. For the reaction must come. Indeed, it is already underway in places like Los Angeles and New York.

Any community can legitimately claim that its moral standards are to be seen in its ideals, its aspirations, rather than what in fact it carries out. So the standards of Israel in Canaan are to be equated with what

Israel's prophets and poets were teaching, not with what the folk were practicing in the high places.

The sexual revolution, I am told, dates from the publication in 1948 of Indiana University Prof Albert Kinsey's classic study of the sexual behavior of the American male. How that work sired a revolution is an interesting history. Kinsey revealed what men were in fact doing, rather than what they professed to be doing or admitted they ought to be doing. The bandwagon then began to roll, with its loudspeakers blaring: "What many are doing most of the time, all of us might just as well be doing all the time."

How tenacious can one be in holding to moral ideals when the popularizers of social science are careful to keep before us what the sinful mass, in its entirety, is practicing? Descriptions and the prescriptions of a society will always diverge.

But let us suppose for the moment that community standards are faithfully reflected in pornography. Where does that leave us? I believe we would have to infer the following:

1. We Americans truly believe sex to be a cure-all. Venus and Priapus are the high gods.

2. Sex is properly linked to the giving and receiving of pain. Violence in sex, as in every part of our lives, is to be maximized and honored.

3. Women are chattels, inflatable toys, almost anything but human beings, made in the divine image, equal in worth to man.

4. Diversion of sexual energy into promiscuity has no effect on how much energy is available for other activities.

5. Pleasure is, after all, the end of life.

6. The family is dispensable. Either it is to be sacrificed for the

life of the swinging single, or it is to be totally sexualized. (In Sweden now, I understand, long-standing incest laws are under attack.) The opportunity to learn how to relate to members of the opposite sex on anything but a sexual basis is to be curtailed or denied.

7. Sexual allure equates with money value. (A beautiful face is to sell cigarettes or whiskey. A good physique is to sell cars.)

8. Sex is better than love, and the two rarely come together.

These may all be true implications of how most behave. But are we prepared to accept them as bedrock prescriptions for our common life, for our neighborhoods? They may be our habits; shall they also be our community ideals?

*Time* magazine quotes a *New York Times* executive who claims that when pornography massively invades a community, crime soon increases. I wouldn't be surprised, but I doubt that the pornography is the cause. It reflects a collapse of the community's immunity system, or at least the momentary failure of the community to assert its true moral identity.

If you and I are unwilling to accept as the values of our communities those that are now being attributed to us by the courts and the manure spreaders, we too may act. As is common with teachers of literature, I am very uncomfortable with the idea of censorship. Yet none of the great defenses of freedom of expression with which I have any acquaintance rule out the need for limits on such freedom. John Milton says, "I deny not but that it is of greatest concernment in the church and commonwealth to have a vigilant eye how books demean themselves as well as men; and thereafter to confine, imprison, and do sharpest justice on them as malefactors."

A community may rule that some expressions are so pernicious that they are not to be permitted at all. They are inalterably destructive of the common good, that is, are treasonous, slanderous, libelous, or murderous. It may also move to limit access to certain published materials. In this way the taste of a minority does not compromise the rights of others.

Smut shops can be quarantined to certain areas rather than be allowed to take on the air of neighborhood respectability and enjoy an accessibility which hurts the public good. Offensive advertisements can be curtailed. The mails can be kept clean.

Single voices, since the beginning, have served to alert communities, to evoke latent moral convictions, to trigger new movements for probity and righteousness.

Certainly we need not be locked into the description-approach to community standards. Ideals can be defined which challenge and inspire the community. The biblical call (see 2 Peter 1:3-4) is to a life partaking of the divine nature, which quite escapes the corruption that is in the world through lust.

In the role of private citizen you may, as I have, ask the manager of the local store to make offensive materials less accessible. (The rate of compliance is encouraging.)

Above all, you and I may by the grace of God embody the ideals of love which show lust as the poor substitute it is. I dare to say that pornography has never thrived in a community which took pains to value all its members.

For help in making an organized approach to pornography in your area, order the brochure *How to Start an Anti-Pornography Drive in Your Community* from Citizens for Decency through Law, Inc., 450 Leader Building, Cleveland, Ohio 44114.

For a copy of Dr. Kaufmann's article, "I'm Angry About the Moral Climate," send 25 cents and a self-addressed, stamped envelope to Light and Life Press, Winona Lake, Ind. 46590.

Sermons at best cannot be repeated often, but songs can be sung regularly, and men remember what they sing

## Music in the Lutheran Reformation

By Jerry W. McCant\*

AS A LAD, the son of a poor miner, Martin Luther delighted in music. Once a woman heard him singing in the street and was moved to finance music lessons for him. While a student at a Franciscan monastery school, he is said to have sung at the windows of wealthy citizens for alms to give to the poor. In later years he used music to advance the Lutheran Reformation. The key to the Reformation was not preaching but congregational music.

The common man on the street was set to singing his Christian faith. "While others, both before and after, were valuable contributors, Martin Luther was the real founder of congregational hymnody."<sup>1</sup> At a time when church music was dominated by the clergy and worshippers had become mere spectators, he introduced congregational singing. No doubt Renaissance humanism played a great part in this. Luther's emphasis on the priesthood of believers surely was a contributing factor. Instead of idly observing the mass "performed" in Latin, every man participated in the service through singing. Instead of the minister saying, "I believe in God . . ." the congregation sang, "We believe in God . . ."

Congregational music, written in

\*Professor, Point Loma College, San Diego, Calif.

the vernacular, gave men a medium of religious expression. Religion became real and vital. Soon they were singing ancient ecclesiastical hymns, the creed, the Lord's Prayer, and many other parts of the liturgy in German. Luther's *Catechism* and *Augsburg Confession* were written in music. The people were given a voice with which to utter their religious emotions in songs of praise.

Generally, Luther's accomplishments in the Reformation are regarded to be the result of his great preaching. This was not the case at all! Sorry, preachers! Bainton says: "The greatest innovation [of the Reformation] was congregational participation in song." Massie quotes Coleridge as saying, "Luther did as much for the Reformation by his hymns as by his translation of the Bible." The Reformer intended them to go together. He was eager that music in public worship should clarify the words of Scripture to the congregation. Common men could not sing the complex Latin hymns, so Luther sought to write the hymns in the vernacular of the common man.

What a way to teach theology! How can Protestants forget it? "The friends as well as the enemies of the Reformation asserted that the spread of the new doctrines was due more to

Luther's hymns than to his sermons."<sup>2</sup> Thousands were won to the faith through his hymns who otherwise would never have heard of Martin Luther.

Theology can be taught through music. Luther knew if he could get the people to sing their faith, the battle was half won. An indignant Jesuit said: "Luther's songs have damned more souls than all his books and speeches."<sup>3</sup> T. Creighton Mitchell quotes the pope of Luther's day as saying, "That monk conquers us not by his speech but by his songs." Literally, the people sang themselves into the doctrines of the Lutheran Reformation.

No effort is made to prove Luther a poor preacher. There is no wish to denigrate the value of preaching. However, the common man will always have to learn his doctrine through song. Men sing their faith. While theologians argue fine points of doctrine, the common man sings his affirmation of faith. Theology taught by music recognizes the educational principle of repetition. Sermons at best cannot be repeated often, but songs can be sung fairly regularly, and men remember what they sing!

The spirit of the Reformation was embodied in Lutheran hymnody. Restraints on self-expression were removed so people could have freedom in worship. "It is extremely significant that Martin Luther, who led the Reformation, was also the first evangelical hymn writer."<sup>4</sup> His message of justification *sola fide* was fervently evangelical and his songs were on the same order. Militancy, courage, and theology filled every line of his hymns. It was not so much new forms as the new spirit of his hymns that attracted people. Some deny that Luther wrote any music himself, but he certainly adapted the tunes well to the texts so as to present

the message and spirit of the Reformation. Everyone sang his songs. Mothers sang them by the cradle; children sang them in the streets; soldiers sang them in battle; martyrs sang them as they died.

His method was extremely effective. Missionaries would enter Catholic churches and draw away entire congregations with their singing. Itinerant preachers stood on street corners and at the marketplaces and sang to excited crowds. After the crowds would gather, the preachers would pass out music sheets so the crowd could join in singing. By this method they sometimes won entire cities to the Protestant faith in a single day.<sup>5</sup>

By singing, Luther believed Christians could defeat Satan and gain victory. When he was despondent, he sang. He advocated teaching music to children in parochial schools. All should be able to sing, for their souls' sake. His great hymn "A Mighty Fortress Is Our God" was written while he and his followers were being threatened and their lives were at stake. He wanted them to sing their faith in God for strength at this hour. For this purpose he wrote this memorable hymn.

Modern ministers could learn much from Luther. Let us be reminded that people must have hymns that express our faith if we expect to impress the world. Mere conformity is not enough, whether it be the snappy, modern sound or the ecclesiastical "high church" tone. Church music is functional. Our hymns must speak for us as did Luther's hymns for him.

We have a great and glorious message to proclaim. What an opportunity to teach our faith and doctrines in such a pleasant way—singing our theology! This leaves the pastor with an awesome responsibility. Toe-tapping, emotion-stirring

songs may entertain, but they will not teach our faith. *Texts* and *tunes* must be worthy of use in Christian worship. Unworthy and cheap music must be discarded and replaced with hymns that will allow our people to sing themselves into the deeper spiritual life. The great holiness message can best be taught by hymns that adequately express that doctrine. The challenge of the holiness church is for a hymnody peculiar to itself

that will allow us to sing ourselves and others into the faith we seek to proclaim.

1. Edward S. Ninde, *Nineteen Centuries of Christian Song* (Fleming H. Revell Co., 1938), p. 58.
2. Edward Dickinson, *Music in the History of the Western Church* (Charles Scribner's Sons, 1908), p. 225.
3. *Ibid.*, p. 62.
4. William Jensen Reynolds, *A Survey of Christian Hymnody* (Holt, Rinehart & Winston, Inc., 1963), p. 17.
5. Dickson, *op. cit.*, p. 256.

Can we learn a lesson from professionals who receive handsome salaries for gaining and holding the attention of their prospective buyers?

## How to Entitle a Sermon

By Merrill Williams\*

ONE OF THE MAIN PURPOSES of any title is to catch and hold attention. Especially is this true for sermons. While a title should usually give at least a hint of what's to come, much of its value lies in its ability to attract attention and heighten anticipation for what follows.

If we fail here in the beginning, we really do fail. But if we succeed, our success will more than balance the time and effort expended to achieve a tantalizing title. If our title grabs, we'll give it more than tack-on-at-the-end attention.

Obviously a striking title is no substitute for a stale sermon. We might devise the best title Madison

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

Avenue ever saw, but fall flat on our faces with a mediocre message under it. A great title over a not-so-great sermon accomplishes nothing. But an attractive title to a well-prepared, relevant, and need-meeting message will go a long way toward effectively communicating that message.

I plead for creativity and design in sermon titles because of the competition. The same people who pick up a secular magazine and read eye-catching titles drive by our churches or pick up our newsletters and read "Spiritual Growth."

Anything spiritual fails to interest most of them anyway. What do they care about spiritual growth? But what if they read, "On Your Mark! Get Set! Grow!" Would it make any difference? Christ has commissioned

us to communicate the truth. Let's clothe it with style and appeal.

We compete with professionals who make handsome salaries to think up gimmicks for selling products that aren't worth one-tenth what they say they are. Yet we undersell the greatest product in the world—the gospel of Jesus Christ. Do we want a hearing? Then we'll have to compete to get one.

The next question is how.

1. *Study contemporary advertising slogans.* Professionals trained in getting and holding attention for months at a time compose these slogans. Why can't we learn from them? Didn't Jesus say, "The children of this world are . . . wiser than the children of light" (Luke 16:8)? Advertisers have access to the same dictionary and vocabulary we do. They just put those words in unusual and unlikely combinations that speak to people in the 70s. If we put our minds to it, so can we.

2. *Tantalize.* In ancient Greek mythology a man named Tantalus was condemned to stand in Hades in water up to his chin while luscious grapes hung just out of his reach. When he stooped to drink, the water receded. When he reached to eat, the grapes retreated just beyond his grasp. From Tantalus we get our word *tantalize*.

If we want our hearers' attention, we must discover their needs, prepare messages to meet those needs, and then tantalize them with attractive sermon titles. Do these titles tantalize you? "The Man Jesus Looked Up To" (Zacchaeus), "The Hurt That Helps" (repentance), "The Man Who Condemned Himself" (Pilate).

3. *Contemporize.* Make your titles contemporary and up-to-date. Last year I read the tragic and heroic story of the survivors of a plane that crashed in the Andes. The book was

called *Alive: The Story of the Andes Survivors*. Not long after, I preached a sermon on the church entitled "Alive: The Church of Jesus Christ."

Earl Lee preached a message on "The Death of Life" about the time that great magazine *Life* went out of business. It shouldn't be hard for you to guess the spiritual application. But the non-Christian or nominal churchgoer does not catch the meaning, and before he knows it, he's caught.

4. *Change a word in a common phrase.* A good title for a message from Romans 6 might be "Wanted: Dead but Alive." A sermon on church membership might be preached under "When the Roll Is Called Down Here." Preach on gossip and use W. T. Purkiser's phrase "A Keen Sense of Rumor."

Someone came up with this one on compromise, "I'd Rather Be Right than Switch." On a recent Sunday night I preached from Psalm 73 and entitled the sermon, "Prosperity Is Only Skin-deep." A good title for a message from Luke 6:46-49 is "The House that Obedience Built." A message from James 1:12-15 might be entitled "The Devil *Didn't* Make Me Do It."

I have used "Forgiveness Is for Giving" for a message on forgiveness, "Seeing Is Believing" for a message on the healing of the man born blind, "How the Rest Was Won" for Heb. 4:1-9.

I hope no one misunderstands my intention. I don't plead for becoming proficient in a cute little game of devising clever gimmicks. I have no desire to sacrifice theological or homiletical orthodoxy on the altar of novelty for novelty's sake. But we pay too high a price for orthodoxy if that price is failure to communicate our message. We can help spread the gospel more effectively by dressing our titles in contemporary style.

## More Excellent Way

By G. Roger Schoenhals\*

ONCE SAW A PERFORMER ON TV who had a terrific one-man-band act. Seated in the midst of his homemade contraption, he looked like a bionic man who had sprung his springs.

The left foot was connected to a bass drum pedal. The right foot was rigged to a pedal which pumped air into a small, old-fashioned organ. A pair of cymbals were attached to the inside of his knees. To the outside of his right elbow was strapped a tambourine which would jangle when he flapped his arm against the side of his chest. The right hand (between flaps) played the organ keyboard. The left hand was free to squeeze horns, ring bells, and scratch. Mounted at mouth level was a harmonica, kazoo, and whistle. On the head was fastened a crown of sleigh bells which he could jingle by violently shaking his head.

After strapping himself into position, the man "struck up the band" and swung into a series of contortions. It reminded me of a palsied octopus. But recognizable music was audible proof that his gyrations were planned and coordinated.

As the tempo increased, his eyes took on a wild look of determination. Beads of sweat oozed from his face. It was a total effort. (A sadistic urge made me wish he would try it faster.)

When it was over, the audience cheered with delight. The bent, spent figure seated amid the wreckage managed a faint smile of appreciation. Time for a shower.

The one-man band is a fascinating novelty. It reminds me of the pastor

\*Managing editor, *Light and Life*, Winona Lake, Ind.

who tries to run the whole show by himself.

Personally I prefer to think of the pastoral ministry in terms of a maestro. The maestro is a master musician. He knows music well and is deeply committed to it. He also knows the purpose and capabilities of the various instruments. He is probably able to play a number of them himself. Because of his knowledge and ability he can arrange the music to best fit the talents of the musicians under his direction.

The orchestra meets regularly for practice. The conductor explains the composition and the message it is to convey. He tells them about the composer. Then, after tuning up, he leads them through the music. Rough spots are smoothed out along the way. In everything, the leader urges, encourages, motivates.

Of course, each musician also practices his part privately. He is no less committed to music and excellence than the maestro. In addition, small groups of musicians meet to play over their parts. They help each other.

The conductor is well acquainted with the talents and temperament of each musician. When needed, he counsels them individually about their personal problems and performance.

When the orchestra is ready, the conductor picks up his baton.

And, oh, the magnificence of the music as it wafts out across the world. And, oh, the rapture on the face of him who wields the baton.

Wouldn't you really rather be a maestro than a one-man band?

Priorities must be established, and the sooner in life this is done, the better it will be for the man and his ministry

## Giving Your Whole Life

By C. D. Hansen\*

HE HAS PUT HIS *whole life* into the heating business," the commercial declared. "He is available 24 hours a day, 7 days a week. He is a professional."

As I listened to the announcer, the words *his whole life* stuck in my mind. Here was a man evidently motivated to service by an ideal. He wanted (even though there was to be a monetary gain) to be a professional at his business. Therefore he was dedicating his *whole life* to being the best at his profession.

On another occasion, I watched a match between two professional tennis players. The announcer said, "Many people say these players come here for a couple of days and win a huge sum of money; but that's not true, for they have dedicated their *whole lives* to tennis."

There it was again. The ministry, however, a high and noble profession, is often treated as an avocation. If God has called a man to be a minister of the gospel, he should never stoop to be anything less.

It is true that when a young man assumes his first pastorate, he must frequently supplement his income with secular employment. Unfortunately, some men are inclined to attach more importance to the material source than upon the spiritual, thus giving the ministry secondary status.

Perhaps the desire to be a full-time minister was the original inten-

\*Pastor, First Church of the Nazarene, Lowell, Ind.

tion. But over the years a higher standard of living dictated the necessity for more income, thereby making it difficult to live on the church salary alone.

Moreover, having obligated himself to certain creditors, he rationalized, "When I get these bills paid, I will be able to live on less." The truth is, this seldom comes to pass, for there will be new furnishings to buy, other places to go, and more vacations to take. Each purchase only prolongs the day when he can give his *whole life* to his calling.

Certainly a pastor has as much right to the same respectable standards of living as his parishioners, but common sense tells the man he must make a choice. Priorities must be established, and the sooner in life this is done, the better it will be for the man, his ministry, and the church.

Many times the excuse to work outside the church comes from a genuine desire for security. The man may con himself into thinking of his future. While every reasonable man must consider the future, and there is nothing evil about planning for old age, he must consider the ineffectiveness of his own ministry with loyalties divided between church and job.

Then there are those who enter the ministry thinking, "If I fail at the ministry, I can take other courses, so I will have something to fall back on. This attitude reflects an absence of faith in the God who has called them."

Furthermore, it will cause them to look longingly at the other side of the employment fence, especially when the going gets a little rough, as it does at times in the ministry.

Many good men have left the ministry simply because they wanted something material to fall back on. For some it has been selling real estate; for others selling insurance, building houses, or some other type of secular work. Most started their extra line of work as an avocation, and it ended as a vocation.

The tragedy is that the temptation to make extra money sometimes causes the church to take a backseat. Priorities are confused. The church fails to grow, and soon the man becomes critical of the church and its

leaders. He decides he was not meant to be a preacher. With his spirit discouraged and his vision blurred, he drops out of the ministry. All because he failed to put his *whole life* into his God-given calling.

Paul underscored this issue pointedly: "Oh, Timothy, you are God's man. Run from all these evil things [making money to gain riches] and work instead at what is right and good, learning to trust him and love others, and to be patient and gentle. Fight on for God" (1 Tim. 6:11-12, TLB).\*

Less than a *whole life* given to the ministry will prove to be fatal to the man, his ministry, and the church.

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## Practical Points *that make a difference*

### Our New Members Know What They Are Joining!

Dear Son:

I have watched with amazement as our pastor prepares our new people for membership. He has three different groups in preparation most of the time for church membership.

Our children's coordinator, a lay woman, spends time on Sunday evenings prior to the night service with possible candidates for membership. She knows how to work at their level of understanding and articulates the doctrinal and ethical stands of the church in a clear and wonderful way. Time is given in one of the services before their reception for them to share

in what they have experienced.

Tom, our youth minister, works with those teens who are candidates for membership. They meet on a Friday night as part of the general youth program. He finds that our teens are challenged by the nature of the church, its possibilities for service, and its standards for thought and behavior.

Our pastor takes an adult membership class during the Sunday school hour—both for those who are planning membership and those who want to know more about the church. A good group always comes out of the hours of study with a beautiful commitment to what the church is all about.

You know, Son, I am more and more convinced that we have everything to be proud of, nothing to shy away from, and the future is all before us. People today are challenged by the Christian life enervated by the Holy Spirit in Christ. Have a good week.

Love,  
*Dad*

The Preacher's Magazine

# MAY 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 Stowe

## What to Preach

ONE OF THE MOST VIVID MEMORIES of my pastoral ministry is the recollection of the weekly struggle to find divine leadership for the next Sunday's sermons. Sometimes it came quickly and definitely. But not always. Pastor, does this sound familiar?

Do you suppose God might be willing to give advance notice of His will for at least some of your messages for the coming church year? What better way to spend part of your summer vacation than praying and searching the Scriptures to find divine guidance for your preaching program?

Since this is the year for "Lifting Up Christ—the Sanctifying Saviour," it would be in order to plan several series of holiness messages. Here are four excellent subjects for Sunday mornings: "Sanctification and Sin," "Sanctification and Self," "Sanctification and Spiritual Power," and "Sanctification and the Second Coming."

Then, Christmas, Easter, and Pentecost are prime time for series preaching. Other special days on the calendar lend themselves to such vital topics as "Spiritual Freedom" (Fourth of July or Dominion Day), "Starting Over Again" (New Year's Day), and "Thanks Means Giving" (Thanksgiving Day). And how about preaching through some books of the Bible?

Then, what would be wrong with polling your people about areas of need which they would like you to preach on? One pastor did. He suggested nine subjects and requested them to check the four which they would most like to hear

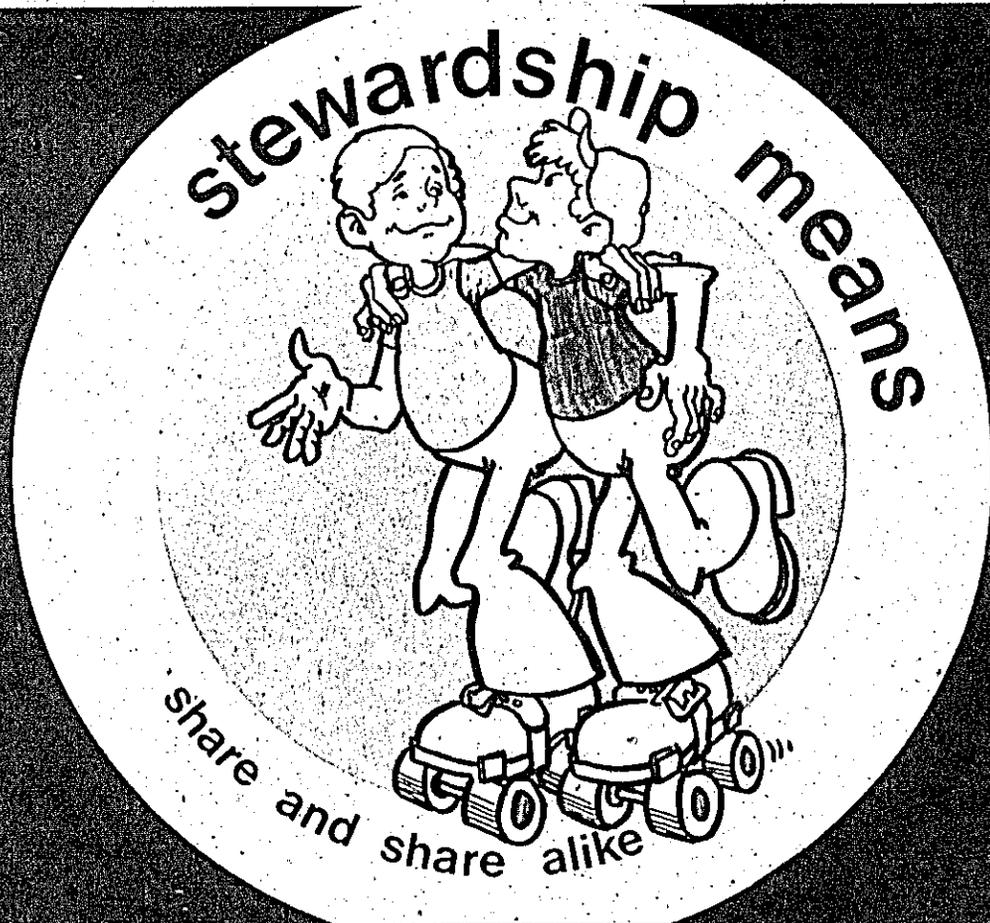
discussed in the light of God's Word. The response was most enlightening. The four selected were:

1. Maintaining Faith in Myself
2. Coping with Fear
3. The Disturbance Caused by Doubt
4. Keeping Life out of the Ruts.

This is one way of guaranteeing that you are preaching where your people are:

Of course all such planning is subject to change at the Holy Spirit's prompting. There will be times when the divine afflatus flames up as unmistakably as the fire in Moses' burning bush. It must never be disregarded. But just as inspiring and inspiring are those messages which come quietly, yet with certainty, as God's servant takes the long look toward the year's pulpit program.

#### STEWARDSHIP



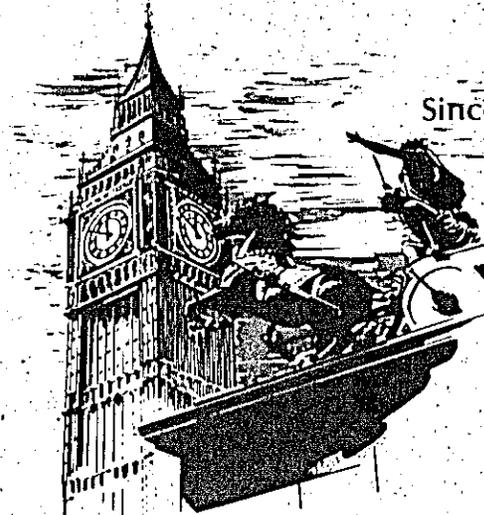
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- How could it bequeath anything to your church, college or mission board when it didn't know you cared?

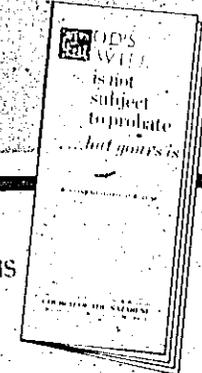
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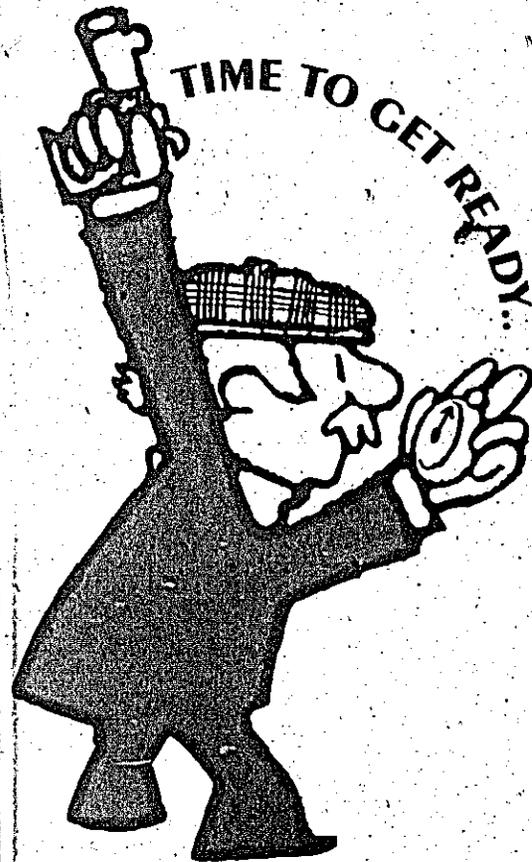
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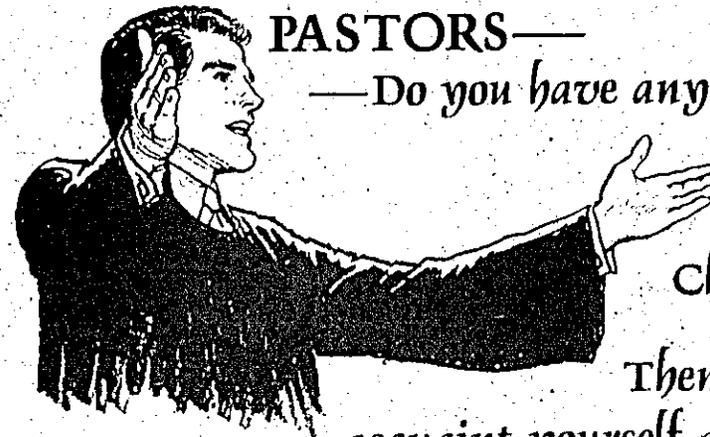
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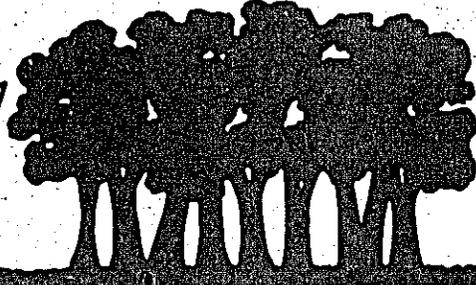
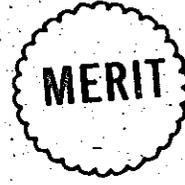
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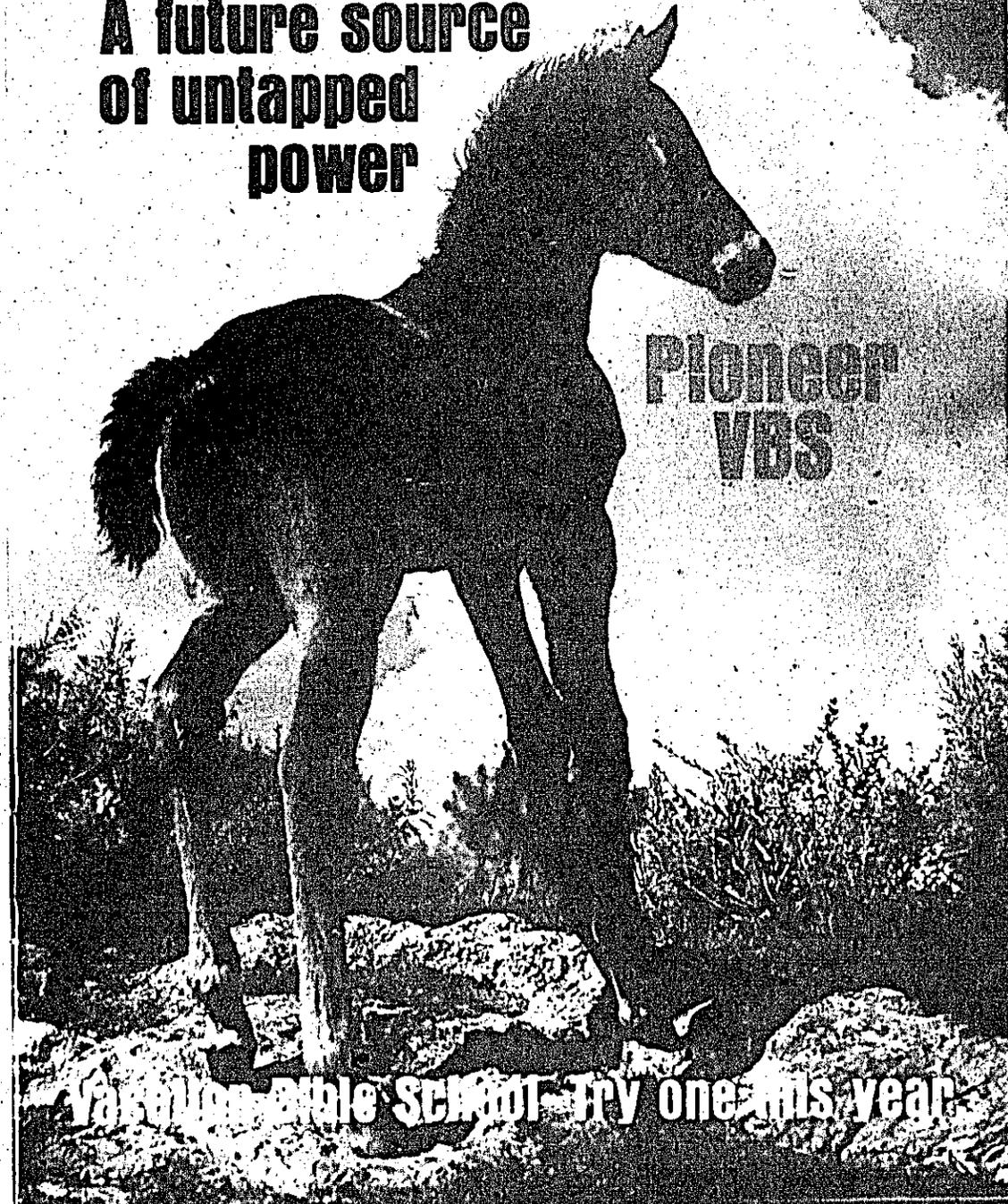
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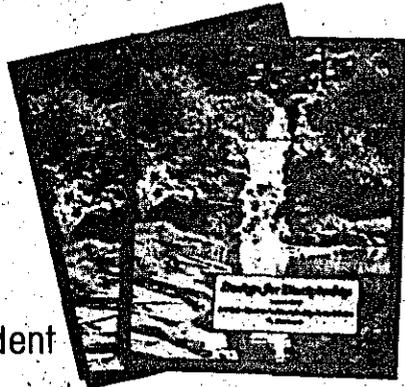
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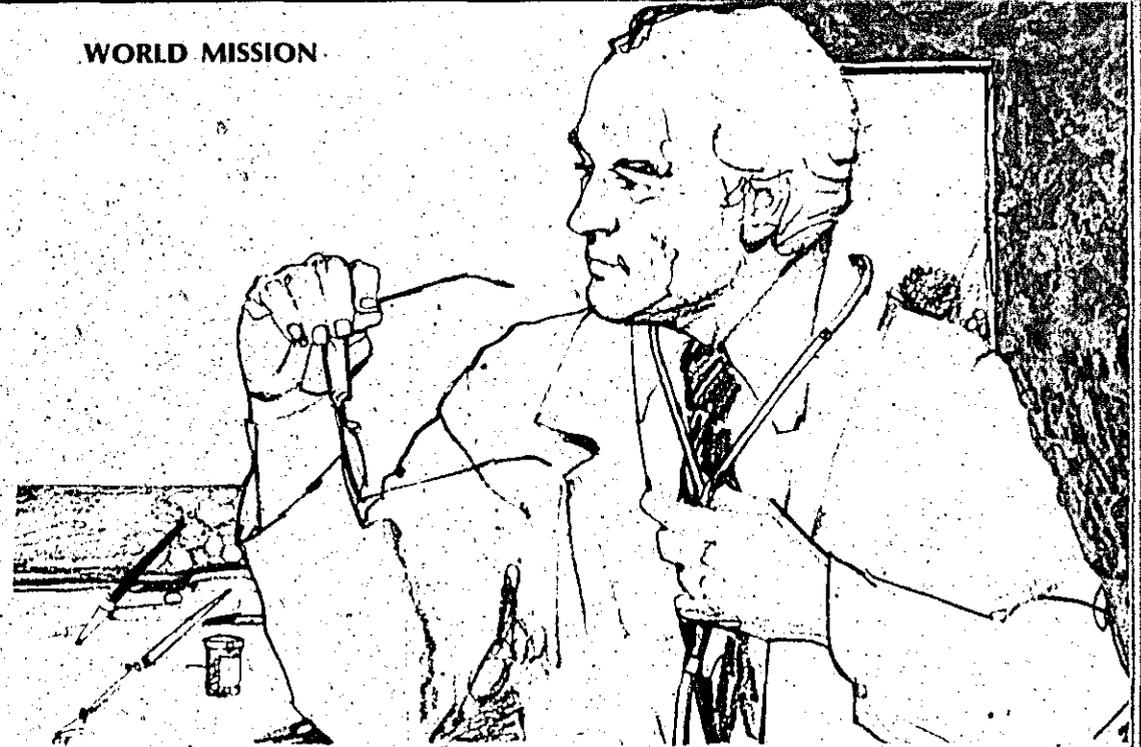
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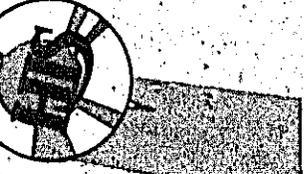
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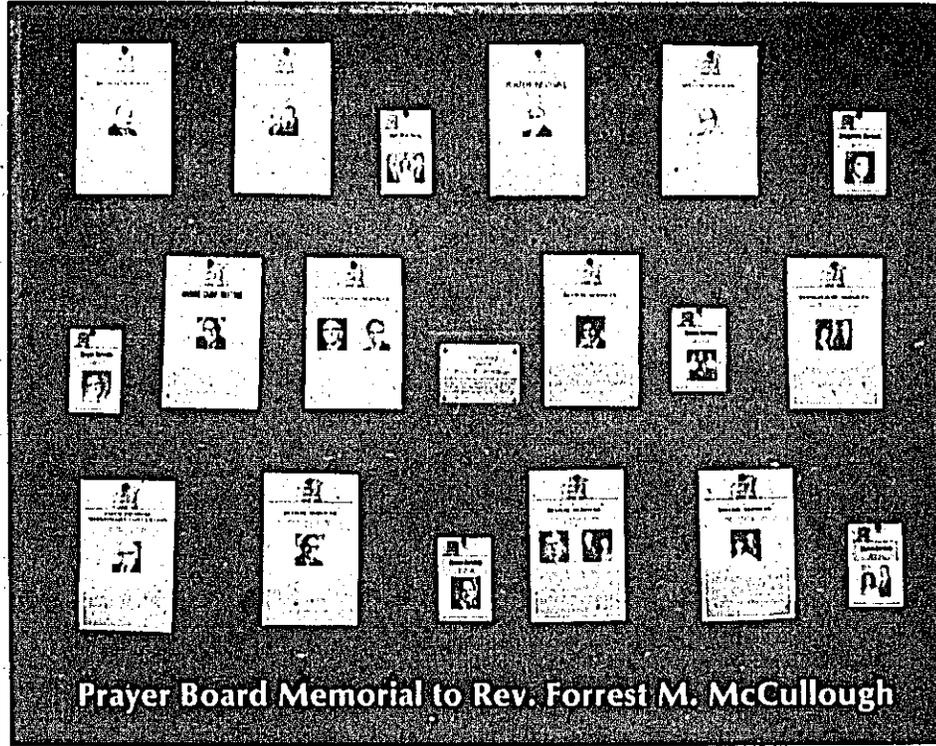
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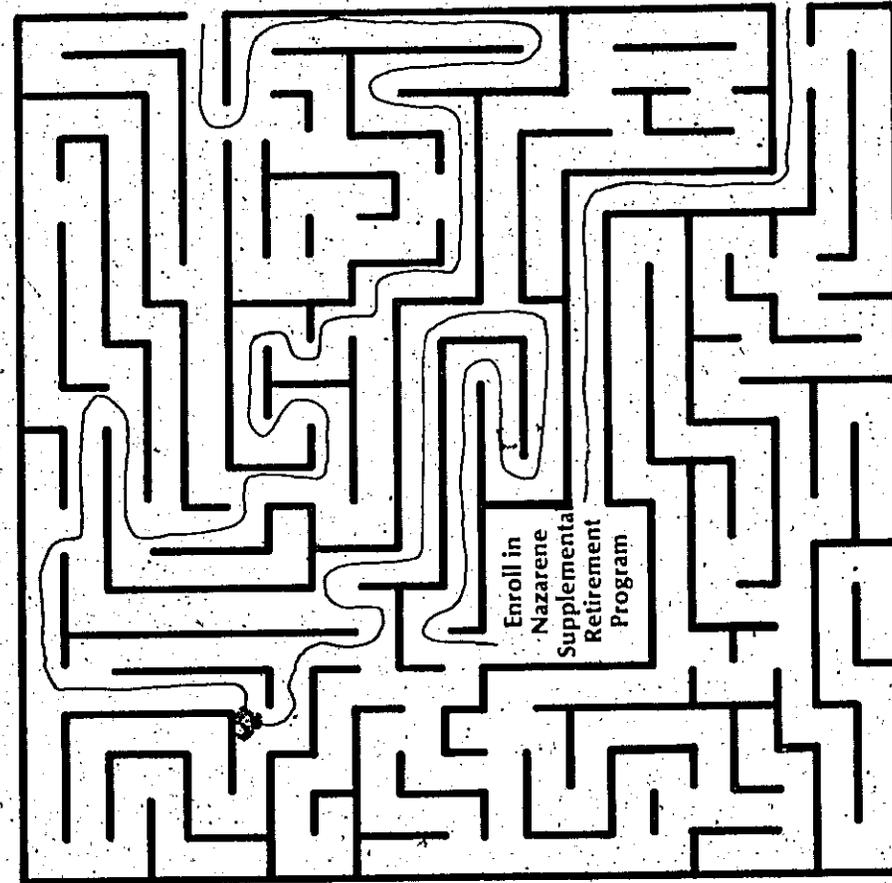
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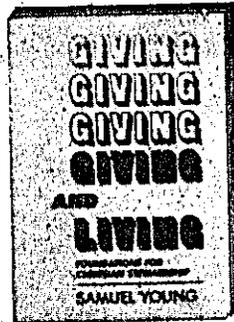
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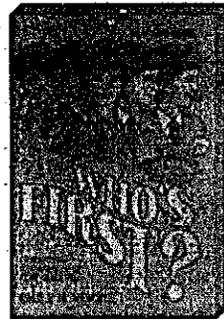
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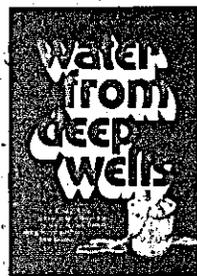
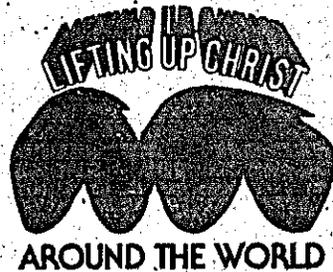
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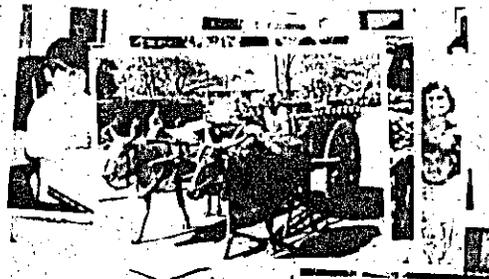
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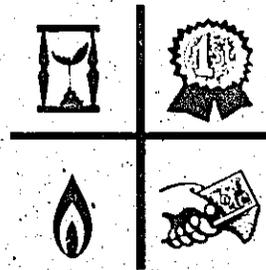
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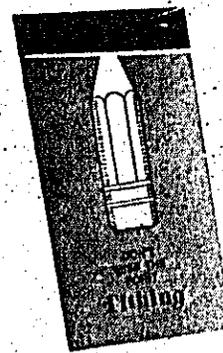
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# THE PREACHER'S WIFE

## Gracious Acceptance

JESUS SAID, "It is more blessed to give than to receive." And no doubt we accede to the truth of this assertion. Our hearts have all been warmed by the joy that comes from sharing with others.

Stimulation to giving is felt in many areas, and rightly so. We are urged to experience the thrill of cheerful, spontaneous offerings to God and to Kingdom building. We are admonished to express love and appreciation to friends and family—the timely gift, the thoughtful compliment, the ready smile, the warm handclasp. To develop generosity toward others is a lifetime pursuit.

Less has been said and written about the gracious *acceptance* of a gift. This, too, is an art that deserves cultivation. A gift can be so poorly received that the giver is hurt or embarrassed. The compliment can be so dissipated with protests and denials that the one offering it wishes

he had not spoken. Finding fault with a gift or leaving the impression that it is inadequate or unsuitable is without excuse. Unless the giver sincerely offers a choice or the privilege of an exchange, the receiver should consider the motive prompting the gift and should accept it gratefully.

Parsonage families are more often the recipients of favors and expressions of praise than representatives of any other profession. Let us never accept these kindnesses as though they were due, and fail to reward the giver with well-chosen words of thankfulness. A word of caution is in order. No minister's family should accept personally the monies that rightfully belong to or are intended for the church as tithes and offerings. And a minister's family will be wise if they do not accept extravagant personal gifts that leave them beholden to the giver.

It is a good thing not to anticipate a gift or a compliment; then if it is not forthcoming, one is not disappointed. Some have discounted themselves and clouded the image they should have portrayed as servants of God and His people by appearing to be never quite satisfied. Let us practice the expression of appreciation for every good thing which we receive.

Another blot upon gracious accep-



by  
Audrey Williamson

Wife of General  
Superintendent Emeritus  
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tance is a lurking suspicion or doubt—"Why did he say that?" "Why should they give me a gift?" "What does she expect in return?" "I'll just take that with a grain of salt!" Such thoughts are unworthy of one representing the Master. And why should we be mistrustful of praise or of a kindly deed? We never doubt the unkind word, the slighting remark. We accept that at full value and often exaggerate its significance. Let us be sincere ourselves, and let us accept others with the expectation that they too are genuinely sincere. To indulge a suspicious nature is to discount everyone else. If we are operating with perfect love in our hearts, let us assume that all who offer us the gifts and tokens of friendship are themselves prompted by genuine love.

A third attitude that clouds a gracious acceptance is that of reproach or rebuke—"I hope you didn't think you had to do that!" when a gift is given, or "Oh, I was just awful!" when a compliment is offered, or even, "You spent too much, you'd better take that back!" when a presentation is made.

Sometimes these reactions are due to habit; sometimes they arise from a negative state of mind, or from a feeling of unworthiness or inadequacy, or from awkwardness. But they dampen the enthusiasm of the giver. Try phrasing your acceptance positively—"What pleasure you have given me." "How unworthy I am of such generosity." "I didn't realize how much you loved me." "I am humbled by your kindness."

A student said to a professor, "I don't know what to say when I sing a special in church or chapel and my

classmates tell me they enjoyed it. If I say, 'Thank you,' it sounds as though I am proud of myself and my accomplishments."

The professor wisely answered, "A thank-you is a recognition of a gift, and a compliment is a gift. No reply at all would be a rudeness. And remember, you can always transfer the praise to Him who gave you the voice to sing and the opportunity to develop it for His glory."

And this is the ultimate in gracious acceptance. Wherever possible and appropriate, recognize God as the Source of anything you are or are able to do. Magnifying His grace, His wisdom, and His strength as imparted to you will truly assure the Giver of your gift that you are genuinely humble and deeply grateful.

To our mates, to the members of our families, to our neighbors, and to the fellowship of the church, let us practice the art of gracious acceptance. It will make us more aware and more grateful for the manifold grace of God and the gifts of His Spirit so lavishly bestowed upon us. We can improve the quality of our acceptance of His gifts to us even as we seek to develop in our attitude toward all His people a spirit of gracious gratitude for their many kindnesses to us.

We well may echo the prayer of George Herbert who wrote in the 16th century:

*Thou hast given so much to me,  
Give one thing more—a grateful  
heart!*

*Not thankful when it pleaseth me,  
As if Thy blessings had spare days;  
But such a heart, whose pulse may be  
Thy praise.*

# Wesleyana



## Wesley on Romans 7

By George E. Falling\*

**T**HIS PASSAGE, Romans 7:7-25, is sometimes called the watershed of theology and sometimes referred to (not so politely) as the graveyard of theologians.

It is very helpful to us of the Wesleyan persuasion to recall with precision what John Wesley actually wrote on this passage. The writer feels that Wesley has made an excellent distinction when he emphasizes the meaning of this passage as being the whole process of a man reasoning, groaning, striving, and escaping from the legal to the evangelical state. In Rom. 3:21-5:21, the deliverance involved is one of justification and regeneration. In Rom. 7:7-25, it involves the deliverance from the bondage of inward sin, leading to freedom to live as those who walk after the Spirit because of the inward renewal by "the law of the Spirit of life in Christ Jesus" (Rom. 8:2).

So, without arguing as to whether the "I" of Romans 7 is an unsaved person or a believer, not yet fully sanctified, John Wesley directly speaks about deliverance, in the first instance, from the condemnation and

guilt of a life of sinning to, in the second place, a heart and life set free to serve God by the mighty work of the Holy Spirit—in His sanctifying fullness.

Below follows the exact text of John Wesley's comments on this passage:

7. What shall we say then?—This is a kind of digression (to the beginning of the next chapter), wherein the apostle, in order to show, in the most lively manner, the weakness and inefficacy of the law, changes the person, and speaks as of himself, concerning the misery of one under the law. This Paul frequently does when he is not speaking of his own person, but only assuming another character, Rom iii, 6; 1 Cor x, 30; chap. iv, 6. The character here assumed, is that of a man, first, ignorant of the law; then under it, and sincerely but ineffectually striving to serve God. To have spoken this of himself, or any true believer, would have been foreign to the whole scope of his discourse; nay, utterly contrary thereto; as well as to what is expressly asserted, chap. viii, 2. Is the law sin? Sinful in itself, or a promoter of sin? I had not known lust—that is, evil desire. I had not known it to be a sin. Nay, perhaps I should not have known that any such desire was in me. It did not appear til it was stirred up by the prohibition.

\*Editor, *The Wesleyan Advocate*.

8. But sin—My inbred corruption, taking occasion by the commandment—Forbidding, but not subduing it, was only fretted, and wrought in me so much the more all manner of evil desire. For while I was without the knowledge of the law, sin was dead; neither so apparent, nor so active; nor was I under the least apprehensions of any danger from it.

9. And I was once alive without the law—Without the close application of it. I had much life, wisdom, virtue, strength. So I thought. But when the commandment (that is, the law, a part put for the whole) but this expression particularly intimates its compulsive force, which restrains, enjoins, urges, forbids, threatens) came in its spiritual meaning to my heart, with the power of God, sin revived, and I died—My inbred sin took fire, and all my virtue and strength died away. And I then saw myself to be dead in sin, and liable to death eternal.

10. The commandment which was intended for life—Doubtless it was originally intended by God as a grand means of preserving and increasing spiritual life, and leading to life everlasting.

11. Deceive me—While I expected life by the law, sin came upon me unawares, and slew all my hopes.

12. The commandment—That is, every branch of the law, is holy, just, and good—It springs from, and partakes of, the holy nature of God: it is every way just and right in itself. It is designed wholly for the good of man.

13. Was then that which is good made the cause of evil to me?—Yea, of death, which is the greatest of evils? Not so. But it was sin which was made death to me, inasmuch as it wrought death in me even by that which is good—By the good law, so that sin by the commandment became exceeding sinful—The consequence of which was, that inbred sin, thus driving furiously in spite of the commandment, became exceeding sinful; the guilt thereof being greatly aggravated.

14. I am carnal—St. Paul having compared together the past and present state of believers, that in the flesh (v. 5), and that in the spirit (v. 6); in answering two objections, (is then the law sin? v. 7, and is the law death? v. 13) interweaves

the whole process of a man reasoning, groaning, striving, and escaping from the legal to the evangelical state. This he does from v. 7 to the end of this chapter. Sold under sin—Totally enslaved: slaves bought with money were absolutely at their masters' disposal.

16. It is good—This single word implies all the three that were used before, v. 2, holy, just, and good.

17. It is no more I that can properly be said to do it, but rather sin that dwelleth in me: that makes, as it were, another person, and tyrannizes over me.

18. In my flesh—The flesh here signifies the whole man as he is by nature.

21. I find then a law—An inward, constraining power, flowing from the dictate of corrupt nature.

22. For I delight in the law of God—This is more than I consent to, v. 16. The day of liberty draws near; the inward man—Called the mind, vv. 23 and 25.

23. But I see another law in my members—Another inward constraining power of evil inclinations and bodily appetites, warring against the law of my mind—The dictate of my mind, which delights in the law of God, and captivating me—In spite of all my resistance.

24. O wretched man that I am! The struggle is now come to the height, and the man finding there is no help in himself, begins almost unawares to pray, Who shall deliver me? He then seeks and looks for deliverance, til God in Christ appears to answer his question. The word which we translate "deliver," implies force; and indeed without this there can be no deliverance. The body of this death—That is, this body of death; this mass of sin; leading to death eternal, and cleaving as close to me as my body to my soul. We may observe, the deliverance is not wrought yet.

25. I thank God through Jesus Christ our Lord—That is, God will deliver me through Christ. But the apostle (as his frequent manner is) beautifully interweaves his assertion with thanksgiving: the hymn of praise answering in a manner to the voice of sorrow. O wretched man that I am! So then—He here sums up the whole, and concludes what he began, v. 7, I myself—Or rather, that I

(the person whom I am personating til his deliverance is wrought) serve the law of God with my mind—My reason and conscience declare for God; but with my

flesh the law of sin—But my corrupt passions and appetites still rebel. The man is now utterly weary of his bondage, and upon the brink of liberty.

Second of a series comparing productive methods of industry managers to the church pastor

## Productivity and the Pulpit

By Jerald L. Duff\*

### II. Renewal of the Sunday School

A RATHER COMMON expression in industry depicts the manager as "up to his eyeballs in alligators while forgetting the initial objective was to drain the swamp." The daily dilemma of lines down, absenteeism, equipment failure, and union grievances tends to erase the overall objective of producing the bestest and mostest for the leastest.

So it is with the Sunday school. Teacher illness, individual discipline, supply shortages, "somebody took our scissors" type problems can overshadow the initial objective of providing a Christian experience to all. The time is now to stop and evaluate your course.

#### STEP 1—"LET'S BEGIN AGAIN"

Unless your Sunday school has had a major shakeup within the last year, you may find:

1. Teachers drafted as "temporary"
2. Teachers frustrated
3. Teachers unchallenged by routines
4. Teachers who would rather not teach
5. Minor irritations summed to major proportions.

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6. Supervisors who are glorified record keepers
7. Supervisors with little teaching ability
8. Supervisors with no managerial talent.

If this is your situation, rather than spend months working with individuals, politicking, cajoling, advising, maneuvering, etc., merely call a teachers' meeting (written invitations) and "fire" everyone. Before the formal stoning procedure begins, quickly pass out cards requesting names and desired positions. Then after study, lay out new assignments and start again. Thus, nearly everyone can be revitalized in one swift *coup de grace*.

#### STEP 2—"SUPERVISORS SHOULD SUPERVISE"

Ideally, industry rewards performance with increased responsibility and compensation. In the church, however, too often the supervisor and superintendent is someone devoid of teaching ability but "needs to be busy," and therefore is little more than a record keeper. Since there is no challenge, the best teachers pass up supervision, and hence "clergical George" is caught again.

Any Sunday school with over six teachers should have supervisors. Industry recognizes four to seven subordinates as ideal. The large church may have one or more supervisors for each grade. The supervisor should be totally responsible for the department. He/she handles discipline problems, stock requirements, teacher complaints and improvements, facility recommendations—or, in short, must be the manager. No superintendent or pastor should deal directly with problems without the supervisor's permission or solicitation of help.

The supervisor should also be responsible for targeting of goals. Where do you expect to be in three months, six months, one year; and what is the plan to reach these goals? If an attendance increase is an objective (shouldn't it always be?), what is the faculty and stock (crayons, etc.) plan for fulfillment? Then a quarterly review is held to determine progress and reevaluate goals. Until becoming "my goals," the responsibility for success or failure remains in the hands of "clergical George." Motivation begins one on one sitting across the desk. Start by upgrading your supervisors to managerial level. You will be amazed that, rather than losing control, you will actually gain

increased communication since you are not bothered with trivia and have more time for planning.

To alleviate the old alligator/swamp crises, large industry employs individuals whose sole purpose is to see "the big picture." Once a year this group compiles and revises a five-year plan.

In the church, too often the only one aware of the big picture is the pastor. Failing to share developmental responsibility further alienates "clergical George" and goals seldom become internalized with the people. Thus the pastor is again "pedestalized" just beyond commonality of experience on the street.

Stop tying up board members with such monumental concerns as the location of the water fountain and start tapping their intellect with the where, when, and how of the big picture.

#### SUMMARY:

Big business succeeds through delegation of authority and responsibility and through future planning. The local church may fail because "clergical George" is afraid to do so because of lack of confidence in himself and/or his laborers. Perhaps it is time for some productivity from the pulpit.

## The Voice of the Dead

With what voice shall we speak when we are dead? . . . What part of us will remain alive, singing or jarring in men's remembrance? In some it is wealth, in others it is goodness; some go on speaking in their cruelty, others in their gentleness . . . Yes, something goes on speaking.

But these biggest things not only continue to speak in the ears of memory, they persist as actual forces in the common life of men. Our characters do not die when our hearts cease to beat . . . our dominant dispositions persist and mingle as friends or enemies in the lives of others. By them we, being dead, still speak, and we speak in subtle forces which aid or hinder other pilgrims.

—John Henry Jowett

# THE STARTING POINT

## Faith and Abraham

Gen. 15:1-11 records the great dialogue between Abraham and God. It marks the "turning point" in Abraham's life—where faith took hold. Three things stand out in the dialogue:

1. Abraham is seen as a listener. Seen throughout this dialogue is the substance of what God is saying. The first requirement for a vital relationship with God is that we listen to what He says.

2. Abraham is seen as a learner. To listen is good, but to learn from the conversation is a plus. Abraham calculated in his mind, and in his heart, what God was saying, and who God promised to be in his life. Vital relationships—and faith—grow only where one is learning the walk of trust.

3. Abraham is seen taking the "leap of faith"—"And Abram believed God" (v. 6, TLB).<sup>1</sup> Kierkegaard spoke of that moment when man casts himself upon what he believes to be true as the "leap of faith." And every heart must launch out upon what he believes if his relationship with God is to be victorious and vital.

## A Thought About Flinching

The dictionary defines *flinch* as "to shrink from . . . to wince . . . to tense the muscles involuntarily in fear . . . to recoil."

Moffatt translates Heb. 11:27-28, which is a thought about Moses, to read:



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"Like one who saw the King invisible, he never flinched." Another use of the word is in Ps. 44:18, "Our heart has never flinched."<sup>2</sup>

Halford Luccock says, "We can be equipped to keep from flinching in the presence of some duty or opportunity for service by the same means that fortified Moses—by seeing that God who is invisible and being grounded in him" (365 Windows, Abingdon, 1955, p. 180).

## Thoughts From 1 John 1:7

Here is a verse you might develop under a title like "Daily Discovery," as you preach about the daily journey with Jesus.

1. There is the *decision for the journey* in the word "if." It is conditional, and if the journey is to be one of discovery, it must be continuous.

2. There is the *directions for the journey*—"walk in the light." These are plain words, and they speak of priority.

3. There are the *dividends of the journey*—"fellowship" and "cleansing."

## Consider the U-turn

You have seen the sign often—"No U-turn." And we know the danger of such a turn on busy streets. But there is a place for U-turns in the spiritual journey.

Acts 9:1-9 records a U-turn that forever changed the course of history. It was Saul's conversion. Saul's U-turn—repentance—was his moment for turning his life around and heading it in God's direction.

## Thoughts on Preaching from Havner

Vance Havner, in an issue of *Proclaim*, gave these answers to the question "What kind of preacher do we need?" I pass them along for your consideration.

1. One with the anointing of God to preach. Havner says a preacher "may wear all the trappings of ecclesiastical prestige and pageantry; but he cannot function without unction."

2. That authority that comes from being anointed and believing God's Word. Havner states, "You can't preach it like it is if you don't believe it like it was."

3. Preachers need an apocalyptic perspective. He believes that "preachers must be aware we are living close to the end time and let that inform and sustain their preaching." (In *Focus*, Vol. 1, No. 6, a Division of Word, Inc.)

### What Makes Good Preaching?

George E. Sweazy, in his book *Preaching the Good News*, writes this about preaching: "What makes good preaching

is not musty maxims of homiletics but a burning eagerness to say what congregations need to hear" (George E. Sweazy, *Preaching the Good News*, Prentice-Hall, Inc., 1976, intro.).

And the Word presses itself upon the preacher, begging expression.

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# IN THE STUDY

## Seeds for Sermons

During the month of May we invite you to read the stories of Ruth, Esther, and the Song of Solomon as we see

### THE LORD'S LADIES

May 7

#### NAOMI

SCRIPTURE: Ruth 1:1-8, 16-22

TEXT: "Is this Naomi? And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me" (1:19c-20).

INTRODUCTION: Next Sunday is Mother's Day. Today let us have Mother-in-law Day! Too often we hear cheap jokes about the mother-in-law. The Book of Ruth is a beautiful mother-daughter-in-law story.

I. THE FORGOTTEN NAME—MARA—"call me Mara" (v. 20).

Naomi had cause for her request. In the 10 years in Moab (v. 4), her husband, Elimelech, whose name means "God is his king," and her two sons have died. Her world has collapsed. Her grief is great (vv. 13, 20-21). It can only testify of a great character that neither her daughter-in-law nor anyone else remembers Naomi as "Mara."



by  
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The Preacher's Magazine

#### II. THE REMEMBERED NAME—NAOMI

Naomi means "my pleasantness." Ruth saw in her mother-in-law, not a bitter old woman, but a pleasant woman going through a bitter trial. We see the concern Naomi had for her daughters-in-law (1:6-18). Ruth had seen in Naomi a spiritual character not found in the mothers in Moab. For one to remember their mother-in-law as "my pleasantness" in the bitterness of life is a great heritage.

#### III. THE ETERNAL NAME—"THE LORD GOD OF ISRAEL" (2:12)

Boaz reminds Ruth of the Name wherein is her trust. Neither Ruth nor Naomi could see the leading of the Lord in their bitter days. Yet through the deaths of their loved ones, the Lord freed them to return to "his people" (1:16). Through their poverty the Lord brought them to one of great wealth (2:1). Through the bitterness of barrenness the Lord was reserving Ruth to enter the genealogy of David and Jesus.

It is not difficult to see the spiritual truths:

A. It is through the death and leaving of loved ones in Moab that we come to dwell with God's people.

B. It is from our poverty that we join ourselves to His riches.

C. It is from the barrenness of our lives that we become bride to the Master, and in time bring others into the family of God.

CONCLUSION: As we behold Naomi today, let our testimony be that of Arnold Walter who wrote: "I would be true, for there are those who trust me . . ."

May 8

#### RUTH

SCRIPTURE: Ruth 1:22—2:12

TEXT: "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust" (2:12).

INTRODUCTION: It takes only about 10 minutes to read this beautiful love story of Ruth. It is a fitting Mother's Day

May, 1977

story. A widowed mother, whose two married sons have also died, now returns from Moab to her old hometown of Bethlehem. One of the daughters-in-law, Orpah, remains in Moab. Ruth returns with Naomi to Bethlehem. In the one for whom the book is named we see:

#### I. HONOR THY MOTHER

"Boaz . . . said unto her, It hath fully been shewed me, all that thou hast done unto thy mother-in-law" (2:11). Ruth has gone the second mile. With the death of her husband she could have felt full release of attachment to Naomi, but Ruth continues to give honor, love, respect to her mother-in-law. One of life's saddest pictures is to see aged mothers forsaken and forgotten by their children.

#### II. MOTHERS, BE HONORABLE

"Thou art a virtuous woman" (3:11). Proverbs 31:10ff. is a word picture of a virtuous woman, and I can almost see the face of Ruth as I read those lines. King Lemuel, who wrote Proverbs 31, is only telling what his mother had taught him (v. 1). This is the key to a virtuous woman: "a woman that feareth the Lord, she shall be praised" (31:30).

#### III. MOTHER'S GREATEST HONOR

"She bare a son" (4:13). The bridal blessing given (4:11-12) was that the blessing of her life might continue to bless others through her children. J. Sterling Morton, secretary of agriculture under President Cleveland, took his four children to the fresh-cut gravestone of his wife and their mother in Nebraska City, Neb., and told them if they should ever do anything to disgrace their mother's name, their own name would be removed from the marker which read:

Caroline

Wife of J. Sterling Morton  
Died at Arbor Lodge

June 29, 1881, aged 47 years.

She was the mother of  
Joy, Paul, Mark, and Carol Morton.

All the names remain.

CONCLUSION: Because Ruth came to trust in the Lord, she received a "full reward" as our text today stated. Orpah could have had the blessings and inheritance of God's people had she chosen to come to

Bethlehem. "Destiny's doors turn on very small hinges." A choice to go with God's people will change destiny.

May 15

## ESTHER

SCRIPTURE: Esther 1:10-12; 2:5-7

TEXT: "The maid was fair and beautiful" (2:7).

INTRODUCTION: Today we want to see a beautiful woman. Beauty that is more than skin-deep. We will need to have our Bibles open to Esther through this message to truly see the beauty of women.

### I. As a woman BRING OUT THE BEST IN YOURSELF

"Vashti refused to come" (1:12). Commentators deal kindly with Vashti. A woman who chose to be a lady, not because she feared God, but because she respected herself. King Ahasuerus' desire was like unto King Herod's when the daughter of Herodias danced before him (Matt. 14:6). Women, whether you fear God or not, refuse to parade your bodies before the lustful looks of men. Modesty is still the best policy.

### II. As a woman BE THE BEST YOU CAN

Our story now leaves Vashti and continues with Esther. Esther was reared as an adopted daughter by her uncle, Mordecai (2:7). Even after Esther was the queen, she still obeyed her uncle-father (2:20). Because Esther chose to be the best she could, Mordecai was ready to obey Esther (4:17). While Esther had confidence in herself, she also had confidence in the advice of others. Before she first went before the king, she trusted not her own wisdom but that of the king's chamberlain, Hegai (2:15). In the crisis of Haman's plot to destroy the Jews, she listens to her uncle-father. Constantly she sought to be the best she could.

### III. As a woman BRING OUT THE BEST IN YOUR MAN

"What is thy petition, queen Esther?" (7:2). F. B. Meyer, in his book *Our*

*Daily Homily*, makes an interesting comment on this verse. His view is that it is not the king pledging himself to the queen as much as he sees his better self in his queen. In her unselfishness and purity he feels the awakening to a nobler life. Many a historian feels Abraham Lincoln would not have reached his great stature had it not been for his "queen."

Women, so live that your lives will make the king of your palace want to be better because of you.

CONCLUSION: Some of you women today are not Christians. I wish you were. Nevertheless, as a woman bring out the best in yourselves. Be the best you can, and bring out the best in your man.

May 22

## ESTHER

TEXT: "Who knoweth whether thou art come to the kingdom for such a time as this?" (4:14b).

INTRODUCTION: As an artist has a focal point in a picture, we find the focal point of the Book of Esther in this verse. In Esther we see a woman who was true to herself, true to her nation, and true to her God. The matter of difficulty and danger did not deter her from her duty. To this day, the Jewish people honor Esther in an annual celebration.

### I. WHO KNOWETH? (4:14)

In the crisis of life, even before we seek a solution, we say to ourselves, "Who knoweth?" Joseph saw intended evil turned into good. Job saw triumph after tragedy. As a teenager I watched the Administration Building of old Olivet Nazarene College burn to the ground. That dark November night no one knew a greater Olivet would come forth in Kankakee, Ill. In the crisis hour it is easier to quote Rom. 8:28 than to believe it. Yet—"Who knoweth?"

### II. IF THOU...

"If thou altogether holdest thy peace at this time" (4:14). Esther no doubt felt as we would: I must hold my peace. I must wait for a more opportune time. Surely there is someone else that can

better meet this crisis than I. We are notorious buck-passers. Yet Esther knew she must be involved. I often tell my people that to have a *rev-I-val*, I must be in the middle of it. Esther saw the place she must fill and, with the strength gained by fasting and friends, sought to fill it.

### III. Now...

"For such a time as this?" (4:14). I remember hearing Dr. H. C. Benner tell of listening to a concert in the Music Hall in Kansas City. He said he noticed one man sitting by the largest pair of cymbals he had ever seen. The man just sat there, the orchestra went on playing. Finally he reached for those cymbals, and then at just the right moment brought them together with a resounding crash and held them high as they reverberated over the orchestra. Dr. Benner went on to say: "If that fellow had missed, he would have missed it!" Then, looking at those before him, he said, "Men, there are times in the work of the church, if we miss it, we miss it!"

CONCLUSION: Not only in the great crisis of life, but in the daily needs, we face it: Who knoweth, if thou, now, are needed? It was only a little girl that gave hope to Naaman that there was help for his leprosy. It was only a little lad that gave the Master the loaves and fishes. May the Lord make us aware of the place of service we fill NOW.

May 29

## THE BRIDE OF CHRIST

SCRIPTURE: Eph. 5:22; 25, 32-33; Rev. 19:7-9

TEXT: "I am my beloved's, and his desire is toward me" (Song of Sol. 7:10).

INTRODUCTION: The Song of Solomon for Pentecost Sunday? What a strange setting! Yet in this love story we see how spiritual love is deepened into a life of holiness. It is against the background of our scripture reading from Ephesians and Revelation that we see the noble story of love and life with Christ. We shall deal with three key verses.

### I. "MY BELOVED IS MINE, AND I AM HIS" (2:16)

This is the thrill of the bride with the bridegroom. It is as a bride at the wedding reception jokingly saying: "Well, I got him; he's mine now!" It is also the thrill of one finding Christ. Many of our testimonial hymns speak of the joy of Christ coming into our lives. All the love, joy, kindness, strength there is in Jesus, I now enjoy for He is mine.

### II. "I AM MY BELOVED'S, AND MY BELOVED IS MINE" (6:3)

Note the deepening of love. From "He is mine" as the leading thought to "I am his." A lasting love must pass from he/she is mine to meet my needs and one I can use, to I am his/hers that I might fulfill his/her life. This is the deeper love also of sanctification. It is the yielding of the bride to the love of her lover as Eph. 5:22 ff. pictures. It is the deeper love of "I am Thine, O Lord" or "My life, my love; I give to Thee." It is a sanctifying love entered into through consecration of self to your Lover, Jesus Christ.

### III. "I AM MY BELOVED'S, AND HIS DESIRE IS TOWARD ME" (7:10)

Our text verse testifies of the most satisfying love. It is that life of peaceful living where the bride knows her husband's desire is toward her. He would do nothing willingly to hurt her. Her life, too, is yielded in love, seeking only the best for him. This is, likewise, the joy of daily living in holiness of life and heart. I know Jesus the Bridegroom's desire is toward me. My happiness is ever in His mind. I too am His. Never would I intentionally do anything to hurt Him or His work.

CONCLUSION: If in your love life with Christ you have stayed with "My Beloved is mine" and think of Him as the One from whom you go just to receive, move on to that deeper work of love. Enjoy that life of consecration and holiness, knowing "I am my beloved's, and his desire is toward me."

*A true friend doesn't sympathize with your weakness; he helps summon your courage.*

By  
Ralph Earle

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## Gleanings from the Greek

### 2 Corinthians 5

"Tabernacle" or "Tent" (5:1, 4)

The feminine noun *skene* (skaynay) occurs 20 times in the NT and is translated "tabernacle" all but once ("habitation," Luke 16:9) in the KJV. It often refers to the Tabernacle in the wilderness. But here (alone) we have *skenos* (neuter).

Today "tabernacle" suggests a large, plain building, seating big crowds. So "tent" is a better translation in this place. Paul thinks of the human body as a tent pitched here in this world. It is only our temporary home. In heaven our glorified bodies will be our eternal "house."

"Dissolved" or "Destroyed"? (5:1)

The verb *katalyo* means "destroy, cast down" (A-S, p. 236), "Dissolved" carries a somewhat different connotation today. The best translation is "torn down" (NASB) or "destroyed" (NIV).<sup>2</sup>

"House" or "Dwelling"? (5:2)

The most common word for "house" in the NT is *oikos* (114 times). *Oikia* (95 times) is the term used twice in the first verse here. Abbott-Smith distinguishes these two words thus: *oikos*, which in Attic law denoted the whole estate; *oikia*, the dwelling only. In classical poets *oikos* has also the latter sense, but not in prose, except in metaphorical usage, where it signifies both property and household. The foregoing distinction is not, however, consistently maintained in late Greek (p. 312).

Michel agrees. He says: "Originally

Greek distinguished between *oikos* and *oikia*. . . . *Oikos* had then a broader range than *oikia*, being the whole of a deceased person's possessions . . . whereas *oikia* is simply his residence" (TDNT, 5:131). But in the NT the two are used interchangeably.

In verse 2, however, we have *oiketerion* (only here and Jude 6). It comes from *oiketer*, "an inhabitant," and so means "habitation." Today we would say "dwelling" (NASB, NIV).

"Mortality" or "What Is Mortal"? (5:4)

The Greek is to *thneton*. An adjective, *thnetos* means "mortal" (see 4:11), that is, "subject to death." With the definite article *to* (neuter) it means "what is mortal" (RSV, NASB, NIV), not the abstract idea of "mortality."

"Earnest" or "Deposit"? (5:5)

For this term see the comments on Eph. 1:14.

"At Home . . . Absent" (5:6, 8-9)

There is an interesting play on words in the Greek: *endemountes . . . ekdemoumen*. The first verb means "to be at home." They both occur only here (three times each).

"Terror" or "Fear"? (5:11)

Out of its 47 occurrences in the NT, the noun *phobos* is translated (in KJV) as "fear" 41 times. Only 3 times is it rendered "terror" (Rom. 13:3; 2 Cor. 5:11; 1 Pet. 3:14), which is obviously too strong a translation.

"Constraineth" or "Compels"? (5:14)

The verb is *synecho*, literally "hold together," which occurs only twice in Paul's Epistles (here and Phil. 1:23). Koester says that in these two passages it means "to be claimed, totally controlled." Commenting on verses 14-15, he says: "It is the love of Christ which completely dominates Paul . . . so that on the basis of Christ's death the only natural decision for him, as for all other believers, is no longer to live for self but to live for Christ" (TDNT, 7:883).

In the David Livingstone Memorial in Blantyre, Scotland (just outside Glasgow), one can see on the wall of the last

room a cross. To the left are the words: "The love of Christ constraineth us: St. Paul." To the right: "The love of Christ compels me. David Livingstone." The NIV has "compels" here (v. 14).

Is the genitive "of love" subjective, objective, or possessive? Since we cannot be sure which, we can use all three for a sermon outline: (1) Christ's love for me compels me to crucial commitment. (2) My love for Christ compels me to complete consecration. (3) Christ's love in me compels me to compassionate service.

"After the Flesh" (5:16)

The phrase (twice here) is *kata sarka*—literally, "according to external distinctions," "By what he is in the flesh" (p. 176).

What did Paul mean when he said that he knew Christ *kata sarka*? Plummer writes: "Almost certainly he is alluding to some time previous to his conversion.

. . . At that time he knew Christ as an heretical and turbulent teacher, who was justly condemned by the Sanhedrin, and crucified by the Romans" (p. 177).

"Know Him" or "Know Him So"? (5:16)

The KJV says, "Yet now henceforth know we *him* no more." Taken in its absolute sense, that statement, of course, is not true.

The Greek simply says, "But now no longer we know" (*alla nun ouketi ginoshomen*). The KJV added "him" in italics, to try to make sense, but made it worse. It seems that we have to add "thus" (NASB) or "so" (NIV) to make sense in English.

"Creature" or "Creation"? (5:17)

Which is better here? That is a hard decision to make, as shown by the fact that the NASB (as KJV) has "creature," whereas the NIV has "creation."

The noun *ktisis* first meant "the act of creating." Then it came to mean "what has been created." Arndt and Gingrich write: "The Christian is described by Paul as *kaine ktisis* a new creature 2 Cor 5:17, and the state of being in the new faith by the same words as a *new creation* Gal. 6:15" (p. 457). Some prefer to translate this second clause of the

verse: "there is a new creation" (NASB margin).

"Passed Away . . . Become" (5:17)

The KJV reads: "Old things are passed away; behold, all things are become new." This is a typical example of failure to represent the difference in tenses. "Are passed away" is the aorist tense (*parelthen*), which indicates a crisis experience. "Are become new" is the perfect tense (*gegonen*), indicating a continuing state. "The old things passed away; behold, new things have come" (NASB).

"Reconciliation" (5:18-20)

The two greatest passages on reconciliation in the NT are this one and Rom. 5:10-11 (see comments there). The noun *katallage* occurs twice here (vv. 18-19) and twice in Romans (5:11; 11:15), and nowhere else in the NT. The verb *katallasso* is found three times here (vv. 18-20) and once in Rom. 5:10. In the only other place where it occurs in the NT (1 Cor. 7:11), it is used of an estranged wife being reconciled to her husband.

Buechsel says of Paul's ministry of reconciliation (*katallage*): "It brings before men the action by which God takes them up again into fellowship with Himself" (TDNT, 1:258). Of the verb he writes: "*Katallassein* denotes a transformation or renewal of the state between God and man, and therewith of men's own state. . . . By reconciliation our sinful self-seeking is overcome and the fellowship with God is created in which it is replaced by living for Christ" (TDNT, 1:255).

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

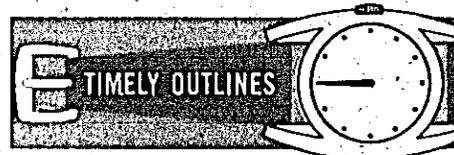
2. From *The New International Version*, copyright © 1973 by New York Bible Society International. Used by permission.

*A man never sees all that his mother has been to him till it's too late to let her know that he sees it.*

—W. D. Howells

*A nation cannot rise above its womanhood.*

—Bishop H. Wells



## The Way to Pentecost

SCRIPTURE: Acts 10

INTRODUCTION: Samuel Chadwick, in his book *The Way to Pentecost*, has penned these words: "The Holy Scriptures declare Him to be the revealer of all truth, the active agent in all works of redemption, and from first to last the instrument of Grace in the experience of salvation. In Him, and through Him, and by Him, is the power that saves. . . . The Church is the body of Christ, indwelt and controlled by the Spirit. He directs, energizes, and controls. From first to last this dispensation is the Dispensation of the Spirit."

It is on this note that we need to examine the events that led to the Gentile Pentecost, and what we as Gentiles must do in order to receive the Holy Spirit. We must individually find our way to Pentecost.

- I. The Holy Spirit will come only to those that love the Lord (v. 2).
- II. The Holy Spirit will come only to those who are open to Him (v. 7).
- III. The Holy Spirit will come only to those who are prepared (vv. 9, 33).
- IV. The Holy Spirit will come only to those who obey (vv. 7, 23).
- V. The Holy Spirit WILL COME (v. 44).

DERL G. KEEFER

BULLETIN



BARREL

### For Mothers

What would You have me do, O Lord?  
Where would You have me go?  
My soul is at Your beck and call;  
I love to serve You so.

The time is so much shorter now;  
I've watched the days go by.  
Lord, let me do some special thing  
For You before I die.

I'd like to go to distant lands,  
But that could never be.  
I feel so insufficient, Lord,  
After what You've done for me.

What's that You say—You're proud of  
me  
As much as any other?  
You say my task was just as great.  
To be a Christian mother?

To sow the seed entrusted me,  
To plant and help it grow;  
Yes, Lord, I see my special thing  
And thrill to serve You so.

Edie Hilsercop

*Mother (to son wandering around the room):*

*"What are you looking for?"*

*Son: "Nothing."*

*Mother: "You'll find it in the box where the candy was."*

*A little boy, when asked where his home was, replied, "Where mother is."*

### Just like Mother

He criticized her pudding;  
He didn't like her cake;  
He wished she'd make the biscuits  
His mother used to make.

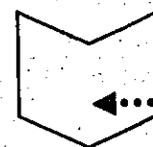
She didn't wash the dishes,  
And she didn't make a stew;  
And she didn't darn his socks  
Like his mother used to do.

And when one day he went  
The same "old ritual" through,  
She turned and boxed his ears—  
Just like his mother used to do.

Selected

*When a person feels that his thinking is getting broader, it is more likely that his conscience is stretching.*

Progress nowadays seems to be the art of making bigger and better circles to run around in.



# HERE AND THERE

## AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from  
your Publishing House.

### Preaching for Today

By Clyde E. Fant (Harper and Row, 1975.  
196 pp., cloth, \$8.95.)

Dr. Fant is currently pastor of a large Baptist church in Texas. Formerly, he was professor of preaching at Southwestern Baptist Theological Seminary. He introduces in this book the concept of "incarnational preaching," and the result is a fresh, new way to communicate the gospel. The book does not propose to present a long list of rules on preparation and delivery of sermons such as many other books on preaching have done so well. The disadvantage of following such rules sometimes is the result of artificiality in delivery of sermons. The emphasis is upon sermons which are designed to be *spoken*, not read.

Incarnational preaching, of course, is new only in terminology. Others have emphasized the divine-human aspect of preaching. Preaching is divine truth communicated from God to men through human personality. It is, of course, much more than a performance. It is an event taking place. There is, to be sure, something about true preaching which is analogous to the incarnation of God in human flesh. Fant has presented this in fresh, new ways. The author clearly defines what he terms to be homiletical heresies, which stand either to the right or left of true preaching. To the right, the preoccupation with the historic and divine; to the left, the preoccupation with the contemporary and the human.

The reader will enjoy such sections as that on "upper and lower garble." Upper garble is impressiveness; never use a short word when a long one would be more impressive. Lower garble is vagueness. It speaks to no one in particular about nothing in particular. It lacks vividness because it is never involved. It is always third person and therefore impersonal.

The ministerial student will find this a real handbook for his world of preaching. Preachers who enjoy preaching and wish to do better will also find this book profitable reading.

JM

### Strait Lines: Probing Thoughts on Major Themes

By C. Neil Strait (Beacon Hill Press of Kansas City, paper, 54 pp., \$1.25.)

The author of the regular column "The Starting Point" in the *Preacher's Magazine*, and "Strait Lines" in *Quote Digest*, shares the cream of his incisive observations which have appeared over the years. They are grouped in 52 subjects arranged in alphabetical order. Here are some samplings of his quotations:

"The truly educated man is one whose heart has been trained along with his mind."

"Faith looks up and strides forward; fear looks down and stumbles."

"A man is not better off until he is better within."

"Marriage works best where trust is honored, where views are shared, where companionship is treasured, and where love is given a chance to flow freely."

"Sorrow is not something you and I can control. It is only something we can respond to with bigness or react to with bitterness."

JM

## Preachers' Exchange



WANTED: Following books by Paul S. Rees: *The Face of Our Lord*; *The Radiant Cross*; *Fire or Fire*; *Things Unshakable*;

*Movies and the Conscientious Christian*; *Skyways of the Soul*; *Heart Throbs from a City Pulpit*. Also copies of the *Preacher's Magazine*, 1960-73. Glenn D. Black, 1810 Young St., Cincinnati, Ohio 45210

WANTED: Wesleyan Arminian holiness books. Especially: *Holiness in the Book of Romans*, A. M. Hills; *Foundations of Doctrine*, Jessop; *Christian Perfection Not Sinless Perfection*, Rose; *Holiness Essays and Experiences*, Inskip; *The Burning Question of Final Perseverance*, Jessop; *Checks to Antinomianism*, Fletcher; *Perfect Love, Purity and Maturity*, Wood; *Christian Purity*, Foster. State prices and condition. William Thompson, 9 York Dr., Shore Rd., Belfast 15, Northern Ireland

WANTED: Old *Preacher's Magazines* from beginning issues up to 1950. Kenneth Maze, 306 E. Ninth St., Belle, W. Va. 25015.

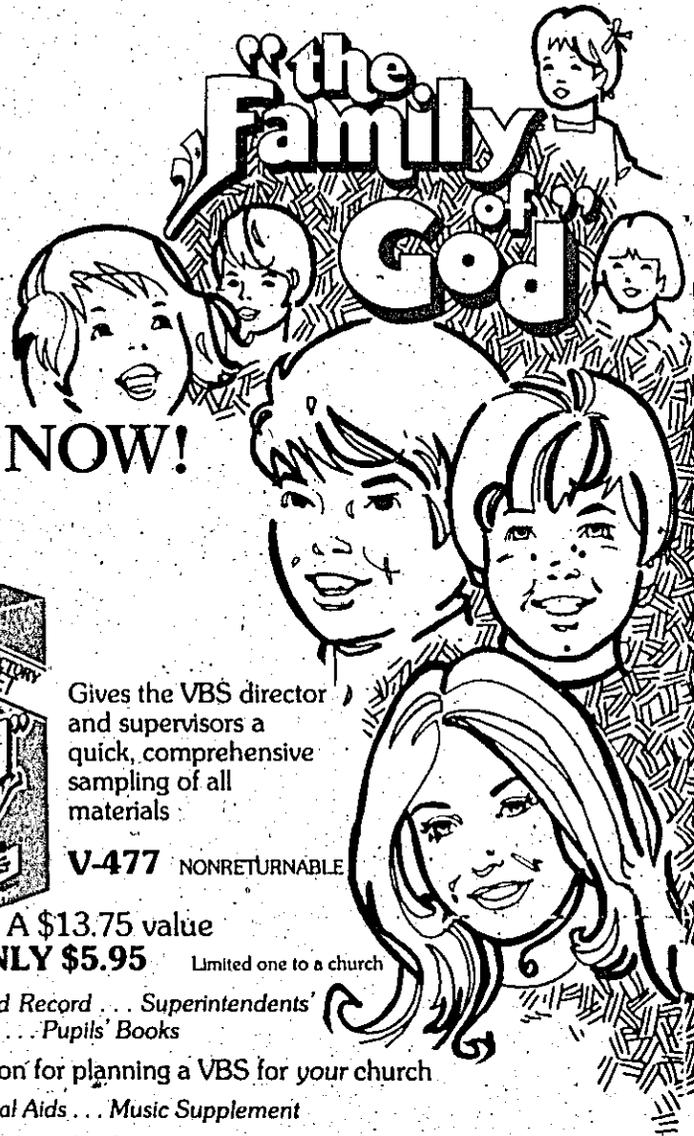
**COMING**  
next month

- **Ministry of Comfort**  
Some preachers comfort the afflicted and afflict the comfortable, not necessarily in that order.
- **Preaching, An Affair of Mere Words**  
A refreshing defense of the high office of preaching, when its detractors say it does not accomplish any real purpose.
- **Make Every Dollar Count**  
Stewardship of the Lord's money includes avoiding wastes due to our ignorance.
- **A Parable**  
The men read "The Preacher's Wife" as avidly as do their wives. This is one they will not want to miss.

## AMONG OURSELVES

Sometimes bad things are so obnoxious they defeat themselves and fade away. There are some faint signs in the wind that the current pornography craze may have run its course and left its devotees bored and uninterested. But the people of God are not here to put on their armor and wait for bad things to go away. They should let their voices be heard and their power be felt by those who would corrupt our morals and destroy our institutions. Thank you, Professor Kaufmann (and thanks to *Light and Life* for permission to reprint). Page 23 should have our prayerful attention. Then what? I guess that is up to us, isn't it?

Yours for souls,



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# THE Preacher's Magazine

PREACHING CHRISTIAN HOLINESS

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The Editor

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C. S. Cowles

MAKE EVERY DOLLAR COUNT  
Donald E. Mack

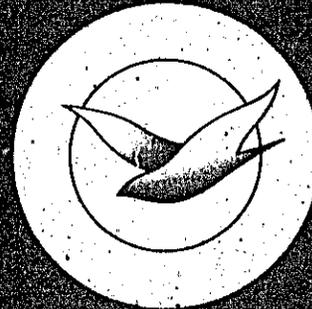
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Paul Lorenzen

WESLEY'S EMPHASIS ON FAITH  
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"I LIVE BY THE FATHER"  
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AN ADVENTURE IN HOME MISSIONS  
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.....From the.....**EDITOR**

*A Ministry of Comfort*



**T**HE SPIRIT OF THE LORD IS UPON ME . . . he hath sent me to bind up the brokenhearted" (Isa. 61:1). It is no accident that Jesus opened the Book and read these words in the synagogue when He began His ministry. If there is one distinguishing characteristic of the ministry of Jesus during the three short years He preached on this planet, it is that He "healed the brokenhearted." His was a ministry of comfort.

Jesus saw at once what we sometimes wait so long to see. He saw the needs of those around him, and he was sensitive and compassionate to those needs. When the late George W. Truett retired after 43 years as pastor of the First Baptist Church in Dallas, a reporter asked him if he might do anything differently if it were possible to live those years again. His reply was, "If I could begin again, I believe I would give more attention to a ministry of comfort to my people."

No one had ever criticized Dr. Truett for a lack of compassion for people with broken hearts. But looking back on his many years of pastoral ministry, he was not sure he had done enough for them.

Five of the six kinds of ministry mentioned in Isaiah's statement are related to a ministry of comfort. Only one departs from this pattern, and includes the phrase "to proclaim . . . the day of vengeance of our God." And it is interesting to note that Jesus did not read that portion of the passage (see Luke 4:16-20).

The Spirit of the Lord upon Jesus was a spirit of healing. He came to "bind up the brokenhearted." The closer we approach His example, the better we can see the importance of this aspect of our ministry.

There are at least three essential qualities in an effective ministry of comfort. They are learning, listening, and loving.

We must be willing to *learn* what we need to know in order to help people. We must learn the message of the Scriptures. There may have been a time in the "dark ages" of theological ignorance when we could get by without doing our homework, but that time is past. A classical example of misinterpretation of the Scriptures is the meaning some preachers used to draw from Psalm 81:10: ". . . open thy mouth wide,

and I will fill it." We know better than to interpret this to mean God will always provide content and substance in our message if we will but "open our mouths wide."

The need for learning includes also the knowledge of the world we live in, the people who inhabit it, and what their needs are. Pulpit giants of every era have known their Bibles, and they have also known their people.

Our ministry of comfort demands that we not only be willing to learn, but also willing to *listen*. Most ministers are trained to speak; but not many are trained to listen.

Listening means much more than "not talking" while another is speaking. One can refrain from talking until another has paused, and yet not hear a word that is said to him.

Generally speaking, people today do not listen well, either because they are unwilling to get involved, or because they prefer to hear themselves talk, or because they believe they already know more than those who are trying to speak. Or it may be that their minds are so cluttered with preconceived opinions, there is no room for a fresh new idea. Or perhaps they are quick to "tune out" what they are hearing because of an emotional block they experience when a "loaded" word or phrase is used.

When they do listen, they are prone to "read between the lines," misinterpret the meaning, and misjudge the motives of those who speak to them.

An example of this occurs when a parent tells his teenager, "Be home by midnight." If there is a lack of rapport in their relationship, the teen may react as if Dad had said, "You are just a baby, too young to be trusted; therefore I must exercise my parental authority." Better listening (made possible by better rapport) helps the teenager to "hear" the real message: "I care too much about you to let you hurt yourself, so I must help you avoid the risks that come with being out too late."

A ministry of comfort requires learning and listening. And above all else, it requires *loving*. We must not abandon this beautiful word because its meaning is warped by those who misuse it.

There is evidence of some confusion about the meaning of the word when someone declares: "I just love oranges." You do not love an orange! What this statement really suggests is that you enjoy squeezing an orange until you get what you want from it, and then you cast it aside.

The Christian kind of love is not limited to "need" love. It reaches a higher level than needing to be loved, or needing someone to love. Christian love is self-giving. "God so loved the world that he gave . . ." (John 3:16), and "Christ also loved the church, and gave himself for it" (Eph. 5:25).

May the Spirit of the Lord be upon us today, as we learn and listen and love. He anoints us to "bind up the brokenhearted." More than ever before, they need our ministry of comfort now.



CONTEMPORARY  
THEOLOGICAL ISSUES

C. S. COWLES, Professor, Northwest Nazarene College

**Preaching: An Affair of Mere Words**

**I** HEARD IT AGAIN, just three nights ago at a formal banquet: "It is not what you say, but what you are; that counts in the long run." Spoken by a retiring college professor, this well-worn cliché indicates a general erosion of confidence in the spoken word which characterizes our age. He made this comment after noting how rarely former students recalled his teaching or his lectures, but how often they mentioned appreciation for the impact of his life and spirit.

Of course, there is a certain element of truth in this oft-quoted truism. But I wondered how it would sound if that same distinguished doctor of learning had said, "Socrates is not to be remembered for what he said, but for what he was." Or "George Fredrick Handel is honored every advent season by millions not so much for his magnificent composition, *The Messiah*, but for his stalwart spiritual stature." Or "Shakespeare's genius is not to be seen in what he wrote but in who he was."

The facts are, brethren, that the message is the man! "The way you talk gives you away," said a bystander to Peter in Pilate's courtyard (Matt. 26:73).\* Jesus said, "For by

your words you shall be justified, and by your words you shall be condemned" (Matt. 12:37).

Here I am in my weekly confrontation with a blank sheet of paper. A pen twitches nervously in my hand. The Lord's day is bearing down upon me with frightening speed. I must stand before my people and say something—hopefully, some word from God (what an incredible assignment). Already six sheets of miscellaneous scribbles lie crumpled in the wastebasket. Nothing seems to break open. Scrambled thoughts refuse to jell.

In times like these, I cannot entirely resist the temptation of asking myself: What difference does it make what I say? Will anybody be listening? Will they remember past the parking lot? Will what I say change anybody or anything? Why is my mind and soul tormented over words—mere words?

Since preaching has to do, first and foremost, with words, the answer to these frustrated musings of mine is of critical importance. And since Jesus suggests, in the passage cited above, that my soul's salvation somehow hinges upon how well I discharge my stewardship of words, it is doubly imperative that I give serious attention to *what* I say and *how* I say it.

Consider first *the negative power*

\*All scripture quotations are from the *New American Standard Bible*, copyright © The Lockman Foundation, 1960, 1962, 1963, 1968, 1971.

of the word. Friedrich Wilhelm Nietzsche, a 19th-century German philosopher, put the fevered thoughts of his demented brain on paper. And as Copleston points out, "Whatever one may think about Nietzsche's ideas, one cannot question his vast reputation and the power of his ideas to act like a potent wine in the minds of a good many people." A half-century later, another German would drink long and deep of Nietzsche's wine, and in the power of that demonic intoxication would thrust Europe into the bloodiest conflagration in its history. In the process, Adolf Hitler marched 6 million hapless Jews to an untimely death in one of mankind's most horrendously beastly acts.

Several decades later, an assistant professor at Emory University would find his brain "strangely warmed" by the heady wine of Nietzsche's philosophy. Thomas J. J. Altizer put his pen on paper and wrote a book which has made the inner bankruptcy of a rationalistic liberal theology visible for the whole world to see—a book in which he borrowed the title in toto from his spiritual mentor, Nietzsche: *The Death of God*.

One of Nietzsche's contemporaries migrated to England where, in a dingy second-floor apartment, he too would put words on a sheet of paper which would change the world. For the vision of mankind and human society which Karl Marx enunciated has become the most awesome and frightening reality of our time.

Marx, in turn, feasted at the banquet table of words prepared by an earlier German by the name of George Wilhelm Friedrich Hegel, who also would mightily inspire yet another German by the name of David Friedrich Strauss. He wrote a celebrated *Life of Jesus* (1835) that ushered the Christian Church into the most divisive and devastating

period of her entire history. For in this thin volume, Strauss gave full vent to a scientific rationalism in which every vestige of the supernatural in Scripture was ruled out, and the divinity of Christ was denied. And there is little evidence to indicate that the black tide of humanistic naturalism has abated in our time.

Let us never underestimate the negative power of the word. "By your words you shall be condemned," and your hearers as well. Jesus also said, "Every careless word that men shall speak, they shall render account for it in the day of judgment" (Matt. 12:36). The only route to men's hearts is through words—spoken and written. As Israel's age so clearly perceived, "As he thinks within himself, so he is" (Prov. 23:7). A careless comment, a thoughtless word, a false idea may be so deeply impressed upon a responsive mind that all of the marshalled impact of subsequent truth can never dislodge it again.

Consider now *the positive power of the word*. The Bible opens with the astounding proclamation that the heavens and earth and all that is within them came into existence by *the sheer power of God's word*. "Then God said, 'Let there be . . . and there was . . .'" (Gen. 1:3 ff.). Creation *ex nihilo*, out of nothing, by the power of the word! God speaks, and that which was nothing becomes something! Communication conquers chaos!

It was only after God breathed the breath of life into the man, whom he had fashioned out of the dust, that he became a living being. In both Old and New Testaments, "breath" is associated with man's spiritual nature and with his ability to communicate. John records concerning the risen Lord: "And when He had said this, He *breathed* on them, and said to them, 'Receive the Holy

Spirit'" (John 20:22). Man's spiritual nature is attested by his ability to communicate, to fashion word-symbols, through which spirit can relate to spirit in an intelligible way.

This is further demonstrated in that act whereby God brought every living creature he had made to man "to see what he would call them; and whatever the Man called a living creature that was its name" (Gen. 2:19). Gerhard Von Rad taps the radical insight of this event when he says, "There, language had bestowed upon it the dignity of a creative faculty, by means of which man coped with the task of reducing the world around him to conceptual order."

As if to show special kindness to the woman, God created her—not from the dust, but from man. Then God brought the woman to Man, "An the Man said, 'This is now bone of my bones, and flesh of my flesh; She shall be called Woman, because she was taken out of Man'" (Gen. 2:23). Man's first recognition of and response to Woman was on a spiritual plane, the level of communication. Somehow, as Man spoke to Woman, that personhood latent within her by God's gracious creative act became manifest. Even as Man became a living being when God breathed on him and spoke to him, so Woman became a living being through the power of Man's spoken word. Apart from the power of the word, there is no realization of a complete and self-conscious humanity.

"Language, the greatest of all human inventions," says Lewis Mumford, "is the most essential key to the truly human." Words are the primary means by which man relates to his fellowman and to his world. Words spoken and written are the keys that unlock virtually every dimension of human life and activity. When men speak, things begin to

happen. Buildings are constructed, ships are floated, and men walk on the moon. Nations are established, wars are fought, and destinies are fashioned. And *ad infinitum*. Everything that is, or ever has been, or ever shall be, threads its way into existence on the wings of a word: humble, innocuous, upretentious symbols of human communication. What was true in Genesis 1 continues to be true: words bring into being that which was not, and words conquer chaos.

When John was casting about for some way to describe the Son of God who had made his entrance into the world, he finally found just the right word: the *Word*! "And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth" (John 1:14). For Jesus embodies God's self-communication. What God has been trying to say to the world is finally and fully incarnate in one word: JESUS! This much we know and celebrate.

But what sometimes escapes our attention is that Jesus became recognizable as *the Word* only as He opened His mouth and spoke words. John also says, "No man has seen God at any time; the only begotten God, who is in the bosom of the Father; He has *explained* Him" (John 1:18). Jesus did not just stride through Galilee and Judea like some Greek god, emanating ethereal charisma: he came preaching and teaching in such power and with such authority that the people responded, "Never did a man speak the way this man speaks" (John 7:46). While the miracles of Jesus created a stir of astonishment and notoriety among the populace, it was the message He spoke that compelled belief. "And many more believed because of His word" (John 4:41). "When therefore He was raised from the dead, His

disciples remembered that He said this: and they believed the Scripture, and the word which Jesus had spoken" (John 2:22). Jesus himself said, "The words that I have spoken to you and spirit and life" (John 6:63). And Peter responded, "Lord, to whom shall we go? You have words of eternal life" (John 6:68).

It would be a separate study, well worth the effort, to see how inextricably the gift of the Holy Spirit is tied to words, both spoken and written. The Holy Spirit is God's superlative gift to the church for communication. The Spirit was not poured out to confuse men's speech, but to release and empower their tongues to speak of Jesus, clearly and convincingly.

By means of words preached and taught, eternity breaks into time, heaven comes to earth, souls dead in trespasses and sins are awakened to new life, and there dawns the abso-

lutely unimaginable realization that "God was in Christ reconciling the world to Himself" (2 Cor. 5:19).

Words are the swords that pierce men's innermost being to the dividing asunder of soul and spirit. Words are the instruments by which dead men come alive unto God. Words are the midwives that usher spiritual newborns into the presence of God. Words are flaming torches which indelibly impress the signature of God's will upon the spirit. Words are the hammer and chisel by which saints are sculptured into the image of God's Son. Words are a lamp unto our feet and a light unto our path which will unerringly take us all the way home. For "God was well-pleased through the foolishness of the message preached [words—mere words] to save those who believe. For indeed Jews ask for signs, and Greeks search for wisdom; but we preach . . ." (1 Cor. 1:21-23a).

## I Am Free

I wanted the best that life had to give,  
I clawed at it just like the rest,  
I sweated and toiled and hungered to live,  
To find I was missing the best.

He loved me, and since then my life's not the same—  
Since light of His love fell on me,  
My ruined ambition—the guilt of my blame  
He took on Himself, and I'm free.

I stand free to go where He wants me to go,  
To do what He needs to be done,  
His freedom consists of the freedom to know  
Full salvation, bought through the Son.

So when darkness falls—the last light dim,  
When my loved ones just don't understand,  
When Satan hits hardest, and it seems I'll lose,  
I'm still free—to hold to His hand.

"If the Son therefore shall make you free, you shall  
be free indeed."

—Jim Dorough

Stewardship of the Lord's money Includes  
avoiding wastes due to our lack of knowledge

## Make Every Dollar Count

By Donald E. Mack\*

THE OLD ADAGE, "A penny saved is a penny earned," is untrue in our day. By the time various taxes are taken from the penny earned, there is somewhat less than three-fourths of a cent remaining. In other words, if you could find a way of reducing your normal expenditures by \$300 during the next 12 months, the extra cash available for other uses would be of greater value than a \$400 salary increase.

Many ministers never have quite enough money, due to their historically low salaries and many financial pressures, while at the same time they fail to take advantage of the opportunities they have to save many dollars each year. These opportunities come in numerous forms: shopping for cheaper credit could possibly save \$200 or more on that next car financed; disciplining of self to save money and pay cash for that new major appliance another \$30.00 to \$60.00; and paying the monthly credit card billing in full before the due date, a few more dollars each month.

Although there are many ways of getting full utility from the available dollar, perhaps the one overlooked most often is that provided by the government in the form of tax deduc-

tions, exclusions, and credits. A "deduction" is an item reported on your tax return which may be deducted from your taxable income; an "exclusion" is income which is not taxable; and a "credit" is an amount deducted directly from taxes due.

### Professional expenses

Professional individuals often pay business-related expenses that should be deducted when determining taxable income. These include: books with life expectancy of less than one year; magazines; subscriptions; office supplies of all types; fees and expenses for conventions and conferences; expenses accrued in church-related entertainment, including that done in the home; and depreciation on office equipment such as typewriters and other machines, desks, chairs, rugs, and drapes, as well as books with a life expectancy of more than one year. Travel expenses are a major item and can be deducted on a per-mile basis or on an actual-expense basis, including depreciation. Educational expenses are generally deductible by the ordained minister when they are related to his profession.

Ideally, a church can reimburse a minister for these professional expenses upon receipt of a statement of actual expenditures. In such an

\*Director of Accounts, The Wesleyan Pension Fund.

event neither the reimbursement nor the expense is reported on the tax forms. However, this is usually done only on a limited scale. Many churches do provide expense allowances of a fixed amount. When this is done, the allowance is reportable as income. Actual expenses, however, are deducted in full. If no allowance is received, the expenses may still be deductible. In some cases, a percentage of the expenses has been disallowed by the Internal Revenue Service equal to the percentage of the parsonage rental value or parsonage allowance compared to the total remuneration received from the employer. Example: salary—\$7,500; parsonage—\$2,500; total—\$10,000. In this illustration, the parsonage makes up 25 percent of the remuneration, so 25 percent of the expenses could be disallowed.

Some district offices are now permitting full deduction of expenses; however, no official announcement of this policy has been made. In any event, such an adjustment is unnecessary if professional expenses are either equal to or less than your reimbursement.

In addition to the annual deduction you may claim as depreciation on office equipment and auto used in your profession, you may be entitled to receive an investment tax credit which amounts to a percentage of the cost and is deducted directly from the taxes due.

#### Moving expenses

Moving expenses are deductible when the rules regarding them are met. Even if the transportation of household effects and furnishings is provided for, there may be a number of additional expenses deducted. These could include costs for: disposal of previous residence, location and purchase of a new one, tem-

porary lodging, and in-transit provision for the family.

#### Nontaxable benefits

There are also benefits that need not be reported as income. These include: premiums for medical, health, and group life insurance paid for you; benefits from health and accident plans; gifts received for which no service is rendered or performed; pension payments made into the denominational pension program by the employing church; interest, dividends, or bonuses added to your pension account (this will be taxable income when the benefits are received); and awards received for past accomplishments for which you are not expected to render future service (such awards must be without action on the minister's part).

#### Tax-exempt parsonage

A minister's parsonage allowance is probably the greatest tax-free benefit available to him. A parsonage provided with all utilities and furnishings is not reported as taxable income. In the event these are not provided, a church may provide a parsonage allowance or designate a portion of salary paid, and thereby fall into this same category as long as certain procedures are followed. The designation must be made in advance and can be in any of several forms, such as a notation in the minutes of the local church board or a written agreement. The amount must be used to provide a home, whether renting or purchasing, including utilities, furnishings, home insurance, real estate taxes, and other connected expenses accrued in maintaining a home. One additional limitation is that the compensation claimed as housing allowance cannot exceed the fair rental value of the furnished home including such items as garage, yard, and utilities. (Al-

though the parsonage or parsonage allowance is excluded for income tax purposes, it is taxable for Social Security purposes.)

A minister itemizing his deductions is permitted to include his real estate taxes and interest paid on his mortgage even though he is purchasing his home with his parsonage allowance.

#### Records

To benefit from the various deductions noted in this article, it is im-

perative that records be consistently maintained. When this is done regularly and systematically, the enormity of the job is much less than many fear. For those few minutes it takes daily to keep such records, it may be possible to save several hundred dollars each year that can be put to good use for the glory of God.

(These tax provisions apply to ministers in the United States of America. For allowable deductions in other countries, check current tax laws.)

When we take Jesus as Lord and Savior, we begin to live in obedience as a disciple

## Are All Christians Disciples?

By Paul Lorenzen\*

**W**E FIND OURSELVES in the home of a recent visitor to the church. As we begin to get acquainted, we notice the kind of literature in the home, the kind of language the family uses, the kind of entertainment they participate in, and the amount of tobacco and alcoholic beverages that are consumed under this roof, all indicative of a low spiritual life-style. As we bring the conversation around to spiritual things the comment comes from our new friends, "Sure, we're Christians!" To disagree would start an argument and lose a chance to lead the person to Christ. To agree would condone a life-style contradictory to the clear mandates of Scripture.

\*Associate pastor, Breesee Avenue Church of the Nazarene, Pasadena, Calif.

Although the above is an extreme case, I am sure that most pastors and evangelists have found themselves in similar situations. What do we do? What can we say? The problem, it seems, is in an understanding of what it means to be a Christian. This problem of definition is found not only in the general public, but extends into the church itself. One book published recently, for example, has on the back cover the statement, "Many are Christians, but few are disciples."<sup>1</sup> Another book that deals with the subject of discipleship states, "Discipleship is frequently equated with salvation, and often erroneously made a condition for becoming a Christian."<sup>2</sup> What does it actually mean to be a Christian? How does the Bible de-

fine the term *Christian*? What means can I use to identify a true Christian?

The only definitive passage in the Bible where the term *Christian* is found is Acts 11:26: "And the disciples were called Christians first at Antioch." The Scripture gives the term *Christian* as a synonym for the term *disciple*. To define *Christian* then is to define *disciple*. The definition of one would seem to fit the other.

Now the term *disciple* comes from the Greek term meaning "to learn." The root verb is found in Matthew 11:29, where Jesus says, "Take my yoke upon you, and *learn* of me." The term *learn*, however, is not the term that indicates intellectual advance. Rather, it is a term which refers to the learning of a behavior or action. To learn in this sense would be to learn to ride a bicycle or to learn to walk. It is to learn to *perform* in a specific manner. Thus, a disciple is *one who learns to perform* (or behave) in the style that Jesus described in such passages as the Sermon on the Mount.

When Jesus gave the Great Commission in Matthew 28:19-20, He told His followers, "having gone out . . . disciple [or make disciples of] all nations" (Greek). The Greek term *make disciples* comes from the same root as the word *learn* found in Matthew 11:29 above. He told His followers to go and produce learners or people who would perform after

the manner He had shown them during the past three years. In the New Testament, the emphasis on discipleship can be clearly seen when one realizes that the term *disciple* is used 257 times compared to the 7 times that the term *convert* or *to convert* is used. The Apostles saw the importance of producing disciples, those who would perform, or live the life-style of Jesus Christ. When Paul described the way of receiving salvation in Romans 10:9-10, he said, "If thou shalt confess with thy mouth the Lord Jesus . . . thou shalt be saved." As one takes Jesus as Lord, he begins to live in obedience as a disciple.

Today we seem to hear many voices speaking of Jesus as Savior but not as Lord. One who is saved, we are told, needs to come to the point where Jesus becomes *Lord*. But, according to the above definition of a disciple as one living in obedience to Jesus, following His life-style, and understanding that the biblical definition of Christian is the same as that of disciple, can we actually say that one can take Jesus as Savior and not as Lord?

No one can really say he is a Christian if he is not actively learning to obediently follow the commands of the Lord Jesus, as His disciple.

1. Walter A. Henrichsen, *Disciples Are Made—Not Born* (Wheaton, Ill.: Victor Books, 1974).

2. J. Dwight Pentecost, *Design for Discipleship* (Grand Rapids, Mich.: Zondervan Publishing House, 1971), p. 11.

Happy is the son or daughter whose parents maintain a steady witness at home. Maybe the father in your home cannot read with perfection, but pity the child who has never heard his father read the Bible. Perhaps words do not come easily for the mother in your home, but it is better a thousand times over to hear a mother pray in faltering words than never to hear her pray.

There is no doubt that the best way to instill faith in our children is by way of example in the home.

—Jim Bond

The Preacher's Magazine

# Wesleyana



## Wesley's Emphasis on Faith

By R. Larry Shelton\*

ONE OF THE MOST nearly indispensable keys to Wesley's theology is his many-faceted emphasis on faith. Indeed, numerous aberrations from Wesleyan theology into legalism and works-righteousness proceed from the very same faithless self-motivation which characterized Wesley's pre-Aldersgate experience. In regard to this period, he says:

In this refined way of trusting to my own works and my own righteousness (so zealously inculcated by the mystic writers), I dragged on heavily . . . and I continued preaching and following after, and trusting in, that righteousness whereby no flesh can be justified . . . Being ignorant of the righteousness of Christ, which, by a living faith in Him, bringeth salvation "to everyone that believeth," I sought to establish my own righteousness . . . For I was only striving with, not freed from, sin: Neither had I the witness of the Spirit with my spirit, and indeed could not; for I "sought it not by faith, but as it were by works of the law" (*Works*, I, 100 f.).

### The nature of faith

Wesley saw the nature of faith as being not mere assent to the truth of the Bible or the Creed, for even the devils assent to this. He says:

\*Assistant pastor, First Wesleyan Church, High Point, N.C.

June, 1977

. . . Sure trust in the mercy of God, through Christ Jesus. It is a confidence in a pardoning God. It is a divine evidence or conviction that "God was in Christ, reconciling the world to himself" . . . and, in particular, that the Son of God hath loved me, and given himself for me; and that I, even I, am now reconciled to God by the blood of the cross (*Works* V, 85).

Faith is not simply the embracing of the revealed oracles of God. Wesley says again:

Let it be carefully observed, (for eternity depends on it), that neither the faith of a Roman Catholic, nor that of a Protestant, if it contains no more than this, no more than embracing such and such truths, will avail any more before God, than the faith of a Mohametan or a Heathen; yea, of a Deist or Materialist. For can this "faith save him?" Can it save any man either from sin or from hell? No more than it could save the devil and his angels, all of whom are convinced that every title of Holy Scripture is true. But what is the faith that is properly saving . . .? It is such a divine conviction of God, and the things of God, as . . . enables every one that possesses it to "fear God and work righteousness" (*Works*, VII, 198 f.).

### The work of faith

Because it is the kind of faith that works God's righteousness, the faith which Wesley espouses is the means

of God's working all aspects of salvation. It is on the condition of faith that God accomplishes justification on the basis of the merits of Christ's death. There is "no other merit whereby a condemned sinner can ever be saved from the guilt of sin; so there is no other way of obtaining a share in his merit, than *by faith in his name.*" Therefore, faith is the only necessary condition of justification (*Works*, V. 61f.).

Furthermore, sanctification results solely from the condition of faith. Wesley says:

Therefore, have a sure and constant faith, not only that the death of Christ is available for the world, but that he hath made a full and sufficient sacrifice for thee, a perfect cleansing of thy sins, so that thou mayest say, with the Apostle, he loved thee, and gave himself for thee. For this is to make Christ *thine own*, and to apply his merits unto *thyself* (*Works*, V. 61).

He continues:

I have continually testified in private and in public, that we are sanctified as well as justified by faith . . . Exactly as we are justified by faith, so are we sanctified by faith. Faith is the condition, and the only condition, of sanctification, exactly as it is of justification. It is the *condition*: None is sanctified but he that believes; without faith no man is sancti-

fied, and it is the *only condition*: This alone is sufficient for sanctification. Everyone that believes is sanctified, whatever else he has or has not (*Works*, VI, 49).

Thus Wesley denies all tendencies toward works-righteousness and self-righteous piety which brings all believers under the bondage of its own individual scruples. Sanctification is evidenced by works of piety (prayer, study of the Scriptures, receiving the sacraments) and works of mercy (feeding the hungry, visiting the sick, comforting the wavering), but in no way does it necessitate that kind of "modern monasticism" which excludes from fellowship those whose scruples may not reflect a more rigid, legalistic heritage.

The works which characterize sanctification are of the nature of devotion to God and love toward one's neighbor, which are the essential elements of Jesus' synopsis of God's total redemptive will. A consistent emphasis on "faith alone" as the condition for all aspects of salvation would do much to enable us to avoid the pitfalls of theological hobby horses and the insistence upon standardized behavior as an indication of piety. May we be as aware as was Wesley of the sterility of "refined trusting to our own works."

## Is the Christian Family Important?

We have all kinds of evangelism—personal, mass, in-depth, communication—but I believe the single, most important kind of evangelism now is marital and family evangelism. Too long we have let the schools, and business, and PTA, and even our church activities come first. It's time that the family come first, even at the expense of the church. We've got to restore the Christian family to where the Bible puts it—in absolute first place and paramount importance.

—David A. Seamands

We have thought so much of the Christ who "became perfect" that we have lost sight of the Christ who was "being made perfect" (Heb. 5:19)

## "I Live by the Father"

By T. W. Willingham\*

RECENTLY I WAS trimming some branches from a grapevine and casting them aside. The thought came, No more grapes on you. Then my mind ran to what Jesus had to say about the vine and the branches, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (John 15:4); and He added, ". . . without me ye can do nothing."

Jesus was saying to us that as the branch must draw all of its life from the vine, so we are wholly dependent upon Him for fruit-bearing, and even life itself, for the life is not in the branch, but in the vine. Whether we act like it or not, theoretically we know these things to be the facts. We are helpless within ourselves, and to acknowledge this is the first step toward living.

When applying the above truths to ourselves, we encounter very little difficulty. It is more difficult, however, to apply the same rule to the Master. In fact, we would not dare to do so, except for the fact that He has made the application himself. The fact is, we are no more dependent upon Christ than Christ was upon the Father. He is the author of our theme, "I live by the Father." Lest we might not grasp the full meaning of His words, He reiterated it in other words just as plain, ". . . the Son can do nothing of himself" (John 5:19). For triple emphasis he said, "I can of

mine own self do nothing . . ." (John 5:30).

We have thought so long of the Christ that "became perfect" that we have lost sight of the Christ that was "being made perfect" (Heb. 5:19). It is the Christ in the process that is the pattern for us to follow, and thus in the end to "be like him."

In His lesson on the vine and the branches He emphasized, "Abide in me, and I in you" (John 15:4). This is the eternal law of spiritual life and development. To break this law is to die. Again, it is not too difficult to apply this law and its necessity to ourselves, but with more difficulty do we see the necessity of Jesus following the same law. "God was in Christ"—that the Word tells us, and it also tells us that the Son is "in the bosom of the Father" (John 1:18). Here He has established the same relationship between Christ and the Father as we have between ourselves and the Son. His "abide in me, and I in you" sets this forth clearly.

The clear implication of His message on the vine and its branches is that the branch once attached can be severed from the vine. The Father removes the unfruitful branch. The law of abiding is, therefore, very important, and there is but one law that governs our abiding—the law of obedience. Everything else falls into place when there is loving obedience. It is noteworthy that Jesus followed this same law and was able to abide in the Father by so doing. In fact, we

\*Kansas City, Mo.

have no law or rule to follow that was not followed by our "forerunner." Note His words concerning the application of this law to us and to himself: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15:10).

When Jesus said, "I live by the Father," He was saying, I abide in the Father, and that abiding was by obedience. This was His rule of life, and it is the rule that He announced for us—the only rule of life that will assure us a home with Him. Nothing then, can be more important to us than to understand the meaning and extent of this rule: We need have no uncertainty here: it was exemplified perfectly in the Master.

Obedience was the law of His life. He stated it more than once and illustrated it throughout His entire life. "Lo, I come to do thy will" was the unwavering purpose of His life. In every crisis of His life, He measured His acts by this rule. Nothing kept Him from following it. It was the only way that would let Him continue in the Father's love. He never allowed the hosannas of Palm Sunday or the "Crucify him" of the enraged rabble to turn Him from His announced course. He had come to obey, and obey He would; and obey He did.

In life, He had all the deceptive and persuasive influences brought to bear on Him that could be faced by any mortal, for He was tempted "in all points . . . as we are" and in many more than any one of us can be tempted, but He altered not His path, debated not His purpose. That was fixed. The devil offered Him the greatest prize that he could offer, but when the tempter's identity was known, His words came clear and final, "Get thee behind me, Satan" (Matt. 16:23).

Many times His friends and brothers sought to lead in a path not marked out by the Father. In His sorest struggles, He was within reach of heaven's protecting angels and the arm of the Father who was able to "save him from death," but to accept deliverance from either would be to miss the Father's highest will—a seat at the Father's right hand. He obeyed, even unto death.

This is the pattern of His life. What about that of His would-be followers? It is the same. He has declared that plainly. He demands a love for himself above that for mother, father, brother, sister, husband or wife, son or daughter, and even of life itself. This demand is not a suggestion. It is binding upon all who would be His disciples. He puts it in words unmistakable: "he cannot be my disciple" on any other terms.

As in His life, the praises of men may come to lure us from the God-marked path, and the cry "crucify him" may come also. They came to Him, and we are not immune if we are in Him. He went this way and lived, and promised, "Because I live ye shall live also." Death comes to the sinner and the saint alike. This is a divine appointment, but eternal life comes only to the Christian.

The entrance into this path is narrow, and one must "strive to enter in at the strait gate" (Luke 13:24). But although "narrow is the way, which leadeth unto life" (Matt. 7:14), its narrowness is its redeeming feature. The way narrows down to Him who is the Way, and with Him we are kept from the pitfalls of sin, the bypaths of error, and are protected from all harm along the journey and guaranteed "an abundant entrance" into eternal rest, peace, and fellowship. Let us keep following the Son who lived by the Father here, and lives with Him eternally.

# Faith in ACTION

## An Adventure in Home Missions

By A. Ernest Collins\*

SOME YEARS AGO, the Word of the Lord came to a preacher and his wife saying, "Arise, and go to Hamilton, Ontario, the 'Pittsburgh of Canada,' and help to establish a strong holiness church in that great industrial city."

For some months, intercessory prayer was made for an open door. Finally it came. These workers went—without a church or parsonage, without a church member, or a dollar of home missions money. God was their backing and He performed miracle after miracle.

A vacant church building was rented. Extensive advertising was secured. The preacher's little savings account of \$300 was soon depleted. The attendance, small at first, gradually increased. From the outset, the simple gospel of full salvation was faithfully proclaimed in an evangelistic ministry. Singers, musicians, and an occasional evangelist were engaged. Sinners were wonderfully converted, and believers were entirely sanctified. Cottage prayer meetings were begun, and each new convert provided a prospective location for another prayer meeting. These results created great interest. The work, like a tender plant, took root.

Soon some influential and well-to-

\*Pastor, Church of the Nazarene, Carleton Place, Ontario.

do people began to attend. They became substantial supporters at a time when Canada and the United States were in the throes of a distressing financial recession.

Some months later, the infant church that God was building became the First Church of the Nazarene in that city, with an enthusiastic holiness membership. The following year, two large lots were purchased in a strategic location. A large gospel tent was erected on the property. People, young and old, were attracted to the services, and many more were saved and sanctified and added to the church.

Two years later, with the sacrificial help of the church members and some interested friends, the first unit of the new church building, 50 by 80 feet, was erected, with a sanctuary seating more than 300. God performed veritable miracles.

Revivals and holiness evangelism were the theme and program of the day. In consequence, the work spread to other communities. A weekly prayer meeting was organized where some of the new members lived, 12 miles distant. Interest grew, and the Copetown (later renamed the Orkney) Church of the Nazarene was formed. Today it is a thriving congregation. God has called two of its young men to the Christian ministry, and they are now preaching the gos-

pel of Christ.

The following year, a Nazarene family moved to the prosperous city of Hamilton. Soon permission was granted to conduct a weekly prayer meeting in their home. During that summer, a district-sponsored tent meeting was held, and at its conclusion another church was organized.

*Do home missions really pay?* During those early years of the church in Hamilton, 12 dedicated young people heard the call of God to His service. Several of them prepared and entered the Christian ministry, and a few of them became pastors' wives.

Seven and one-half years after its beginning, a call came to the pastor and founder from the young church at London, Ontario. Reluctantly he accepted the call, leaving 130 wonderful members and 165 in the Sunday school in Hamilton. To God alone be all the glory for everything accomplished in Hamilton, Cope-town, and Brantford! "Except the Lord build the house, they labor in vain that build it" (Ps. 127:1).

Looking back today, those years in home mission work are regarded as some of the most rewarding and soul-satisfying in a lifetime of Christian service.

In the intervening years, several noble pastors have added substantially to the work. A second church has been established in Hamilton. It now has a prosperous and aggressive congregation.

"Can God furnish a table in the wilderness?" (Ps. 78:19). Or for that matter, in any town or city that is without a holiness church? YES, YES, a thousand times YES! Holiness evangelism today is the worldwide program of our beloved Zion. It is the call of God to the Church. It is the urgent need of this generation. It is the key to success in church and Kingdom building.

**Practical Points** that make a difference

### Summer Is Here . . .

Dear Son:

Years ago when I was a young man on the farm, our pastor decided to make the summer count! Those were the days when a thousand and one district and local summer activities did not force our pastor to take his vacation in the spring or fall. It was an outstanding season for the church.

For one thing, he decided to pay the price in preparation, and preach as well as he could. He delivered rich expositions on the Christian life in the morning. At night he gave biographical studies with interesting titles which held the attention of the young people. Those summer sermons were the best I've ever heard.

Second, he decided that midweek service would not get lost in the shuffle of vacations. So we all arrived for supper together, divided up for Bible study groups, and completed the evening in fellowship, singing, and witness.

Third, he made a real attempt to integrate our new people into the family of believers. Each home made plans to have them for an evening. The result was that the usual groups were cross-bred socially, and spiritual community was realized.

Fourth, we made a real effort to highlight our music program. Sunday mornings we sang the great hymns of the church, and the choir outdid themselves. Sunday evenings the pastor brought in special groups, which added novelty.

It was a great summer! Souls found God and the church thrived in the midst of vacations.

Love,  
*David*

The Preacher's Magazine

JUNE  
**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 Lewis



## Morale

**W**HATEVER IT IS, churches operate with it—operate successfully, that is. The dictionary says it is "a state of mind with reference to confidence, courage, hope, etc., used especially of a number of persons associated in some enterprise."

So it is a good word in the church world. It is an intangible, but it is real. It can be seen in people. An inanimate object can't have morale. But a church can because it is a living, working, active group of people.

It needs an enterprise. The church has one. In fact, it is the world's greatest and best enterprise—the advance of Christ's redemptive work on earth.

Morale as such must have a genesis, a point of origin, a source of renewal constantly. We have that already in the pastor, the church board, and other leaders. So there it is, just waiting to be made and launched on the enterprise.

Morale is contagious. Get it started in the church board and it will spread. Its ingredients are plans, interesting activity, and, as the dictionary says, "confidence, courage, hope."

Low morale is also contagious. It is like a virus spreading throughout the entire church. It blights everyone it touches. It brings all progress to a sad halt.

The Early Church had high morale! They wrote the wonderful Book of Acts through morale. It was engendered by Jesus Christ and bloomed in their hearts by the Holy Spirit. They changed all subsequent history by unquenchable morale.

We have today all the sources of morale which the Early Church had. So let's get with it and turn ourselves loose on its surging current. Some of our churches are reaching far out into their possibilities. They are changing those opportunities into real, live converts. These new people, in turn, join the movement forward and outward.

Like I said, it's contagious!

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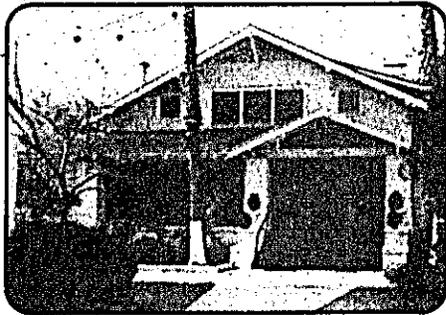
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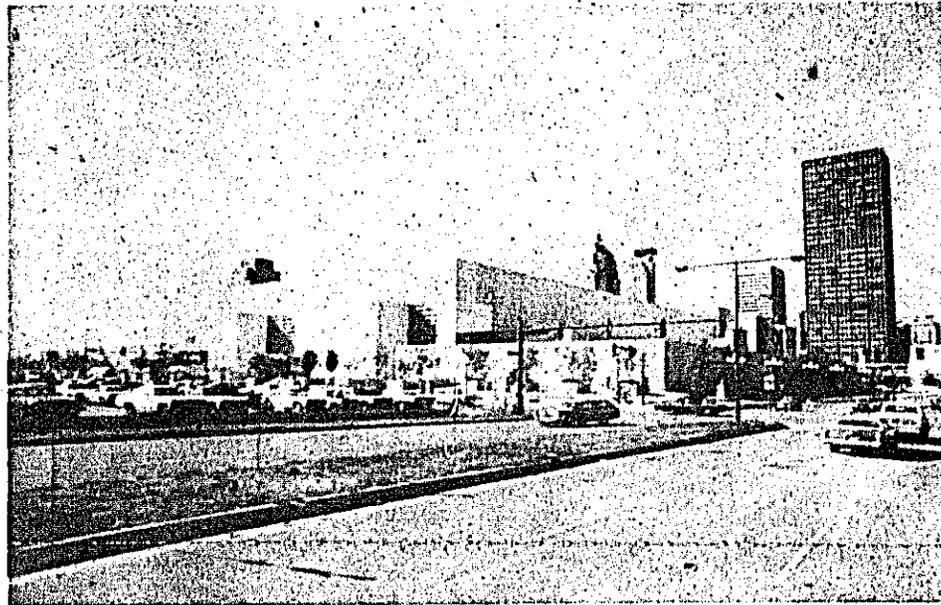
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# LORD JESUS

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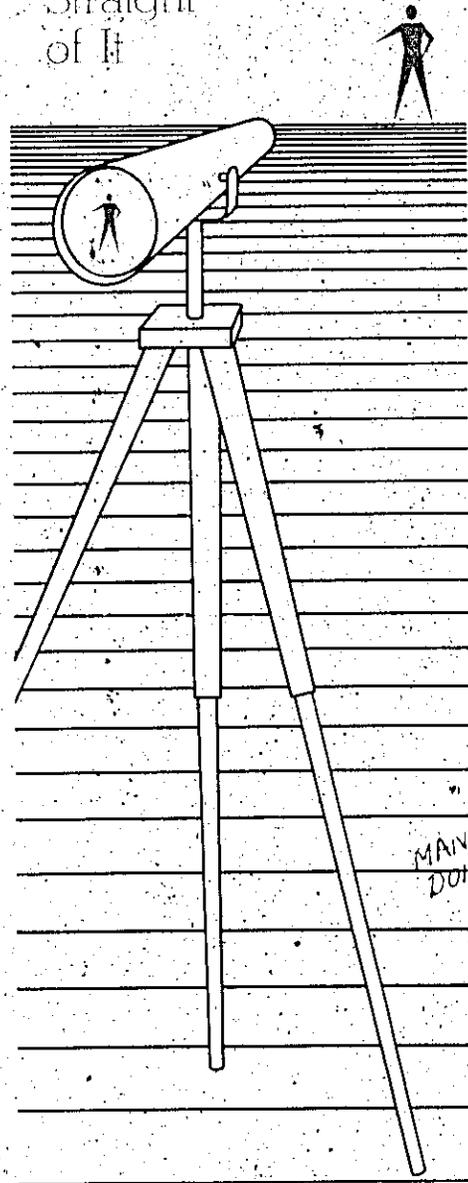
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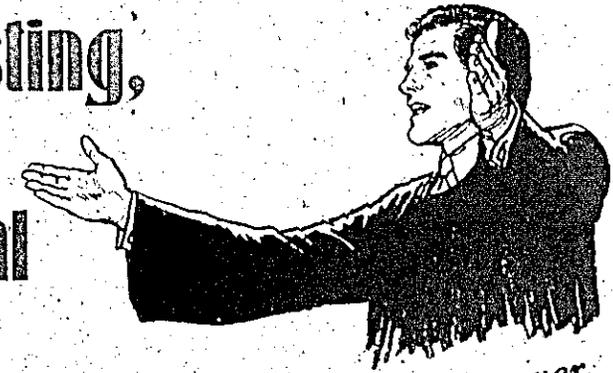
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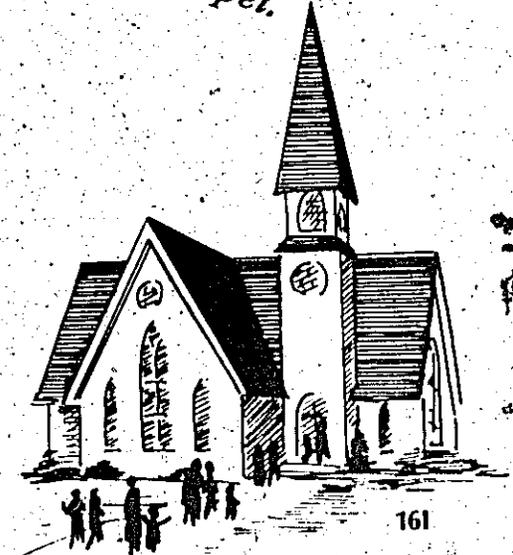
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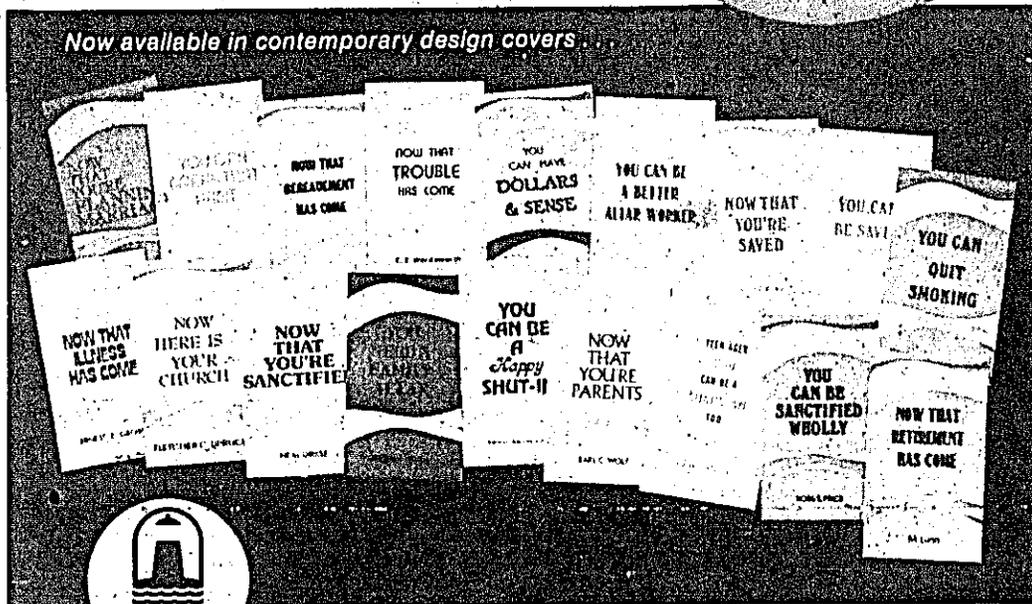
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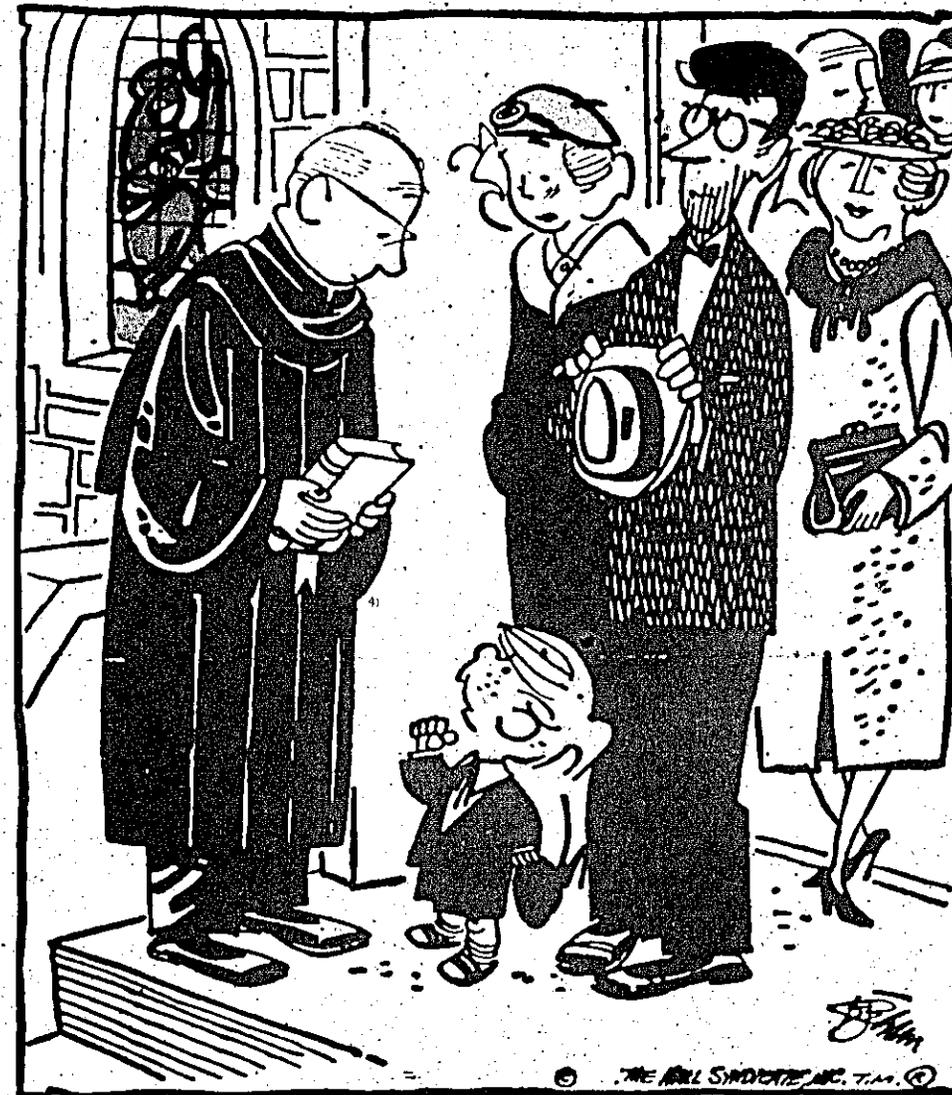
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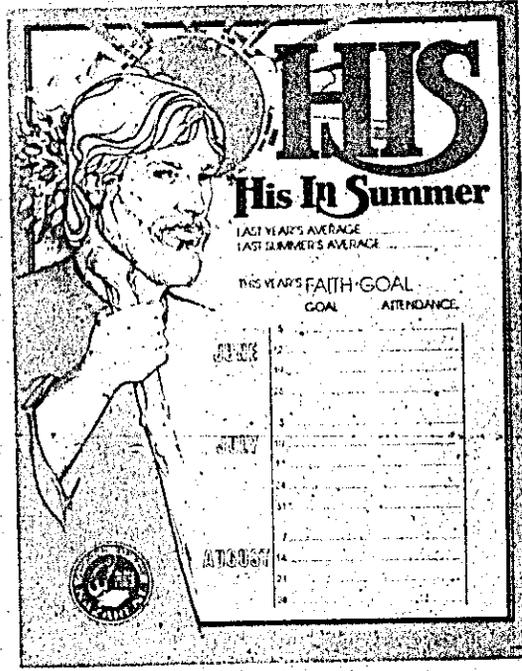
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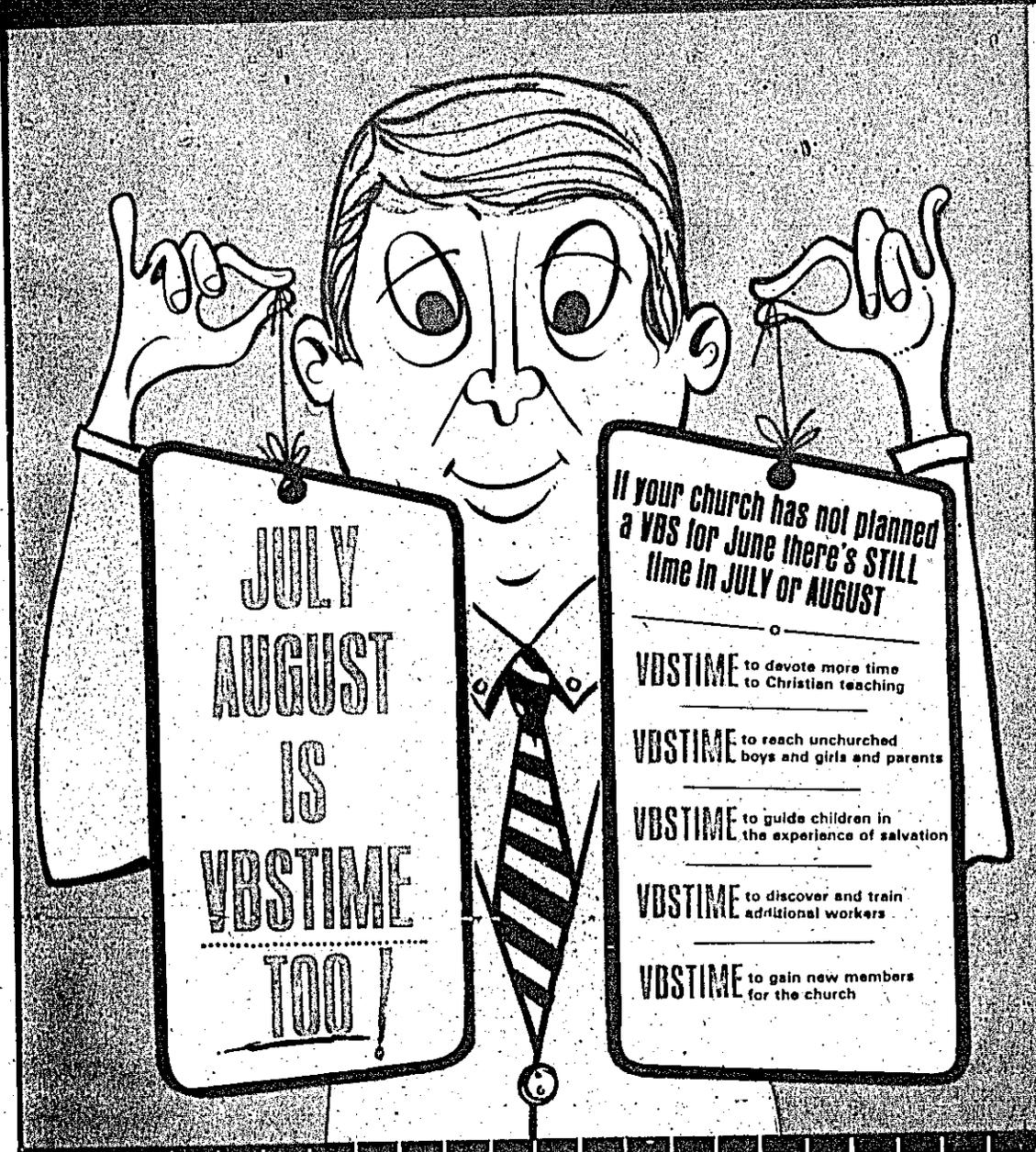
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## STEWARDSHIP

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# THE PREACHER'S WIFE

## A Parable

A FEW YEARS AGO our older son and his family owned a bit of property in the state of New Hampshire. It was really an old farm homestead. There was a small acreage and a comfortable farmhouse, and down the slope, what you'll find on any New Hampshire or Vermont farmplace—a pond. I had been there at different seasons of the year. It was a most attractive spot. In early spring I had seen the pussywillows bursting on the far side of the water where chunks of ice still floated. I had been there in the heat of summer. And now it was fall, and the maples and oaks—yellow and crimson and brown—were reflecting their colors in the still water of the pond. There it was, crystal clear, full to the brim.

I turned to our son and said, "Joe, this pond is always the same. I suppose it's 20 feet down to the bottom, but I can still count the stones at that depth. The water is never roily

or muddy; it's never depleted, always transparent and beautifully serene. What is the secret?"

And Joe said, "Why, Mother, do you not know? This pond is fed by hidden springs."

"Hidden springs!" Water in the Word of God is the symbol of a refreshing, life-giving resource.

"Ho, everyone that thirsteth; come ye to the waters!"

"I will pour water on him that is thirsty."

Jesus said, "The water that I shall give you shall be in you, a well of water springing up into everlasting life."

Before I was old enough to spell the word, I knew what an artesian well was, because I was reared in Webster City, Ia., and the town had one. It was down at the end of Bank Street. Here a clear spring of pure cold water pouring out of the ground had been piped, and brought up to a level of possibly four feet. The pipe then turned so that there was an easy outlet for the water. A trough had been built around it and here the farmers would stop and water their horses as they came into town, and there the townspeople came on foot or in their buggies with their buckets and pails to get that clear, pure, cold, spring water. It ran summer and winter, in heat and in cold, in dry weather and in wet. That stream of water was



by  
Audrey Williamson

Wife of General  
Superintendent Emeritus  
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Church of the Nazarene

absolutely dependable. I said to my father, "Papa, what makes that water always run?" And he said, "There is a hidden river below, water under pressure."

One of the saddest laments in the Word of God is found in the book of Jeremiah, "My people have committed two evils. They have forgotten me, the fountain of living water, and they have hewn themselves cisterns, broken cisterns, that can hold no water."

I know what a cistern is, too. We had one. It was filled from an external source. Water came down the spout from the roof to the underground chamber. In the fall after the rains had come the cistern would be full. But along in the spring, my parents would say, "Don't waste the water; the cistern is nearly empty."

I remember once the cistern sprang a leak, and when we thought we had plenty of water to carry us through the winter, the cistern gauge showed it was almost out. A man had to come and repair those broken bricks. Cisterns got dirty, too, and had to be cleaned.

But the artesian well purifies itself. It is clean and transparent. No muddying of the water; no mixing of the motives of a spirit that is utterly fed by hidden springs. The supply doesn't dwindle.

As we stood there by that pond, that beautiful day, Joe said some-

thing else. He said, "You see, Mother, of course, that there is an overflow."

And then I observed what I had not before noticed, that at the far end of that pond, where there was a natural boundary, a dike of earth and stone had been thrown up and it formed a spillway. The orchard of fruit trees was down in the hollow. There were the flower beds, wild and cultivated. The grass was greener and more luxurious in that part of the acreage than anywhere else on the farm. A directed channel! When the water of that pond filled its banks to completion it didn't just spill over anywhere. It had a course through which to expend its life-giving flow.

I believe with all my heart that these two things will make the difference in our day. Hidden springs and a directed channel. You can't get along one without the other.

*O God, I pray that the noble women who live in the parsonage homes of our church may daily have the awareness of an inner resource. That living water, implanted in the soul by God himself, which, rising up like a fountain in the depths of their beings, proves adequate and unailing.*

*And grant, too, that through the avenues of the churches they serve, this resource may be channeled, flowing out to refresh the dry and barren places all about, until they literally shall blossom as the rose.*

**Self love is self-acceptance. Many people who appear to love themselves actually have a deep distaste for what they are and through artificial means (like way-out clothes, excessive makeup, alcohol, smoking, etc.) attempt to alter themselves.**

—Selected

## Summer Day Camp in the Local Church



By Betty B. Robertson\*

"Have a day camp this summer for the children? What's a day camp?"

A day camp is a program of planned activities for children in an out-of-doors setting. It is conducted during the day at the church, making use of the parking lot, a nearby park, or anywhere camp-like activities can conductively be held.

"What do you do at day camp?"

Experiences for the boys and girls include Bible adventure, worship, singing, games and recreation, crafts, outdoor fun, field trips, special activities, and storytelling.

Your church vacation Bible school materials should be used as curriculum for the Bible adventure time. Counselors are responsible for telling the Bible story each day, working with the children on their memory passages, and following through on other related activities as suggested in the teacher's manual.

Worship includes both the planned times of worship when the counselor tries to provide an opportunity for the campers to worship, and also the spontaneous times of worship which are experienced by children in the outdoors.

Singing is one of the aids in leading the boys and girls into a worship experience. It also serves as a means of tying the individual campers into a whole unit and developing spirit.

A natural part of such an outdoor experience is recreation. The games should be well planned, with a definite purpose, and supervised carefully.

Craft time gives the campers a chance to express themselves creatively with

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their hands. Materials found in the outdoor environment could compose the basis for the craft projects.

Outdoor fun should give the children a chance to use their senses. Nature studies of various kinds can be conducted during this activity.

Occasionally field trips can be used. Take advantage of opportunities in a local area.

Special activities would include such things as films, peanut hunt, special speakers, evangelistic emphasis, etc.

Special stories can be told by the counselors, a local person talented in this area, through the use of puppets, or perhaps a ventriloquist.

"How is such a camp organized?"

First, the director needs to become familiar with all available materials regarding day camp. He should know the basic objectives; decide on the location; outline a suggested schedule; put together all crafts which are to be made; read the curriculum materials; organize the publicity; correlate the activities with the total Christian education program of the local church; and chose a suitable theme.

Another basic step of organization is the selection and training of the staff. Each worker needs to be trained thoroughly on such things as their complete job descriptions, characteristics of day campers, policies and procedures, helpful hints in discipline, storytelling, and other related activities; basic rules for counselors in summer day camp; and effective methods in presenting Bible lessons.

Decisions regarding the budget need to be made—how much will come from the local church budget, and what the registration fee will need to be.

A practical transportation plan must be worked out—cars, a van, or buses to pick up children too far away to walk.

"Why have a summer day camp?"

One child who attended a camp said: "Wednesday was the most happiest day of my life. God spoke to me and gave me enough courage to go to the altar. I opened the door of my heart for God to come in and He did!"

This is why we have day camp! To give boys and girls an opportunity to find Jesus Christ as their personal Savior.

# THE STARTING POINT

## Characteristics of a Vital Church

In 2 Thess. 1:1-4 (*Living Bible*), there are three phrases that you might consider as characteristics of a vital church. They are: (1) A growing faith—"the really wonderful way your faith has grown" (v. 3); (2) A growing love—"your growing love for each other" (v. 3); (3) Patience, or endurance—"We are happy to tell other churches about your patience and complete faith in God, in spite of all the crushing troubles and hardships you are going through" (v. 4).

## Three Great Promises

Paul gave the Thessalonian church three great promises. The *Living Bible* spells them out like this in 2 Thessalonians: (1) *A promised rest*—"God will give you rest" (1:7); (2) *A promised reward*—"Rewarding your faith with his power" (1:11); (3) *A promised reunion*—"What about the coming again of our Lord Jesus Christ, and our being gathered together to meet him?" (2:1).

## Seven Words

In Luke 17:14 (NEB), these seven words should not be overlooked: "And while they were on their way." For these words speak of the healing of the lepers. We must remember that the lepers were not healed immediately, but "while they were on their way."



by  
**C. Neil Strait**

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## A Good Contrast

Here are two statements from Genesis that would make for good preaching. One is where the builders of the tower of Babel said, "Let us make us a name" (11:4). The other is in the word of God to Abraham, "I will make of thee a great nation" (12:2).

Here are the two philosophies vying for the hearts of men.

## Who's Dead?

Here's a good thought from Buckner Fanning and his book *Throw Away the Garbage* that should put you to thinking. "That day in Bethany there was no question about the death of Lazarus. He was dead and everyone knew it. However, some others in Bethany were also dead but didn't know it" (Word, 1976, p. 54).

## Trinity of Suffocation

Halford Luccock sees "a trinity of suffocation" in Luke 8:14 (NEB). One of these suffocators is "cares," the second is "wealth," and the third is "pleasure."

## Grace and Unbelief

John Henry Jowett opens a provocative thought-trail concerning Ps. 78:15-25, and especially the phrase, "They believed not in God . . . though he had . . ." (vv. 22-23). The preceding verses tell of God's care and help. Yet all of His faithfulness had not brought the people of Israel to faith.

Jowett asks, "How much grace can our unbelief withstand?"

Perhaps a good question to throw in the face of unbelief is, How much has He done for you?

## People Are Asking for Bread

The late Louis Cassels, correspondent for United Press International, one time told a group of church publishers: "Modern men are sick and tired of being told what they can't believe. They want to know what—if anything—they can believe. If you persist in handing out stones when people ask for bread, they will finally quit coming to the bakery" (quoted by Ernest Fitzgerald, *You Can Believe*, Abingdon Press, 1975, p. 39).

## Bishop Kennedy on Biblical Preaching

Bishop Gerald Kennedy, for whom I have a lot of respect, writes that "the Bible is primarily the Christian preacher's book, and when our preaching ceases to be biblical, it ceases to be relevant. If preaching in our time has fallen upon bad days, it is partly because we have been looking for substitutes for the Book" (Gerald Kennedy, *The Preacher and the New English Bible*, Oxford University Press, 1972, p. vii).

## Preaching and Life

John Henry Jowett wrote this about preaching: "Gentlemen, our messages must be related to life, to lives, and we must make everybody feel that our key fits the lock of his private door."

## A Closing Thought on Preaching

Bishop Stephen C. Neill, Oxford, England, has given us this thought: "If ever you cease to be surprised at the gospel, you will be unable to preach it."

# IN THE STUDY

## Seeds for Sermons

This month we turn our attention to the *Book of Nehemiah*. Some of the reading is as inspiring as the telephone directory, and yet from this rich book we find four **MESSAGES FOR MEN**.

June 5

### DAVID, A MAN OF GOD

TEXT: ". . . to praise and to give thanks according to the commandment of David the man of God" (Neh. 12:24).

INTRODUCTION: Twice in this chapter we read, "David the man of God" (vv. 24,



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36). David's name is mentioned about 700 times in the Bible, and nowhere is a better word-picture given of him. One has seen David as a man who gave all to God, took all from God, and used all for God. Since the text today is not supported by surrounding verses, we will turn to David's own testimony in Psalms 138 and 139.

### I. GIVE ALL TO GOD.

Psalm 139 is David's testimony saying, Lord, You know all about me (specially vv. 1-6). You know I am yours, and if you see anything in me (vv. 23-24) that hinders my love and service make it known. David lived with complete openness to God. He had no special ledger books of life that he kept hid. I have heard missionaries tell of nationals greeting them with both hands outstretched before them—meaning I have nothing hidden behind my back. I come in open faith and trust to you. This was David!

### II. TAKE ALL FROM GOD

Our text says, "to praise and to give thanks." This was the way David lived.

Psalms 138 opens with praise and worship (vv. 1-2). He took all from God: I cried, You answered (v. 3); I had need, you strengthened (v. 3); I had trouble, You revived (v. 7); I had enemies, You withheld them (v. 7). Best of all, "The Lord will perfect that which concerneth me" (v. 8).

In a high school art class years ago I did my best to paint a picture on glass. I worked for weeks. Finally, the teacher knowing I had done all I could, in a few minutes put a few finishing touches to the painting. I have ever been glad she "perfected that which concerneth me." More so, I am grateful for the finishing touches of God.

### III. USE ALL FOR GOD

When David went against Goliath he used all he had for God. When he ruled Israel, he used all for God. When he gathered materials for the temple, he used all for God. Through his life his alliance with God was so great that anything that troubled God troubled him as well (Ps. 139:21-22).

**CONCLUSION:** Of all hymn titles, few if any suffer more than "Take My Life, and Let It Be." Many would like for God to take their life and let it be—let it alone. May our lives be like David's—not "let it be," but "let it be consecrated, Lord, to Thee."

June 12

### WORK

**TEXT:** "Then I told them of the hand of my God which was good upon me; . . . And they said, Let us rise up and build. So they strengthened their hands for this good work" (Neh. 2:18).

**INTRODUCTION:** Seventeen times in 13 chapters Nehemiah talks about work. We would all like to figure out some easy way to get a job done, but none will work except WORK. A simple acrostic:

#### I. W—WORK

Perhaps the most important thing about work is our attitude toward it. For some, farm work is a breath of heaven; others it is misery unlimited. For some, selling is a joy and challenge, to others it

is ulcers and trauma. Nehemiah shows us the right attitude toward work (2:18; 4:6; 6:3). Strengthened for work, mind to work, feeling it is a good work.

#### II. O—OTHERS

Whenever we start to do the Lord's work, we are like Peter: "What shall this man do?" (John 21:21). We can always find those who aren't working (Neh. 3:5), but as you read this third chapter you are amazed at how many are working. When we stop to name those working in Kingdom-building, we see the great army of workers.

#### III. R—RETURNED

"We returned all of us to the wall, everyone unto his work" (4:15). This verse follows a time of discouragement, trouble, and testing. But they returned! As a seminary student, a classmate gave me this simple prayer for courage. "There are hard things that I must do today, dear God: Hard things, but I should like to do them well, and bravely as I can. I ask for courage; let me not give up when things go wrong, but gladly try another way. Dear God, be near me through the day, and help me do the hard things well."

#### IV. K—KINGDOM

The thrill of God's work is that it is Kingdom work. Even our enemies (6:16) perceive the work is of God. Nehemiah the governor and Ezra the priest-scribe remind the people to rejoice for "The joy of the Lord is your strength" (8:10).

**CONCLUSION:** The Lord will not assign you to any task, but what you can be happy in fulfilling. In Kingdom work, the joy and the strength of the Lord is ours.

June 19

### A COVENANT OF WORSHIP

**SCRIPTURE:** Neh. 10:32-39

**TEXT:** "We will not forsake the house of our God" (10:39).

**INTRODUCTION:** This Father's Day I ask you to pledge with me this covenant of worship. As seven is a number of completeness, so we have seven points in this covenant: When I come to God's house to worship—

I. I WILL REMEMBER MY REDEMPTION AND HIS ATONEMENT FOR ME (vv. 32-33).

The significance of this tax is that it is the recognition of atonement for the souls of men. Tax is equal for all—rich and poor, for all are equally in need of redemption. Let first my covenant of worship be a remembrance of the atonement and my redemption.

II. I WILL "BRING IN THE WOOD" (v. 34)

I will do my part to keep the altar fires burning. This was a practical solution to a real problem. Previously it had been the responsibility of the Nethinims (v. 28). But evidently few of them had returned from the captivity. Perhaps just as well—now all felt responsibility to keep the altar fire burning. I, too, must feel this responsibility.

III. I WILL BRING THE "FIRSTFRUITS"

—GOD'S TITHE (vv. 35-37).

These words were written about the same time Malachi wrote his words on tithing. It is a constant testimony that God is first in our lives. He is the owner, we are but the stewards.

IV. I WILL SEE MY CHILDREN AS PART OF GOD'S OWNERSHIP AND MY STEWARDSHIP (vv. 30, 36).

Not only at child dedication, but all through life we recognize that our children belong to God. We will do all we can to rear them in the fear of God.

V. I WILL RESPECT THE OFFICE OF THE PRIEST (v. 36)

When we come to worship, there is love and need of the priest and the people, the one for the other; yet we recognize "the priests that minister in the house of our God."

VI. I WILL LIFT A "HEAVE OFFERING" OF PRAISE (v. 39).

Numbers 18:25 ff. amplifies this verse. This offering, different from that of vv. 32-33, seems to be a praise offering. The singers are here mentioned (v. 39). I see the thrill of worship, the singing of the "Doxology."

VII. I—"WE WILL NOT FORSAKE THE HOUSE OF OUR GOD" (v. 39).

With this I conclude. This Father's

Day I willingly make this covenant of worship. I will not forsake the house of my God!

June 26

### REMEMBER ME, O MY GOD

**SCRIPTURE SETTING:** Nehemiah 13

**TEXT:** "Remember me, O my God" (vv. 14, 22, 31).

**INTRODUCTION:** It is difficult in Bible reading to grasp time-span. We well remember Nehemiah's coming to Jerusalem to build the wall. This was in the 20th year of King Artaxerxes (3:1). Now the last chapter takes place 13 years later in the 32nd year of King Artaxerxes (13:6). Returning now, he is deeply troubled for he finds sin in God's house, sin with God's day, sin among God's people. After each unburdening of his heart, he says, "Remember me, O my God!"

I. SIN IN GOD'S HOUSE (4:14)

Spiritual leaders who should have been in, were out (v. 10). Worldly leaders that should have been out, were in (vv. 4-5). Therefore the house of God was forsaken (v. 11). To keep spirituality in the church we must keep the Levites in and the Tobiahs out, for when the world comes in it comes in selfishly (v. 5). Not until the wrong is expelled can God come and bless (vv. 12-13). A vital part in church spirituality is the handling of God's tithes with integrity. What we say about the church, we also apply to our own lives. We are God's temples.

II. SIN WITH GOD'S DAY (vv. 15-22)

"Sanctify the sabbath day" (v. 22). It is doubtful there is any commandment more quickly broken when hearts grow cold than this commandment. You cannot keep spiritual if you tamper with God's tithe or His day. I like Nehemiah's spirit. When men persisted in buying and selling, he shut them out (vv. 19-21).

III. SIN AMONG GOD'S PEOPLE (vv. 23-26)

Intermarriage had destroyed their spirituality (v. 23). Unless they changed, their outcome would be like unto Solomon (v. 26). The Apostle Paul's admonition is wise: "Be not unequally yoked

together with unbelievers" (2 Cor. 6:14). The two greatest choices of life are: For whom will I live—Christ or the devil? With whom will I live—my companion? The safety of our spirituality lies in keeping both choices in God's will. A vivid example (v. 28)—the grandson of the high priest was son-in-law to Sanballat, the enemy of the Jews.

**CONCLUSION:** A layman told a friend, "While our old pastor preached hell and judgment, our new pastor preaches it with tears in his eyes." Nehemiah with "tears in his eyes" faced sin in the church, sin on the Sabbath, and sin among the saints. He prayed, "Remember me, O my God." Let me not fail either God or His people.

By  
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**Gleanings**  
from the Greek

## 2 Corinthians 6

### "Fellow Workers" (6:1)

"As workers together with him" is all one work in Greek, *synergountes*. Literally it means "working together [with]" —*syn*, "together," and *ergon*, "work." The NIV has "as God's fellow workers."<sup>1</sup> We have already noted that Paul's strong sense of "togetherness" is shown by his fondness for compound words with a *syn* prefix. A quick check discovered over 50 of these.

### "Succoured" or "Helped" (6:2)

The verb is *boetheo*. It comes from *boe*, "a cry," and *theo*, "run." So it

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

literally means to "run at a cry for help"—that is, "hurry to help someone who is in need." That is what God does for us. The noun *boe* occurs only in James 5:4, where it represents "the cry of the oppressed" (TDNT, 1:411).

### "Offence" or "Stumbling Block" (6:3)

The noun *proskope* is found only here in the NT. It comes from the verb *proskopto*, which is used for striking one's foot against a stone or other obstacle in the path, and so means "to stumble." Thayer suggests that the entire phrase here means "to do something which causes other to stumble, i.e. leads them into error or sin" (p. 547).

The NASB, "giving no cause for offence in anything,"<sup>2</sup> is accurate. But we feel that the NIV, "We put no stumbling block in anyone's path," communicates the idea a bit more clearly.

### "Blamed" or "Discredited" (6:3)

The verb *momaomai* is found only here and in 8:20. The minister is to conduct himself in such a blameless way that his ministry will not be "discredited" (NASB, NIV).

### "Patience" or "Endurance" (6:4)

Again the word is *hypomone* (see comment on Rom. 2:7; 5:3). The correct translation is "endurance" (NASB, NIV).

### "Necessities" or "Hardships" (6:4)

The KJV represents the original, literal meaning of *anagke*—"necessity." But for this passage (and 12:10; Luke 21:23; 1 Cor. 7:26; 1 Thess. 3:7) Thayer says: "In a sense rare in the classics (Diod. 4:43), but very common in Hellenistic writers . . . calamity, distress" (p. 36). Moulton and Milligan cite evidence of this usage as early as the third century B.C. (VGT, p. 31). Grundmann says that here the word indicates "such afflictions as those experienced by the Apostle Paul, or afflictions which derived from the tension between the new creation in Christ and the old cosmos" (TDNT, 1:346). It is thus related closely to the preceding

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

word "afflictions" and the following word "distresses." It may be rendered "hardships" (NASB, NIV).

### "Stripes" or "Beatings" (6:5)

In the KJV *plege* is translated "plague" 12 times in Revelation and "wound" 4 times (plus once in Luke 10:30). Elsewhere in the NT (5 times) it is rendered "stripes" (Luke 12:48; Acts 16:23; 33; 2 Cor. 6:5; 11:23). The correct translation here is "beatings" (NASB, NIV). This is what Paul had suffered often (11:23).

### "Tumults" or "Riots" (6:5)

*Akatastasia* (5 times in NT) basically means "disturbance" (AG). Oepke says in this passage it signifies "personal unrest" (TDNT, 3:446). But Plummer feels that here it means "tumults," as in Luke 21:9. He comments: "Popular tumults against St. Paul are frequent in Acts" (p. 194). The contemporary term for this is "riots" (NIV).

### "Labors" or "Hard work" (6:5)

*Kopos* means "labor." But today we would probably say "hard work" (NIV).

### "Watchings" or "Sleepless nights" (6:5)

The noun *agrypnia* is found only here and in 11:27. Basically it means "sleeplessness." But Plummer writes:

"The word covers more than sleeplessness; it includes all that prevents one from sleeping. At Troas Paul preached until midnight and yet longer (Acts XX. 7, 9). In LXX the word is almost confined to Ecclesiasticus, where it is frequent and commonly means forgoing sleep in order to work. The Apostle no doubt often taught, and travelled, and worked with his hands to maintain himself by night" (p. 195).

The word should be translated here either as "sleeplessness" (NASB) or perhaps better, as "sleepless nights" (NIV).

### "Fasting" or "Hunger" (6:5)

The word *nesteia* is used in the same way here and in 11:27. Aside from these two places, the best Greek text has it only in Luke 2:37 and Acts 14:23; 27:9. In the first two of these three it is connected with prayer and so has a religious con-

notation. Acts 27:9 borders on this. But what does it mean here? Plummer says: "Not 'fasts' in the religious sense; but, just as *agrypnia* is voluntary forgoing of sleep in order to get more work done, so *nesteia* is voluntary forgoing of food for the same reason." He adds: "We infer from xi. 27 that *nesteiai* are voluntary abstentions from food, for there are distinguished from involuntary hunger and thirst" (p. 195).

Plummer notes that following "endurance" (KJV; "patience") in v. 4, we have three triplets that, taken together, illustrate the full meaning of endurance. Of the first of these (v. 4) he says: "This triplet consists of troubles which may be independent of human agency, and it is probably intended to form a climax: 'afflictions . . . which might be avoided; 'necessities' . . . which cannot be avoided; 'straits' . . . out of which there is no way of escape" (p. 194).

He suggests that the second triplet (v. 5) "consists of troubles inflicted by man." Then he observes: "It is doubtful whether there is any climax; but St. Paul might think 'stripes' . . . less serious than 'imprisonments' . . . which stopped his work for a time, and imprisonments might force him to abandon work altogether in the place in which the tumult occurred" (p. 194).

Plummer says that the third triplet (v. 5) "consists of those troubles which he took upon himself in the prosecution of his mission." He goes on to say: "There is order in this triplet also, and perhaps one may call it a climax: *kopoi* disturb the day, *agrypniai* the night, and *nesteiai* both" (p. 195).

### "Pureness" or "Purity" (6)

Following a dramatic list of nine hardships endured by Paul (vv. 4-5), we find nine positive virtues named in vv. 6-7. It is a striking contrast.

The first virtue is *hagnotes* (only here and 11:3). It comes from the adjective *hagnos*, "pure" (nine times in NT). The noun is rare, not occurring at all in classical Greek or in the Septuagint. Hauck defines it as "moral purity and blamelessness" (TDNT, 1:124). Rather than "pureness," today we would say "purity" (NASB, NIV).

"Unfeigned" precisely represents the Greek adjective *anypocritos*, "unhypocritical" (found once each in Romans, 2 Corinthians, 1 and 2 Timothy, James, 1 Peter). But the term is outdated; "sincere" (NIV) says it today.

**"Armour" or "Weapons"?** (6:7)

The Greek has the plural of *hoplon*, which originally meant a "tool" or "instrument." It is used that way in Rom. 6:13. Always plural in the NT, it means "weapons"—literally in John 18:3; figuratively in Rom. 13:12; 2 Cor. 6:7; 10:4. "On" (KJV) should be "in" (NIV) or "for" (NASB), indicating where the weapons are held.

**"Honour" or "Glory"?** (6:8)

In the KJV *doxa* is translated "glory" 145 times and "glorious" 10 times in its 168 occurrences in the N.T. It should be "glory" here.

**"Evil report" and "Good report"** (6:8)

In the Greek this is *dysphemia* and *euphemia* (both only here in NT). The first means "slander."

**"Bowels" or "Affection"?** (6:12)

This verse hardly makes sense in the KJV. The NIV is much clearer: "We are not withholding our affection from you but you are withholding yours from us."

**"Recompence" or "Exchange"?** (6:13)

*Antimisthian* is found only in Rom. 1:27, in a bad sense, and here, in a good sense—and nowhere in secular Greek

**Wesley's words—**

"What God hath wrought . . ."

Most church historians regard these words as Mr. Wesley's favorite expression for he often repeated them.

When good tidings were brought to him, Mr. Wesley gave God the glory and the praise.

God hath wrought many things in the 20th century. May we of today's Wesleyanism also be willing to give God our praise and thanksgiving.

—Submitted by Robert Emsley

literature. Arndt and Gingrich translate the clause here: "Widen your hearts in the same way in exchange" (p. 74).

**"Unequally yoked together"** (6:14)

The Greek verb *heterozygeo* (only here in N.T.) literally means "to come under an unequal or different yoke." Here it is used metaphorically in the sense "to have fellowship with one who is not an equal" (Thayer, p. 254).

**"Infidel" or "Unbeliever"?** (6:15)

This is the same word, *apistos*, which is translated "unbeliever" in v. 14. "Infidel" now has a technical connotation that does not fit here at all.

**"Agreement"** (6:16)

The word is *synkatathesis* (only here in NT). It is compounded of the verb meaning "place" or "put" (*tithemi*) meaning "down," and *syn*, "together." It was used for a joint deposit of votes (Thayer, p. 592), and so means "assent" or "agreement."

**Wedding Guide**

(Author's note: I have found it extremely helpful to have mimeographed copies of a "Wedding Guide" which I give to each couple upon their first visit to me.)

You have made a wise choice by wishing to be married in a church with a religious ceremony. In order to give you direction, here are some brief, yet important suggestions for your consideration:

**I. TIME AND DATE OF THE CEREMONY**

Time and date are important. Consideration must be given to several things:

- A. Availability of the church and minister.
- B. Time most convenient for relatives and friends.
- C. If a reception is planned, the time of the wedding should take into consideration how long you wish the reception to last.
- D. The time you would enjoy the best.

**II. REHEARSAL**

- A. If you have only a maid of honor

and a best man, a rehearsal is not necessary unless you desire.

- B. If you have a larger wedding party, a rehearsal should be scheduled, if possible, the night before the wedding.

**III. EXPENSES**

As in everything, there are expenses incurred in a church wedding:

- A. *Organist and soloist*  
The following rules of etiquette usually apply:

- 1. If one or both are relatives, a gift of appreciation is in order.
- 2. If one or neither are not relatives, a financial remuneration should be given. If there is no fixed fee, the minimum is \$10.00.

**B. Church**

- 1. Sanctuary and dressing rooms  
While the church makes no specific charge, it is customary to reimburse the church for the extra janitorial fee, which is \$10.00.

- 2. Fellowship hall  
The fellowship hall is available only to church members and their families, and then only when the total number of guests would not exceed about 60. When the hall is used, a janitorial fee of \$10.00 is charged, and the rules must be strictly adhered to.

- 3. No smoking  
It will be the duty of the bride and groom to make sure guests do not smoke in the church.

**C. Minister**

The minister makes no fixed charge for performing the ceremony; however, the amount of remuneration is left up to the groom.

**IV. THE CEREMONY**

The ceremony is yours—within the bounds of the church. Arrangements can be worked out with the pastor for insertion of songs, or special rituals, or rewording in certain places if desired. Consultation in advance of rehearsal is necessary.

**V. THE PHOTOGRAPHER**

The choice of a photographer is up to you. Our only requirements are that they follow the rules of a professional photographer, and that they do not leave litter in the church.

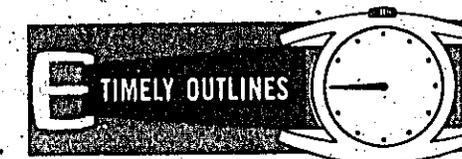
**VI. FLOWERS, DECORATIONS, AND MOVEMENT OF FURNITURE**

- A. *Flowers*  
You may use any type of flower arrangement you wish, and they may be placed anywhere in the sanctuary. Proper decoration can be found by consulting the florist.

- B. *Decorations*  
Candelabras, robes, aisle runners, etc., must be ordered from the florist, since the church does not have any of these items. The florist should be instructed to pick them up after the wedding. We will only be responsible for holding them for 15 days.

- C. *Movement of Furniture*  
Usually it is necessary to move the furniture at the front of the church. Ushers of the bridal party are responsible to safely move it and replace it (immediately after the photographer is finished).

C. D. HANSEN



Outlines for  
A Sermon Series from

**Ephesians**

SCRIPTURE: Ephesians 1

- I. AN APOSTLE OF JESUS CHRIST (Eph. 1:1a)
  - A. A man commissioned by God
    - 1. A man with a message
    - 2. A man with a mission
  - B. A man confined by circumstances
  - C. A man enabled by prayer.
- II. THE JESUS PEOPLE (Eph. 1:1b)
  - A. Saints
  - B. Faithful
  - C. "In Christ"
- III. SPIRITUAL BLESSINGS (Eph. 1:3)
  - A. The action of God

- B. The experience of the believer
- C. The response of the believer
- IV. THE BLESSINGS OF THE FATHER (1:4-6)
  - A. The Father chose us to be holy
    - 1. Chosen for a purpose
    - 2. That we should be holy and blameless
  - B. The Father destined us to be sons
    - 1. Destined
    - 2. Adoption
  - C. The Father bestowed His grace
- V. THE BLESSINGS OF THE SON (1:7-12)
  - A. The nature of our redemption
  - B. The price of our redemption
  - C. The purpose of our redemption
- VI. THE BLESSINGS OF THE SPIRIT (1:13-14)
  - A. Many Christians lack assurance
  - B. The guarantee of our redemption
  - C. The way of assurance
- VII. PRAYING FOR THE SAINTS (1:15-23)
  - A. Might know the hope of God's calling
  - B. Might have a greater awareness of the riches of His glorious inheritance
  - C. Might know more fully the greatness of God's power

RON FRY

Outlines for a  
Sermon Series from

### Ephesians

SCRIPTURE: Ephesians 2

- I. MAN IN SIN (2:1-3)
  - A. Our condition in sin
    - 1. Dead to God
    - 2. Following the way of the world
    - 3. Obeying Satan
  - B. What results in practice because we are in sin
    - 1. Ruled entirely by our physical desires
    - 2. Ruled entirely by our own ideas
  - C. What God thinks of it.

- II. BUT GOD! (2:4-7)
  - A. What moved God to act?
  - B. What God has done
    - 1. He made us alive together with Christ.
    - 2. He raised us up together with Christ.
    - 3. He made us sit together with Christ.
  - C. Why God has done this
    - 1. The chief end is the glory of God.
    - 2. To demonstrate the riches of His kindness
- III. BY GRACE THROUGH FAITH (2:8-10)
  - A. We are Christians entirely as a result of the grace of God.
  - B. The fact we are Christians gives us no grounds for boasting.
  - C. Our being Christians is entirely the result of God's work.
- IV. HE IS OUR PEACE (2:1-18)
  - A. Christ makes us one.
  - B. Christ creates one new humanity.
  - C. Christ reconciles one new humanity to God.
  - D. Christ makes peace through the Cross.
  - E. Christ puts an end to hostility.
- V. THE DWELLING PLACE GOD IS IN THE PROCESS OF BUILDING (2:19-22)
  - A. The foundation—the apostles and prophets
  - B. The cornerstone—Christ
  - C. The bricks—believers
  - D. The main impression of the building—holiness
  - E. The person who dwells in this building—God in the Spirit

RON FRY

### Beauty for Ashes

SCRIPTURE: Isa. 61:1-3

TEXT: "He hath sent me . . . to give unto them beauty for ashes" (vv. 1, 3b).

INTRODUCTION: Jesus identified this passage as prophecy concerning His mission to the world (see Luke 4:16-21).

Man is in the "junk" business—turning things of beauty into ashes. Jesus is in the "recycling" business—turning ashes into things of beauty.

Illus: "Beauty for Ashes," Walter B. Knight, *Three Thousand Illustrations for Christian Service* (Wm. B. Eerdmans Pub. Co., 1954, p. 587).

Jesus gives us—

- I. BEAUTY OF SALVATION FOR THE ASHES OF OUR SINS
  - A. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).
  - B. Illus: "Hope for the Devil's Castaways" (Knight, *ibid.*, p. 588).
  - C. Illus: "Science Cannot Explain This" (*ibid.*, p. 585).
- II. BEAUTY OF HOLINESS FOR THE ASHES OF OUR CARNALITY
  - A. Carnality is ugly, repulsive, contemptible; holiness is attractive, magnetic, beautiful.
  - B. Illus: "Carnality in the Unsanctified Heart" (Joseph Gray, *The Double Cure*, Beacon Hill Press, 1953, pp. 36-37).
- III. THE BEAUTY OF COURAGE FOR THE ASHES OF OUR FEAR
  - A. Illus: "God Never Sleeps" (Knight, *op. cit.*, p. 274).
  - B. Illus: "The Personal Touch" (*ibid.*, p. 275).
- IV. BEAUTY OF STRENGTH FOR THE ASHES OF OUR WEAKNESS
  - A. "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. 12:9).
  - B. "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

EVERETT G. LEMERON

### Purity of Heart and Life

TEXT: "Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

- I. GOD'S PURITY IS POWER
  - Acts 1:8—"But ye shall receive power after that the Holy Ghost is come upon you."
- II. GOD'S PURITY IS PEACE
  - Rom. 15:13—"Now the God of hope fill you with all joy and peace in believ-

ing, that ye may abound in hope, through the power of the Holy Ghost."

### III. GOD'S PURITY IS PASSION FOR SOULS

Acts 1:8—" . . . and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

### IV. GOD'S PURITY IS PURE THROUGH AND THROUGH

1 Thess. 4:7—"For God hath not called us unto uncleanness, but unto holiness."

—J. GRANT SWANK, JR.

## BULLETIN BARREL

### TO ANY DADDY

There are little eyes upon you,  
And they're watching night and day.  
There are little ears that quickly  
Take in every word you say.  
There are little hands all eager  
To do everything you do.  
And a little one who's dreaming  
Of the day he'll be like you.

You're the little fellow's idol—  
You're the wisest of the wise  
In his little mind; about you  
No suspicions ever rise.  
He believes in you devoutly,  
Holds that all you say and do,  
He will say and do in your way,  
When he's grown up like you.

There's a wide-eyed little fellow,  
Who believes you're always right.  
And his ears are always open,  
And he watches day and night.  
You are setting an example  
Every day in all you do.  
For the little boy who's waiting  
To grow up to be like you.

—Selected

To bear defeat with dignity, to accept criticism with poise, to receive honors with humility—these are marks of maturity and graciousness.

### WHEN FATHER PRAYS

When father prays he doesn't use  
The words the preacher does;  
There's different things for different  
days,  
But mostly it's for us.

He prays that we may be good boys,  
And later on good men;  
And then we squirm, and think we won't  
Have any quarrels again.

Sometimes the prayer gets very long,  
And hard to understand,  
And then I wiggle up quite close,  
And let him hold my hand.

I can't remember all of it,  
I'm little yet you see;  
But one thing I cannot forget—  
My father prays for me.

Selected

It is difficult to be grateful and gripey  
at the same time . . .

It is hard to be thankful and touchy  
at the same instant . . .

It is impossible to be prayerful and  
pessimistic at the same moment.

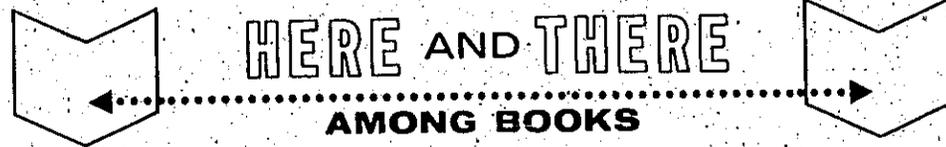
### FATHER HAD A LITTLE BOY

Father had a little boy,  
His soul seemed white as snow.  
He never went to Sunday school  
Cause daddy wouldn't go.  
He missed the Bible stories  
That thrill the childish mind;  
While other children went to class,  
This boy was left behind.

And as he grew from babe to youth,  
Father—to his dismay—  
Saw the soul that once seemed white  
Was turning dingy gray.  
Knowing now that he was lost,  
He tried to win him back.  
Alas! the soul of the boy he loved  
Had turned to an ugly black.

Now father goes to Sunday school  
And stays for preaching too;  
He begs the preacher, "Isn't there  
A thing that you can do?"  
He tries and fails, and then he says,  
"We're just too far behind.  
You warned me many times," he cries,  
"But I would pay no mind."  
—And so another soul is lost.

—Selected



## HERE AND THERE

### AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from  
your Publishing House

#### The Sermon in Perspective: A Study of Communication and Charisma

By James Earl Massey (Baker Book  
House, 1976. 116 pp., index, cloth, \$4.95).

James Earl Massey is associate profes-  
sor of homiletics at Anderson Graduate  
School of Theology, the author of nine  
books, and a brilliant black holiness  
preacher of national renown. His book

deals with the sermon as communication,  
as commentary, as counsel, as creation,  
and as charisma. Charisma, in the  
author's view, is "the God-given ability  
to project an awareness of God in connec-  
tion with the presentation of biblical  
truth." He declares that "the anointed  
preacher is an agent of mediated mean-  
ing, on the one hand, and mediated pres-  
ence, on the other. It is this that makes  
the sermon more than mere speech."

He sees the appeal of a sermon resting  
largely on its substance (or content), its  
shape (or logical structure), and its spirit  
(or presentation). The latter comes  
through clearly in this excellent book.  
JM

#### A Guide to Biblical Preaching

By James W. Cox (Abingdon Press, 1976.  
Cloth, 142 pp., index, \$6.50).

James W. Cox is professor of preaching  
at Southern Baptist Theological Sem-  
inary in Louisville. His book offers a  
rather broad definition of biblical preach-  
ing and suggests some very practical ways  
to improve it. His style makes sermon  
preparation sound exciting. He offers  
examples such as the preacher who al-  
ways began his sermon by saying, "This  
is a very significant verse." A member of  
his congregation remarked, "The verse  
may be significant, but why does he have  
to begin it so insignificantly?"

Here is a short course in homiletics.  
Refresher course for old hands, good  
primer course for beginners. Covers the  
anatomy of the sermon, and contains  
appendixes with lectionary for the Chris-  
tian year. Those who desire to get started  
in long range preaching plans will find it  
helpful.

JM

#### Preaching for Today

Clyde E. Fant (Harper and Row, 1975.  
196 pp., cloth, \$8.95).

Here is a book that covers the ground  
of preaching as thoroughly as any I have  
read for some time. It is not a surfaceful  
resume. Not a few sections are covered in  
depth. Especially does the author cover  
the sermon and its preparation with  
expertise.

Fant speaks to life-situation preaching  
and is strong on preacher identification  
with his listeners. He writes: "The deter-  
minative question for Christian preach-  
ing is not how much biblical reference is  
made, nor how much contemporary refer-  
ence, but whether the circuit is closed  
between the Word of God and the situa-  
tion of man. Preaching must commit  
itself to both, realizing that when the  
Living Word touches the living situation,  
the preaching event occurs" (p. 107).

This book has practical suggestions for

the preacher, both in his study and out of  
it. It deserves wide reading.

C. NEIL STRATT

#### A Linguistic Key to the Greek New Testament

(Vol. I: Matthew—Acts)

By Fritz Rienecker, translated by Cleon  
L. Rogers, Jr. (Zondervan, 1976, 345 pp.,  
\$14.95).

For the working minister whose Greek  
has grown a bit rusty, here is a veritable  
gold mine of grammatical—and occa-  
sionally theological and interpretative—  
material from both classical and con-  
temporary sources. The bibliography is  
outstanding. Irregular and major Greek  
words—usually verbs—are identified and  
defined on the basis of the American  
Bible Society Greek text.

MORRIS A. WEIGELT

#### The 11 O'clock News

By John Killinger, ed. (Abingdon Press,  
1975. 156 pp., \$6.95).

I pass along a good word for this book  
mostly because it gives fresh and chal-  
lenging ways of presenting the Word. And  
the very nature of the sermons opens one  
to new interpretations and new ways of  
looking at old truths.

The sermons in this volume are not all  
worth reading. But many give illustrative  
material and preaching ideas.

I have made it a habit to read anything  
by Killinger—whether he writes it or  
edits it—not because I always agree with  
what he writes or endorses, but because  
he does keep the windows open on the  
preaching possibilities. And this is the  
value of a book like *The 11 O'clock News*.

#### A Time for Fitness A Daily Exercise Guide for the Christian

By Fran Carlton (Word Books, 1976. 95  
pp., cloth, \$4.95).

The author, a major in physical educa-  
tion, has had her own daily 30-minute  
physical fitness TV program since 1963.  
In addition to serving as head of the  
Governor's Task Force on Physical Fit-  
ness, she conducts workshops and semi-  
nars for church and women's groups.

The book presents a 15-minute daily

program with step-by-step instructions, illustrations, and appropriate scriptures for "soul fitness."

*Books for Children's Church or for the pastor who has a special part of the service especially for children—*

### Counting Stars

By William L. Coleman (Bethany Fellowship, 129 pp., \$1.95).

Fifty-two short, inspiring devotional stories for children, each based on a scripture which links the Word with scientific information about the wonders of God in nature. Includes a liberal sprinkling of intriguing photos.

### Captain Ducky and Other Children's Sermons

By S. Lawrence Johnson (Abindon, 1976. 121 pp., \$3.95).

Another of Dr. Johnson's books of children's story sermons in which he weaves

a good story with a moral impact which applies to adults as well as children.

## Preachers' Exchange



FOR SALE: C. G. Finney's *Lectures on Theology*; Billy Sunday, *The Man and His Message*; Moody's *Life and Labors*; Flavel's *Method of Grace*; *Faith Tonic*, by L. L. Pickett; *Sam Jones's Latest Sermons*. Rev. L. D. Sharp, 614 S. Erie, Wichita, Kans. 67211

WANTED: Set of *Works of Wesley*; David Bezant, 19 Rochester St., Berwick, Me. 03101.

WANTED: *The Holiness Pulpit*, No. 1, compiled by James McGraw. Robert A. Brusio, Box 322, Long Lake, N.Y. 12847

**COMING**  
next month

- **Forgive us Our Syndromes**  
Our sins are forgiven, praise the Lord. It is our "syndromes" that may be our ruination.
- **Christian Families In Crisis**  
Never has the Christian family faced such crises as it faces today, and there is help for those who will seek it.
- **John Wesley, the Practical Physician**  
Here is an aspect of Wesley's ministry not so well known. He cared for the "whole man," and developed no small skills in treating illnesses.
- **Sit Down in the Lowest Room**  
We begin with the Master right at the bottom—and rise with Him to the heavenlies.



We hesitate to mention it and prefer not to talk about it, but our attitude toward money keeps coming into focus as we follow Jesus. He had quite a bit to say about it during His ministry on earth. There are some who jump to the conclusion that He allowed no place for it in the lives of His followers, but this is to miss His point. It is not how much of it or how little of it we possess, but rather how we value it in our priorities that matters. The inordinate affection of it has slain its thousands among Christians weak enough to be overcome. Brother Mack, director of accounts, The Wesleyan Pension Fund, has given us food for thought (p. 7). Victory here can mean victory all along the line!

Yours for souls,