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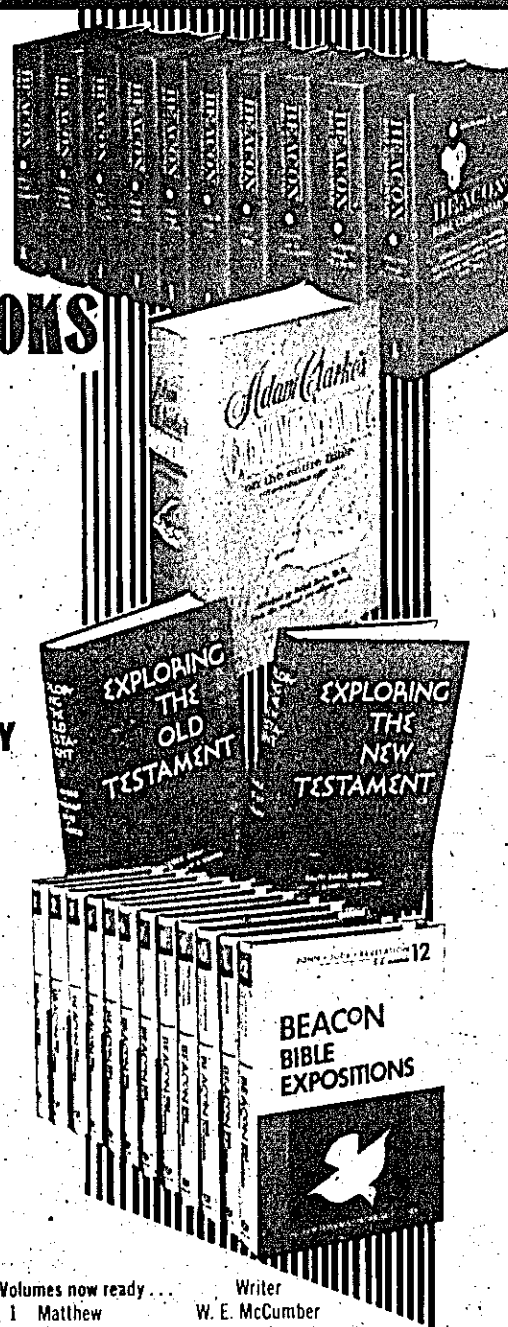
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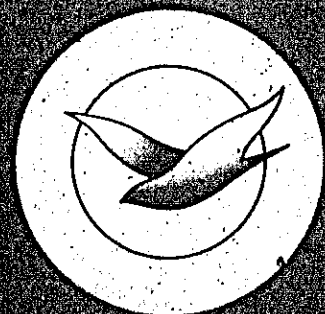
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THE **preacher's magazine**

PREACHING  
CHRISTIAN  
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**Inside...**

**FORGIVE US OUR SYNDROMES**  
The Editor

**CHRISTIAN FAMILIES IN CRISIS**  
C. S. Cowles

**SIT DOWN IN THE LOWEST ROOM**  
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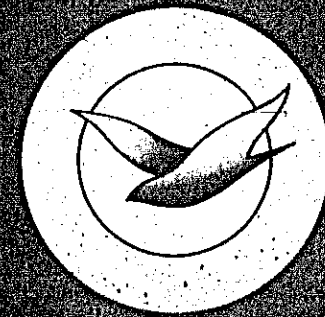
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JULY, 1977

VOLUME 52 NUMBER 7

## CONTENTS

- 1 Forgive Us Our Syndromes ..... Editorial
- 3 Christian Families in Crisis ..... C. S. Cowles
- 7 Sit Down in the Lowest Room ..... T. W. Willingham
- 9 John Wesley, the Practical Physician ..... George E. Falling
- 11 It Is a Call ..... H. Lamar Smith
- 13 Give Like a Christian ..... William S. Deal
- 14 My Psalm ..... Earl G. Lee
- 15 Eight Secrets for Winning More Souls ..... Asa H. Sparks
- 16 I Needed My Pastor Desperately ..... Practical Points
- 17 The Pastor's Wife—On Reading ..... Betty B. Robertson
- 18 God Is Everywhere ..... Ronald S. Combs
- 19 Bewitched or Blessed? ..... Nell E. Hightower
- 21 The Starting Point ..... C. Nell Strall
- 22 Seeds for Sermons ..... Mark E. Moore
- 25 Gleanings from the Greek ..... Ralph Earle

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

### Forgive Us Our Syndromes



**WE HAVE FOUND THE SOLUTION** for the sin problem. We believe "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

So it is our syndromes, rather than our sins, that should concern us. "A syndrome," according to dictionaries, "is a set of symptoms or signs typical of a disease, disturbance, or condition in animals or plants."

As branches of the Living Vine, or if you prefer, members of the Body of Christ, these symptoms should concern us. They indicate weaknesses rather than wickedness. They are not sins but syndromes.

One of the most common is the "Bigger Is Better" syndrome. It begins innocently enough, since our commission is to make disciples of all nations. This means our numbers should increase, as indeed they will. The disease shows its first signs when we begin to focus our thoughts more and more upon larger numbers, and less and less upon the persons these numbers represent. It becomes more important to us how many are in attendance than *who* is present.

The "Bigger Is Better" syndrome becomes more complicated as the disease spreads. The victim becomes increasingly preoccupied with quantity and less concerned with quality. Size is all-important and must be realized at any cost. Where once it seemed sufficient to be larger than last year, now it becomes vital to be larger than anybody else.

Other complications follow. Questionable methods are employed if they bring results. The whip is used more often, and the sheep are driven relentlessly on. Occasionally—although this symptom is a very rare complication—the numbers are padded through clever or careless methods of counting. The statistics are there, larger than life, but they do not accurately reflect real size.

Worst of all; a pastor who is afflicted with this malady can begin to believe that he did it all. His congregation is larger, his building more prestigious, and his salary more comfortable because *He* possesses skills

and abilities that ordinary men lack. He forgets Christ's words: "Upon this rock I will build my church" (Matt. 16:18). If the disease is allowed to spread, debilitating effects upon humility, compassion, and spirituality can take a frightful toll. The pastor feels it and so do his people.

The "Money Can Buy It" syndrome is more subtle but no less destructive. It is easier, as a rule, to contribute money than to give time and energy. But buying a bus alone will not produce a bus ministry. It takes more than hiring another associate to bring growth.

Any successful pastor will testify that dedicated, tireless, persistent efforts must be invested along with money. Spending money does not solve problems.

Money is the most overrated commodity on today's market of values. It can buy a house, but it cannot make a home. It can pay for medicine, but it cannot purchase health. It can acquire things, but things do not satisfy the soul. If anyone should know this, it should be the preacher, whose Master has challenged him to "go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me" (Matt. 19:21).

Several other syndromes threaten the health of the Body of Christ. One of these is extremely treacherous. It is "The Map Is the Territory" syndrome. It makes people more concerned with their "maps"—that is, the feelings, thoughts, suppositions, beliefs, and theories "inside" their skins, than with the "territories"—the facts and realities maps only represent.

A university professor fed his class samples of a crisp, bland-tasting pastry which they liked fairly well—until he told them they were eating dog biscuits. The real taste faded in importance as their "maps" of such fare dramatically influenced their reactions.

We can be guided primarily, if not exclusively, by our "maps" rather than our "territories." This would explain the responses of a class of ministerial students in a holiness seminary when shown two sets of statements, both sets taken from the general superintendents of their denomination. One set of statements appeared on letterheads of denominational authorities, the other set on a letterhead of a large, nonholiness sister denomination of considerable prestige. Typical descriptions of statements appearing on letterheads of their own denominational leaders were "authoritarian," "unimaginative," and "trite." Typical comments in response to statements appearing on stationery of the other denomination were "innovative," "exciting," and "creative." Their "maps" were keyed with suppositions of greener pastures on the other side of the ecclesiastical fence. This clouded their concepts of the "territory," which was the counsel of their own leadership.

Trouble, confusion, and danger are likely to occur (1) when the map inadequately represents the territory, and (2) when the individual is *unaware* that he is dealing with the map rather than the territory.

It is great to be born again, and wonderful to be filled with the Spirit. *Thank You, Lord. Now, help us heal ourselves. Make us aware of the symptoms which warn us of a sickness that could hinder our usefulness.*

*Forgive us our syndromes.*



C. S. COWLES, Professor, Northwest Nazarene College

## CONTEMPORARY THEOLOGICAL ISSUES

### **Christian Families in Crisis**

**H**E SLIPPED in the kitchen door as innocuously as possible. It was almost midnight. It had been a stimulating evening—dinner meeting with the educational council, prayer service, choir practice, and then coffee with some close friends at a nearby restaurant.

His wife was still up, sulking before the television set. He ventured a tentative greeting. Without a word, she leapt to her feet, grabbed a hammer, and hurled it at his head with uncommon force. Only his quick reflexes averted a disaster.

Though the hammer missed its target, it scored a direct hit in terms of causing my school-principal friend to reevaluate his whole attitude toward his wife and their seven children. So caught up had he become in the work of the church that he had unwittingly been guilty of gross negligence in regard to his wife and children. Fortunately he was able to make some radical shifts in priorities. He asked himself, "What shall it profit the servant of the Lord if he gain the whole world and lose his own family?" Together he and his wife set out on a new road toward a rediscovery of those rich spiritual treasures potentially theirs within the circle of their own family. Now, instead of one solitary evangel, a whole

family is united in the work of the Lord.

#### **A sickness unto death**

"Uneasiness" best describes the prevailing mood among pastors and church leaders as they face the unprecedented incidence of marital conflict and divorce penetrating the church. There was a time in our recent past when the church seemed to be a dependable bastion against the emerging social disease of divorce.

An administrator in one of our Christian colleges shared with me his concern over the fact that seven marriages among the school's faculty had broken up during the previous year. This was in contrast to a quarter-century in which he could recall only one other divorce.

A fellow pastor recently shared with me the crises that were tearing apart his church families. In his 30 years of ministry, he could recall only two divorces occurring among his membership. Now there were five leading families that were in the process of dissolving their marriages. He admitted that this was only the visible tip of a lurking iceberg of marital conflict within the church. By far the largest portion of his time was being spent in marital counseling. He dropped his head in his hands

and cried, "A plague has hit my church."

Plague it is! I asked a former theology professor what his dominant impressions were regarding the state of the church upon his reentry into the pastoral ministry. His answer was direct and unequivocal: The greatest crisis facing the church centered in those tensions that were undermining and destroying the Christian home. If he were to excommunicate the divorced people in his church, he would immediately lose one-fourth of his leadership and over one-third of his congregation.

#### An "impossible" possibility

To a sensitive person, it hardly seems possible that such a plague of family instability and breakdown could be sweeping the church. This is a phenomenon unique to our times. Not one divorce is mentioned in the Bible, with the possible exception of Abraham putting away his concubine, Hagar—and the Bible covers a 1,600-year span of recorded history! While the church has faced almost every conceivable threat to its existence, divorce has never been one of its problems. Throughout most of its history, the incidence of severe marital conflict has been so slight and the possibility of divorce so minimal that the subject is passed over in virtual silence. The sanctity of the marital union and the inviolability of the home has simply been taken for granted.

Not so any longer. The Episcopal church at its General Conference in 1973 became the last major Protestant denomination to remove its strictures against divorced people joining the church. Even the Roman Catholic church in America admits that divorce among its members is fast approaching that of the national averages. It seems as if the church is as helpless to stem this black tide as

a riverboat captain is in trying to change the course of the river. It is a disagreeable—yes, a scandalous—situation but a fact of church life which we can no longer afford to ignore.

In searching for some understanding of the causes behind this contemporary "plague," many factors immediately suggest themselves. Technological society with its high incidence of mobility has broken up the extended families of a more rural and agrarian economy, creating a situation of unprecedented rootlessness and instability. Our cultural fixation upon family problems which dominates all forms of media, tends to focus upon the bizarre, the problematic, the perverse, and the shocking, implicitly conveying the impression that all families are this way. The rapid rise of women in terms of equality with men, and their newfound financial independence, has certainly had its impact. The unabashed materialism of our culture with its accompanying work compulsiveness and "success syndrome" serves to undermine the integrity of the home.

Moral laxity, working mothers, alcohol, drugs, absentee fathers, and many more causes could be added to this list. But, for our purposes, one factor that is universally overlooked among us as a potential cause for the marital breakdown of the Christian family is the church itself.

#### The church against itself

Without question, the mainline churches in America today are family-centered institutions. They make their greatest appeal and draw their largest support from stable family units. And yet their philosophy of a superabundantly active program militates against that very family structure which they strive so insistently to serve. The church has largely bought into society's prevailing

attitude that motion equals progress and activity means growth. In its laudable eagerness to evangelize and expand its saving influence, the church makes demands upon its committed pastors and laity which renders the development of a genuine family life all but impossible.

When I asked the pastor of a thriving, record-breaking, growing congregation the cause for so many marital failures among his leadership, he candidly admitted that over-involvement of his men in the program seemed to be the most visible and voiced factor. Knowing the demands which he laid upon his "company of the committed," I was not surprised.

A young pastor dropped by to see me. Things were not going well in the parsonage. His wife frequently absented herself from church services and almost never accompanied him on social occasions. Her unrelenting depression made him wonder whether she might need psychiatric help. I asked him about his work habits. He heaved a sigh as he began to enumerate all of the demands upon his time. In addition to normal parish duties, he was a member of a dozen or more denominational and community organizations. He was also taking postgraduate work at a nearby university. He exclaimed that he hadn't enjoyed one night at home in the last two and a half months, nor had he taken a day off during that time.

I asked him if he saw a connection between his wife's attitude toward the church and his frenetic schedule. I'll never forget the look of awestruck amazement that crossed his face when he put these together. It was incredible to me that he hadn't seen this earlier. But then he asked me why his wife had never raised the issue of his overcommitment to his work. And then he answered his own question by noting that she too had

been raised in a philosophy of Christian commitment which put God first, the church second, and others third, and then the family with whatever is left. To question that ordering of priorities was tantamount to admitting a defective level of dedication. So her heart and emotions did what her mind and will could not do: subvert the commitment through psychosomatic illnesses and prolonged periods of depression.

Realizing that there isn't much future in a holiness church for a divorced minister, this young pastor had the courage to radically alter his whole life-style. He decided to launch his marital-renewal program by taking a week's leave of absence for a second honeymoon. The church board responded by granting him two weeks with full pay. Evidencing a wisdom greater than his own, they were aware of, and troubled by, the problem that was undermining their pastor's effectiveness. They were delighted to help him get his priorities straight.

What is that pastor's name? His name is "Legion"!

#### Rethinking the relationship between church and home

The answer to the dilemma of the church itself in reference to the integrity of the Christian home is not to be found in a wholesale scuttling of programs. But the time has come for the church to ask what is gained when a father is taken out of the home and away from his own children in order to reach and teach someone else's children. We are beginning to understand that the church cannot begin to fulfill the God-given role of mother and father for the child, or function as "surrogate parents," regardless of how finely tuned the program.

A recent study of middle-class fathers, reported in the *Scientific American* journal, illustrates the

emotional starvation which can occur even in the most committed Christian home. When the fathers were asked how much time they spent with their one-year-old infants, most estimated that they spent from 15 to 30 minutes a day talking to and playing with their children. But a hidden microphone attached to the infant's shirt told another story. "The data indicates that fathers spend relatively little time interacting with their infants. The mean number of interactions per day was 2.7, and the average number of seconds per day was 37.7."

The church can no longer afford the luxury of watching its program proliferate and its organizations flourish while wives and children are perishing for want of those primary relationships with the husband and father upon which healthy personal growth depends. Nor can it regard itself as the ultimate end and sole object of the Christian family's devotion. Rather, the church must have the courage to recover its servant character after the example of its Lord who said, "The Son of man also came not to be served but to serve, and to give his life as a ransom for many" (Mark 10:45, RSV).<sup>\*</sup> The church must come to see itself as an institution called to serve the needs of the family. And one of the ways it

<sup>\*</sup>All scriptures from the Revised Standard Version of the Bible, copyrighted 1946 and 1952.

## The Cellars of Affliction

Samuel Rutherford used to say that whenever he found himself in the cellars of afflictions, he used to look about for the King's wine. He would look for the wine bottles of the promises and drink rich draughts of vitalizing grace. . . . It is a great thing to be led through green pastures and by still waters; I think it is a greater thing to have a "table prepared before me in the presence of mine enemies." God will enable us to be masters of all our circumstances, and none shall have a deadly hold upon us.

—John Henry Jowett

can accomplish this is simply to reduce the pressure of and opportunities for involvement in family-fracturing activities.

When considering some fresh proposal or dealing with established ministries, the church must constantly ask the question, "How can we equip the family to be itself in the exercise of its God-given rule of being the gracious womb of human kindness?"

There is no higher calling, no greater responsibility, no loftier mission laid upon parents than that of providing a nest woven of human love and accepting care for their children—who just happen to be made in the image of God, and who are destined to live forever! "For what shall it profit the parent if he gain the whole world and lose that soul?" (Mark 8:36, CSC paraphrase).

At his wife's nagging insistence, a busy executive took a day off to go fishing with his boy. At the close of the day, the father penned in his journal, "Went fishing with my boy today: day wasted." Meanwhile, in the next bedroom, a very tired little fellow wrote in his diary, "Went fishing with my dad today: greatest day of my life."

Editor's note: This article is abridged from the new book *The Festive Family*, by C. S. Cowles, and is used with permission of the publishers, Impact Books, John T. Benson Publishing Co., Nashville, Tenn.

In following the advice of the Master, fellowship is assured all the way. We begin with Him at the bottom and rise with Him to the heavenlies

## Sit Down in the Lowest Room

(Luke 14:10)

WHEN JESUS ADVISED A MAN who was invited to a wedding supper to "sit down in the lowest room," He was but introducing him to a chapter of His own autobiography and suggesting that the life story of the invited guest be patterned after that of His own.

The Good Shepherd's "follow me" is clearly seen in these instructions, and through them there shines forth the Master's desire for fellowship with the guest. And all such fellowship must begin "in the lowest room," for that is the throne room of the Master.

There could be no embarrassment to the guest in the lowest room. He had been invited and was entitled to a place, and if by taking the lowest he was mistaken, the correction of the mistake could only mean "worship in the presence of them that sit at meat."

This advice of the Master points the way—the only way—to permanent and enjoyable exaltation—that

which is given by the "Lord of all"—and that exaltation is given only to the meek in spirit.

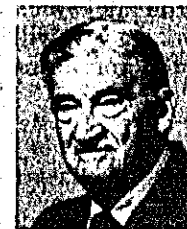
Note the pattern of the Master's life, and His instruction to the invited guest will find its proper place.

The Father called upon His Son to be a guest of the human race. It was a long journey from the home of His preincarnate glory to the arms of a virgin girl. Whatever may have been His attributes before, of this we are sure, He had no "omni" qualities while on earth. He was not omnipresent, omnipotent, or omniscient while in the form of man—at least that is what He said.

If He had but descended from heavenly glory to the highest level of human existence, the step would have been well nigh infinite; but "being found in fashion as a man, he humbled himself" (Phil. 2:8) to the low position of servant, and lower still, He drank the cup of being made sin.

In His ministry, He claimed poverty and denied that He was One to sit at meat, but was among men as a servant. When returning from the field of toil, He prepared the meal for the household, and when they had eaten, He partook of what was left. He washed the dishes and the feet, and no one sat beneath Him—He had the lowest seat.

He did not sit in despondency but



by  
T. W. Willingham

Kansas City, Mo.

in dignity and in faith. The laws of the Kingdom which He set forth for others to follow He knew full well would work for himself. He desired exaltation and even prayed, "O Father, glorify thou me . . ." (John 17: 5); but He despised self-exaltation and preached that "whosoever shall exalt himself shall be abased" (Matt. 23:12). In the same breath, He extolled the exaltation of Another and pointed the way—the only way—to its attainment: "He that shall humble himself shall be exalted."

The closing chapter of His biography substantiated His claim. His exaltation grew out of His self-abasement. The "wherefore" of Phil. 2:9 is significant. The seat at the Father's right hand was given to Him because He had humbled himself.

What an exaltation it was! There was "given him a name which is above every name," "angels and authorities and powers being made subject unto him" (1 Pet. 3:22).

This high honor was not self-assumed. It was bestowed. He sat on the lowest seat, and the Lord of All escorted Him to the highest seat. "Christ glorified not himself . . . but he that said unto him, Thou art my Son . . ." (Heb. 5:5).

In His instruction to the "guest," He was exhorting us all to obey the law of the Kingdom and to rest assured that the trek downward led upward at last, not by self-seeking and human striving, but by a divine decree. The ascent is guaranteed by the descent.

In following the advice of the Master, fellowship is assured all the way. We begin with Him at the bottom and rise with Him to the heavenlies. "If we suffer, we shall also reign with him" (2 Tim. 2:12).

Recognize that He who was able to create your body is well able to make repairs.—Rufus Moseley

It takes faith to follow the Master—faith to believe that what He says is true and faith to wait for its fulfillment. "The joy that was set before him" was distant while the Cross "endured" was present. The gap of time between promise and fulfillment must be spanned by the bridge of faith. The "lowest room" may be life's sole abode. While the higher one is "reserved in heaven for you," often the labors are in time and the reward in eternity. This led the great apostle to exclaim, "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15: 19).

Some receive partial payment in this life as Daniel and the three Hebrew children, and others "died in faith, not having received the promises, but having seen them afar off" (Heb. 11:13).

Needless to say, the way pointed out by Jesus by example and by word is not the course recommended and followed by those of this world order. It was to correct the honor-seeking spirit of the "guests" that Jesus uttered His message. He was pointing the way to an enduring honor bestowed by the Master of the house.

In like manner, He is pointing us to an everlasting award, bestowed amid the splendor of the ages unending. He desires for all the highest and the best, and, by His own blood drops, marks the path to their attainment. Without the pattern of His life we might falter by the way, but heeding the exhortation to "consider him . . . lest ye be wearied and faint in your minds" (Heb. 12:3), we press on, "being confident . . . that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

# Wesleyana



## John Wesley, The Practical Physician

By George E. Falling\*

JOHN WESLEY was an omnivorous reader with the widest range of interests. He read autobiography, history, astronomy, physics, theology, drama (such as Shakespeare), poetry, and extensively on medicine.

At age 44 (in 1747), Wesley first published an 118-page book entitled *Primitive Physic*, a book that went through numerous editions and several revisions (the 23rd edition in 1791).

Wesley believed that these physical bodies, as fashioned by the hand of God, contained no seeds of corruption or dissolution. All creation was "friendly to human nature as long as man was at peace with his Creator." But when man rebelled against the Sovereign of heaven and earth, "seeds of weakness and pain, of sickness and death, are now lodged in our inmost substance." So all nature conspires to make life hazardous and painful: "The heavens, the earth, and all things contained therein, conspire to punish the rebels against their Creator . . . the sun and moon shed unwholesome influences . . . the earth exhales poisonous damps . . .

the beasts of the field are in a state of hostility . . . the air around us is replete with the shafts of death."

Mercifully, however, "the grand Author of nature" provided ways to lessen those inconveniences that cannot be wholly removed, to soften the evils of life and prevent in part our sickness and pain. Wesley believed that medical treatment from the earliest ages was chiefly traditional, passed down from generation to generation. Many remedies were discovered by accident and proved by experiment. But men became philosophical, inquiring how medicine secured certain effects.

So physicians (for whom Wesley had small respect), "examined the human body, the nature of the flesh, veins, arteries, nerves; the structure of the brain, heart, lungs, stomach, bowels." Then doctors discarded the "simple medicines" and medicine became an obstruse science which clever doctors used to secure honor and gain. These physicians filled their writings with "technical terms, utterly unintelligible to plain men and introduced into practice abundance of compound medicines," leav-

\*Editor, *The Wesleyan Advocate*.

ing the masses of mankind unable financially to secure either doctor or medicine.

How did Wesley become a "practical physician"? He answers: "I have only consulted experience, common sense, and the common interest of mankind." So Wesley "prescribes" single-ingredient remedies, easy and economical to obtain, and lists them in order of potency, from the weaker to the stronger. Wesley then lists these simple rules of health:

1. Use plain diet, easy of digestion, and this as sparingly as you can.
2. Drink only water, if it agrees with your stomach. (Wesley wrote a long letter advising against the daily and repeated use of strong coffee and tea as being harmful to those with weak nerves.)
3. Use as much exercise daily, in the open air, as you can without weariness—a minimum of two hours a day.
4. Sup at six or seven on the lightest food; go to bed early (by 9 p.m.), and rise betimes (between 4 and 5 a.m.).
5. Too much sleep (more than seven hours for a healthy man) is unhealthy. (All the above quotations taken from *Works*, Vol. XIV, pp. 307-15.)

Wesley believed that 99 out of 100 "distempers" were caused by intemperance, indolence, or irregular passions. Intemperance extended to any kind or quantity of food which impaired health. Too much meat, even too many pickles. By indolence Wesley meant simply "the want of due exercise." Said an outstanding physician of his time: "To how many thousands have I prescribed exercise? And how many have punctually followed my prescription? To this day,

Hunt for self-pity as you would hunt for lice, and loathe it with the same loathing.

—E. Stanley Jones

I know not one." Walking was preferred to any other exercise; riding on horseback would require twice the time for equal benefits.

Finally, passions should be regular. Wesley observed keenly the psychosomatic origins of many physical illnesses. Here is the classic passage which is reproduced verbatim. "The passions have a greater influence on health than most people are aware of. All violent and sudden passions dispose to, or actually throw people into, acute diseases. The slow and lasting passions, such as grief and hopeless love, bring on chronic diseases. Till the passion which caused the disease is calmed, medicine is applied in vain. The love of God, as it is the sovereign remedy of all miseries, so in particular it effectually prevents all the bodily disorders the passions introduce, by keeping the passions themselves within due bounds. And by the unspeakable joy, and perfect calm, serenity, and tranquillity it gives the mind, it becomes the most powerful of all the means of health and long life" (*Works*, Vol. XIV, p. 316).

For serious illness, when life was in immediate danger, "I advise every man, without delay to apply to a physician that fears God.

"I have only to add that as God is the sovereign disposer of all things, and particularly of life and death, I earnestly advise every one, together with all his other medicines, to use that medicine of medicines—prayer." Wesley proved the power of prayer in healing, both personally and in the testimonies of thousands of witnesses, since Wesley believed that for those diseases sometimes occasioned by Satan (*Works*, VI, 378), prayer and faith in the power of God were the only effective cures.

# Faith in ACTION

## It Is a Call

THE PREACHER had preached a simple gospel message. The Holy Spirit was moving. The gospel was penetrating my heart. Even as a boy of nine, the realization of my personal accountability to God began to press my soul with awesome choice. My sins looked blacker than ever. That night I stepped out, and God genuinely saved me.

Several months later, my mind began to think in terms of a lifework. Relating my thinking to Mother, I said, "Mother, I believe I want to be a singer." But some time later, just before my tenth birthday, I walked into the garden where my mother was working and said, "I have decided I am going to be a preacher instead of a singer." God had been talking to me and impressing me with this call. My expression to my mother was a declaration of my intentions to do what God wanted me to do. In prayer

meeting the next Wednesday night, I stood and told the people I was called to preach. Telling the people helped me then, as did the encouragement they gave me in the years to come.

As time went on, I began to form, almost subconsciously, ideas and images of the ministry. It was a great thrill to hear the preachers tell of mighty revivals and souls saved under their ministry. Sometimes the reports ran into the score for single meetings and services. The illustrations sounded so exciting. In my heart I was saying, "I want to do that." The image I was developing seemed to be so romantic. Even as I attended college, there was a great thrill that raced through my being as I thought about being a truly evangelistic pastor. I suppose there is something in every preacher-to-be that makes him want to "set the woods on fire." (The desire is there yet, but not exactly in those terms.)

Soon I was faced with my first assignment. It took only a short time for me to realize that the ministry was different from what I had imagined it to be. There were the hours of study, visitation, organizing, promoting, money raising, boosting, youth work, Sunday school drives, and other jobs that are peculiarly the



by  
H. Lamar Smith

Pastor  
Church of the Nazarene  
Woodlawn, Tenn.



minister's. This was no sacrifice, for I enjoyed the work. Even the low salary did not trouble me. The thing that troubled me was that I was doing all of this and not seeing the results. My experience, coupled with my previous image of the ministry, became a foothold for those subtle words, "Are you really called?" Before there was time for reply, the voice continued, "If you were really called, you would be seeing more results." The results were what troubled me, and the tempter knew it.

My reply to the voice did not come immediately, and I can't say I ever made an official reply. I began to think, to pray, and to meditate on my call. The Holy Spirit gave me some help. The facts began to come to mind.

1. There was the firm knowledge that the Lord had impressed a call upon my heart as a child; and not only that, the call had grown with time and training.

2. It began to dawn upon me that God had called me to preach and hadn't called me to my romantic concept of the ministry.

3. It was obvious that I was not born nor called in another day. It was today I must preach and serve.

4. The call for me was not something I could pick up and lay down.

## What's Back of the Name?

A certain American-made piano was once advertized on signboards along our railways and highways. Below the name of the piano on the signboard always appeared this motto: "The quality goes in before the name goes on." Needless to say that as far as advertisement goes, it was one of the gifted hits of the century. Sermons may be found on signboards as well as in stones.

A name ought to stand for quality whether in pianos or Christian character.

I could feel Paul's "Woe is me" weighing upon my heart.

5. There was the realization that I could be happy only in the will of the Lord.

6. Despite the subtle voice, there was still that heavenly pull that let me know I had a mission for the Kingdom issued by the King himself. Go I must! Not to go was to fail the King: My job was to go, and the results were with God. The results did come later, but interestingly enough, only after I had resolved to stick to it.

The resolve of my soul is to be as faithful as Jeremiah, in spite of the times; as alert as Ezekiel's watchman; and leave the rest to a faithful God. And "by all means" and methods "save some," and thus reach people, in God's way, for my day.

For me it IS a call in all the power of the present tense. Though the situation is different from my forefathers in the ministry, and though times have changed, my call is to this present age. Since this experience, I often sing Charles Wesley's "A Charge to Keep I Have," with the second stanza having special import to me:

*To serve the present age,  
My calling to fulfill;  
Oh, may it all my powers engage  
To do my Master's will.*

Usually those who complain the loudest and criticize the most, give the least

## Give like a Christian

HOW PEOPLE USE, spend, and give their money is one of the best indications of their true character. This is an indicator so outstanding that both saint and sinner are aware of it.

Sometime ago an Internal Revenue Service man told the following story:

"The other day I checked a strange return. A fellow with an income under \$5,000 claimed he gave \$624 to some church. To be sure, he was within the 15 percent limit, but it looked mighty suspicious. So I hopped a bus and dropped in on him to ask him about his contribution. I thought he'd get nervous like most do and say that he 'might have made a mistake.' But not this fellow! He came back at me with that figure of \$624 without batting an eye. 'Do you have a receipt from the church?' I asked, figuring that I would make him squirm.

"'Sure,' he said confidently. 'I always drop them in the drawer where I keep my budget envelopes,' and off he went to fetch his receipts.

One look at them and I knew he was on the level. So I apologized for bothering him and explained that it was my duty to check on deductions that seemed unusually high. As we shook hands at the door, he said, 'I'd like to invite you to attend our church.'

"'Thanks,' I replied, 'but I belong to a church myself.'

"'Excuse me,' he said, 'that possibility hadn't occurred to me.'

"As I rode home, I kept wondering what he meant by that last remark. It wasn't until Sunday morning when I dropped my usual quarter into the collection plate that it came to me!"

It took his own miserliness to bring home his own state of affairs and why the other brother had not considered him a religious person.

After one family had returned home from the morning service, Dad began knocking the service and complaining about the preaching. Mother criticized the choir, and Big Sister was running down the organist for some blunder she had made. But it all quieted down in a hurry when Little Brother, who had noticed the miserly little piece of money Dad had dropped into the offering plate, piped up. He simply said, "Well, folks, I thought it was a pretty good sermon for a dime!"

Almost without exception, those who complain the loudest, grumble the worst, and criticize the most bitterly always give the least. They are



by  
William S. Deal

Author, Counselor  
El Monte, Calif.  
The Wesleyan Church

generally of that caliber of the "chaff which the wind driveth away." Unfortunately, however, some of the "chaff" gets stuck in the crevices and corners of the church, and the wind does not drive it away.

Maybe the wee wisdom of the lad in the following story was not too far wrong: Little Jimmy's uncle placed a crisp new dollar bill in his little hand. Then he said, "Be careful how you spend this, Jimmy. You know the old proverb, 'A fool and his money are soon parted.'"

To this the lad replied, "I'll remember what you said, Uncle Bill. But thanks anyway for parting with it."

This lad probably totally misunderstood his uncle. But we do well to

remember the lesson that there is a world of difference between the foolish person who parts with his money for fleeting, selfish, sinful purposes and the one who invests his money for Jesus' sake and the kingdom of heaven's cause. "For where a man's treasure is, there will his heart be also," Jesus said.

It is still "more blessed to give than to receive," just as Jesus said. Check up on your giving. Don't "give 'til it hurts" as some say, but better, "Give 'til it brings deep-down joy to do so." Then you will be giving in the true Christian spirit and not "grudgingly," or as the Pharisees did.

A person's giving may be a good gauge of his spiritual life. How does yours check out in this light?

## My Psalm

Praise You, O God, for Your presence.

Praise You for Your peace.

Praise You for Your rest from myself and all that causes restlessness.

Praise You for love, for joy, for friends, for home, for wife, for children, for grandchildren.

Praise You for places where I am thrown on Your total care, Your unimaginable resources, just on You.

Praise You for the Church, the Body of Christ, the fellowship of the children of God.

Praise You for praise, for the release of praise, the new strength in praise, new hope in praise.

Thank You!

Pastor Earl G. Lee

## Eight Secrets for Winning More Souls

By Asa H. Sparks\*

Charles B. Roth, one of the distinguished sales experts in our country, has written several books on salesmanship, including *How to Hold and Develop a Customer*, *1,000 Ways a Salesman Can Increase His Sales*, and *How to Sell Your Way to Success*. In a recent magazine article, he set down his 10 secrets for closing sales. Eight of these can be directly applied to winning souls.

He stated that the difference between \$5,000 men and his \$250,000 "king of salesmen" was that the top salesman (or the top money men in selling) were the strong closers. The first rule is, if you want to make more money in selling, simply learn how to close more sales. This can be directly applied to the pastoral ministry: if you want to be more successful in winning, simply learn how to close more calls.

These rules for making sales—and for winning souls—are secret rules simply because so often we fail to learn them and use them. Following are the eight secret rules adapted for soul winning:

1. Never call unless you intend to close. Many salesmen fail because when they go into the room, they are prepared for failure. They often make what salesmen call "goodwill calls," "friendship calls," "missionary calls." The same is true of preachers. We make Sunday school calls, prospect calls, hospital calls. Like the salesman, we must make up our minds before we call that we are going to get the order for the soul.

2. Try to close with your very first word. Don't hem and haw and beat around the bush and wait for the

\*Pastor, Church of the Nazarene, Vandalia, Ohio.

proper time or the psychological moment. These never come. Try as early as you can for a witness with your very first words. We can "psychology" our people right out of heaven as we sit around in their living rooms sipping coffee and waiting for the proper moment to witness to them.

3. Close on every resistance. The minute a buyer brings up an objection or a resistance, try to close him then and there. Don't answer the resistance—try to close. The reason: "A buyer who has thrown a resistance to you has lost his balance just like a boxer who has missed a heavy punch. He is wide open." Usually his resistance is a sign he is weakening and is afraid he cannot afford to become embroiled in the minute and insignificant theological arguments that are often presented to us as resistance. The important thing to always remember is that Jesus will save, and that Jesus will save now.

4. Keep right on trying time after time. The fact that you have failed does not mean that the conquest is over. It may mean that it is only beginning. The salesman who is successful is the one who is willing to try that tenth time if need be. One top salesman made 23 attempts to close before he got the job done, and as you witness and deal with the men and women of your church continually, try to close. Try to get them to the point of personal and genuine commitment to God.

5. Give him a choice. Your wife has used this time and again to get you to either mow the grass or dust the living room. The salesman will offer you a choice between a brown or black suit. Give your prospect a choice. Not a choice of yes or no, but a choice of whether he or you will lead in the first prayer.

6. Do something fast. It is possible to talk a client in and out of a sale just as it is possible to talk a prospect

in and out of conviction. Whatever you do, do something. Cause him to kneel and pray. Have him read the Bible with you. Show him the scriptures that apply. Spring into action at once.

7. Make him somebody special. The surgeon you trust uses this technique. The salesman you buy from uses it, but sometimes we pastors forget that the prospect is the greatest person to deal with. Don't be afraid to point out how he is special and how he can count for God.

8. Ask for what you want. The simplest way to get what you want is often to ask for what you want. It works in selling as in other areas of life. The salesman asks for your

order. The preacher resists this point, feeling it puts him in the beggars' role, and yet the only way we can win souls is to ask for what we want—for their faith and trust in God to step out into a new life—a new creature in Christ Jesus.

Gaylord B. Buck, another sales executive, always admonished his salesmen as follows: "Listen, fellows, keep on asking for business. Nearly every prospect will turn you down a few times, but no prospect ever lived who could turn a salesman down forever."

This same statement could be paraphrased for your calling ministry. Keep after that prospect. Don't be the first to give in.

## Practical Points

that make a difference

### I Needed My Pastor Desperately, but He Was Out Winning Souls!

Dear Son:

This hasn't been the best of weeks for Mother and me. Hail took our wheat, and some of the cattle became sick and died. To top it all off, Jane came home to tell us that her husband had left her without support. We needed help and let our pastor know about it. If he had only come for a visit and prayer, I think I could have taken it—but he told us that if we were where we ought to be spiritually, we could take it, and he never showed up at the home at all. He was too busy winning souls to Christ!

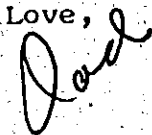
Now I appreciate his energy and vision, but he has forgotten that there is a flock to care for, and has never

learned the skills of pastoral care and concern. He is too busy to sit down and talk to anyone.

I am only a farmer and don't understand much of modern church organization, but it seems to me that the earth can teach us something. The seed is not only planted, but cultivated, protected, and watered before the harvest. It takes all the skills of farming to raise a crop.

We are not fed on Sunday but exposed to a description of what has happened during the week. *We are a going concern—all the time!* But I have noticed something lately. We are eroding at the edges. Those who were formerly with us are no longer here. Even those who were won to Christ are losing their enthusiasm. I have a sneaking suspicion that evangelism must be complemented by disciplining if the church is to truly grow. What do you think? What did your seminary professors tell you? Isn't there another side?

Love,



The Preacher's Magazine

General Superintendent Strickland



## Preaching Holiness

ALL NAZARENE PREACHERS must be holiness preachers. In the process of preparation for ordination, vows are made to proclaim by ministry and teaching the cardinal doctrines of the Bible. Central in our Wesleyan theology is the doctrine of holiness.

Holiness preachers, however, do not become great standard-bearers by having made vows. The best holiness preachers are molded by strong convictions which develop from an inner life sanctified by the Holy Spirit. To these preachers holiness is an experience to be sought and a life to be lived. These convictions become the heart of one's preaching priorities. Topics of current interest, special emphasis, etc., have their place, but the preaching of holiness takes priority in one's pastoral and evangelistic ministry.

This does not imply a narrow, circumscribed ministry, for there is great scope in the presentation of the holiness message. The great doctrines of the Bible are wonderfully related to it. The doctrines of atonement, sin, salvation—and all others related to Christian experience—are related to holiness. The doctrines of Christian living and outreach are also related to it. Moreover, the doctrines of the Church and its ultimate victory in the Second Coming of Christ are likewise related to holiness. To preach holiness is to unfold all of the beautiful biblical truths which relate to the total revelation of God to man.

This is the year of "Lifting Up Christ—Our Sanctifying Saviour." Let us preach holiness with holy convictions. Let the message be clear and understandable. Let the message be biblical. Let it be proclaimed as an experience and a life. Let it bring a refreshing revival to our blessed Zion.

# Need Prospects?

*Many pastors say, "We do not have that many new people coming to our church to develop a good prospect list."*

Here are some suggestions . . .



## • Friendship and Worship Cards

Invite every person in the congregation to fill out the card. Using this method, "guests" will be more willing to sign. Offer each "guest" a special gift to be sent to them the following week. This gives a reason to get their address.

## • Special Events

Periodically have a major public interest event (concerts, known speakers, etc.), preferably in a neutral auditorium or in the sanctuary. Register all who attend, either by Friendship and Worship Card, ticket, or as special "guests."

## • Baptismal Service

Use the following form as an embossed invitation card: "Mr. John Doe requests the pleasure of your company at his baptism in public witness of his faith in Jesus Christ. This service of celebration will take place (time, date, etc.)." (One church experienced over 50 visitors as a result of this service).

*What you've been waiting for . . .  
The Department of Stewardship  
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## And God Gave Dominion — (FR-129)

The setting of this stewardship film is a laymen's retreat at a seaside resort. The opening narration recounts the creation story from Genesis. The rugged coastline, ocean, and tidal pools all illustrate the poetic narrative. Reuben Welch, well-known professor, writer, and popular speaker, leads the retreatants in a Bible study of Genesis 1 and 2. The informal location, dress, and study approach will make this film very effective for all ages from high school on up. 16-mm., color, 25 minutes. Service and mailing fee, film only, **\$5.00**. See order blank on page 16T.

## Love's Response — (VA-506)

A companion set of three teaching filmstrips are available from Nazarene Publishing House and should be used for follow-up study to accompany the new 16-mm. film *And God Gave Dominion*. These go into detail relative to financial stewardship, time, and talent. They can be used either in conjunction with the film or separately. Color. Set includes 3 filmstrips, 3 cassettes, and leader's guide. **\$28.50**.



Part I—A definition of Christian stewardship from a biblical viewpoint and its relationship to our use of time. 40 frames.

Part II—The Christian steward and his vocation. The issue of money and possessions with a strong emphasis on tithing and proportionate giving. 42 frames.

Part III—Our responsibility as stewards to our "beautiful and now fragile" earth and to those who inhabit it. 40 frames.

Order directly from Nazarene Publishing House

## Helping you take a wise look ahead

The heart's desire of every committed Nazarene is to be a faithful steward. Yet, expressing wise stewardship for today and the future is not always simple. Consideration must be given to (1) personal plans and desires, (2) legal questions, (3) income tax questions, (4) estate taxes, (5) money management, (6) financial provisions, (7) record-keeping.

Through the church's Horizons program, there's a new way to invest in your church while investing in your future.

These authorized Horizons representatives—all fellow Nazarenes who have completed courses offered by the Philanthropy Tax Institute on Deferred Giving—are especially qualified to assist you. Thoughtfully, confidentially, knowledgeably. With never any charge or obligation.

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Mr. Rimington serves as Canada West district treasurer and college trustee. He has also served as minister of adults and administration of a local church.

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Dr. Zachary has served as a pastor and for 32 years as district superintendent, including pioneer work in Australia.

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Dr. Finch has served the church as pastor, evangelist, district superintendent, college president, and General Board member.

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For 43 years Dr. Ammons pastored in Iowa and Texas. He has served as short-term missionary, college trustee, and General Board member.

**Rev. Henry E. Heckert**  
Representative  
Rev. Heckert has served as a pastor and counselor in the area of estate planning for Eastern Nazarene College.

**Mr. Arthur A. Croy**  
Representative  
Mr. Croy has been a Nazarene layman for 35 years. He was circulation manager at the Nazarene Publishing House and has been a real estate developer in recent years.

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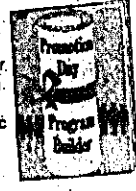
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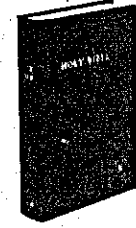
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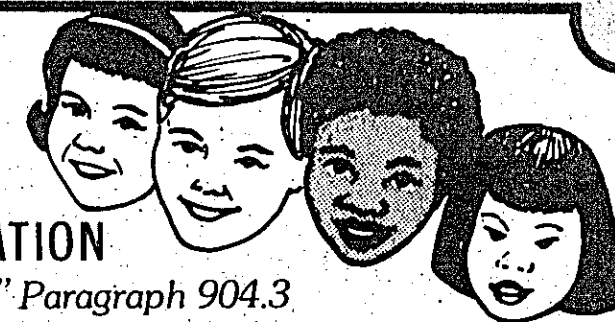


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## RACE and DISCRIMINATION

1976 "Manual," Paragraph 904.3



**WE, THE MEMBERS** of the Seventeenth General Assembly of the Church of the Nazarene, wish to reiterate our historic stand of Christian compassion for men of all races. We believe that God is the Creator of all men, and that of one blood are all men created.

We believe that each individual, regardless of race, color, or creed, should have equality before law, including the right to vote, equal access to educational opportunities, and to all public facilities, and to the equal opportunity, according to one's ability, to earn a living free from any job or economic discrimination.

We urge our churches everywhere to continue and strengthen programs of education to promote racial understanding and harmony. We also feel that the scriptural admonition, "Follow peace with all men" (Hebrews 12:14), should guide the actions of our people. We urge that each member of the Church of the Nazarene humbly examine his personal attitudes and actions toward other races, as a first step in achieving the Christian goal of full participation by all in the life of the church and the entire community.

We reemphasize our belief that holiness of heart and life is the basis for right living. We believe that complete understanding between racial groups will come when the hearts of men have been changed by complete submission to Jesus Christ, and that the essence of true Christianity consists in loving God with one's heart, soul, mind, and strength, and one's neighbor as oneself.

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Educate the whole church about the SPECIALIZED ministry of the Cradle Roll...

WIN NEW PARENTS TO CHRIST—through our interest in their baby!

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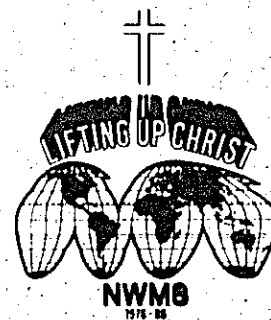
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Advise every teacher and pupil of their opportunity and responsibility to feed names of unchurched babies and parents to the Cradle Roll supervisor.

September 25—BUILD THE POTENTIAL FOR WINNING NEW PERSONS TO CHRIST!

## \* CRADLE ROLL SUNDAY

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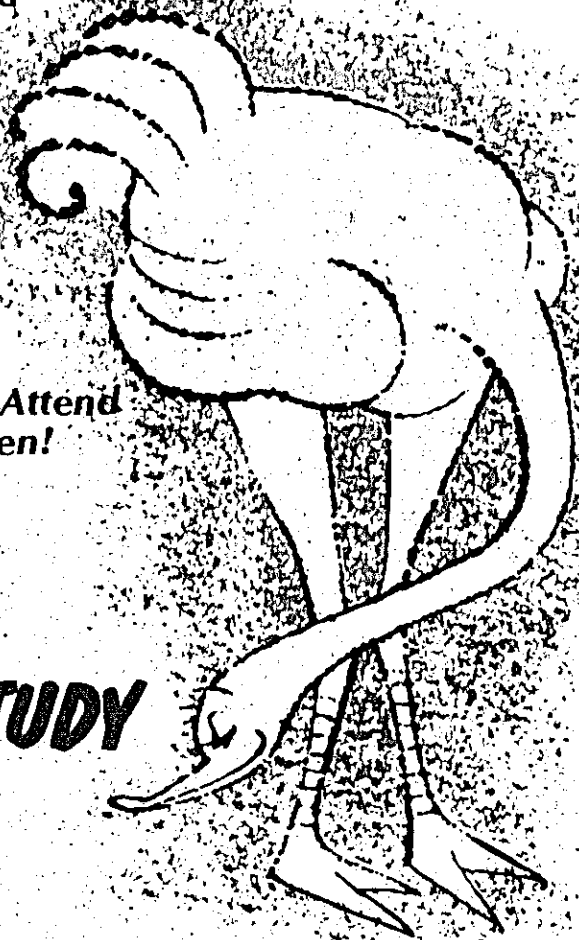
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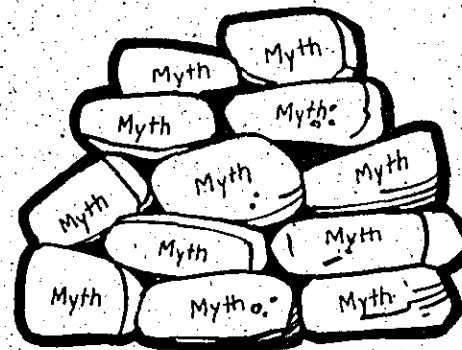


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ARE YOU MYTH-ING IT?  
YETH?



We're not surprised that so many ministers are enrolling in the Nazarene Supplemental Retirement Program. What **does** surprise us is that some ministers **haven't** enrolled. In trying to understand why, we have discovered a couple of myths that we would like to explode.

**"I'm too young to worry about retirement."**

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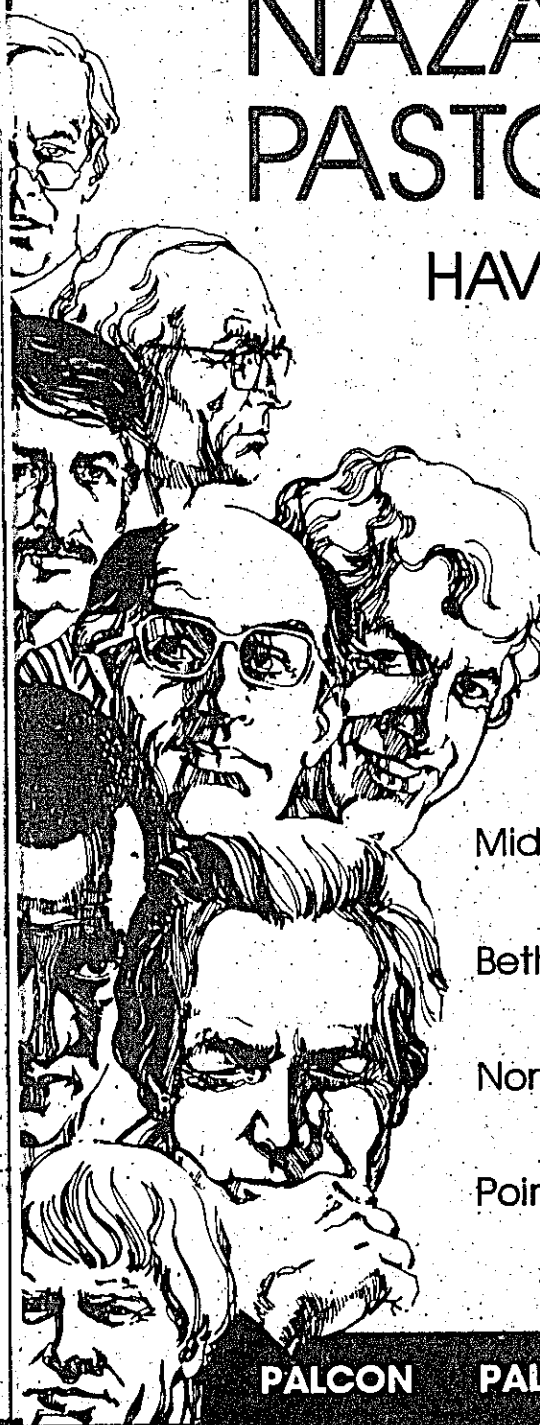
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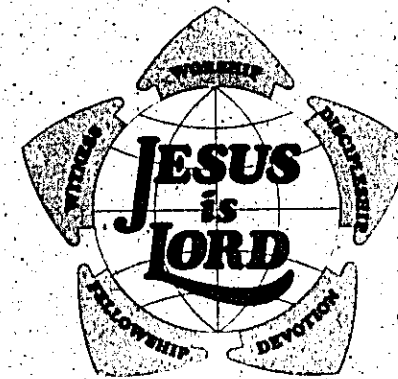
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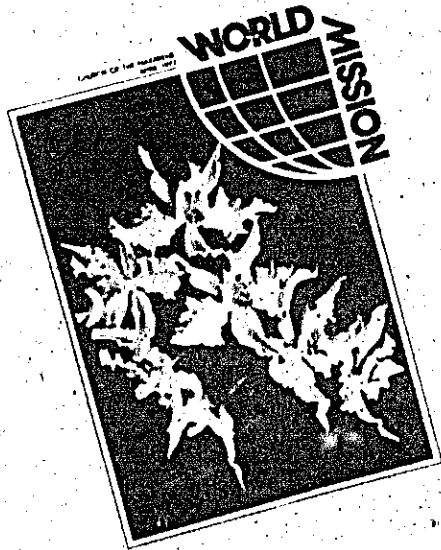
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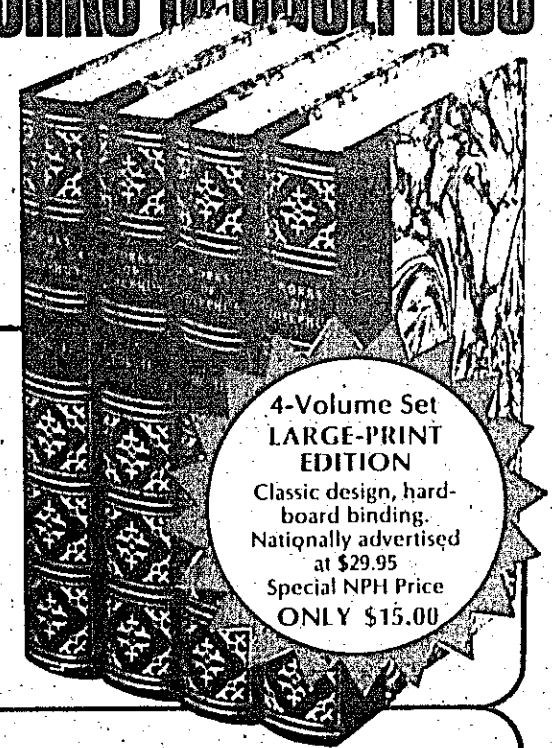
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# THE PREACHER'S WIFE

## The Pastor's Wife—On Reading

By Betty B. Robertson\*

THERE ARE LADIES in your congregation that no one will be able to reach except you—the pastor's wife. I have found this true in my own life. There are women in our church who are hurting and burdened with problems. They need someone to care about them and their deepest concerns.

By no means do I feel adequate in a "counselor" role. So I depend heavily upon the Holy Spirit's guidance and direction. He gives wisdom when I lack it, furnishes answers when I see no solution, guides into areas of discussion that are needed.

Besides total reliance upon the Holy Spirit, I spend much time reading the Bible and also saturating my mind with other people's ideas, experiences, and thoughts. In so doing I find answers and directions in which my own background and experiences are totally lacking.

When I enter a Christian bookstore, I ask God to lead me to those books which I need to read—either for my own spiritual growth or to prepare me for the needs of someone else. Inevitably my attention will be drawn to certain sections and specific titles, only to find later that because

\*Pastor's wife, Church of the Nazarene, Arvada, Colo.

I filled my mind with that material, God was able to use me to minister.

I was able to give the book *Me, Obey Him?* by Elizabeth Handford, to a lady whose marriage was disintegrating. God used the concepts outlined in the book to speak to her about His perfect will for her life, and gradually relationships are healing and the disharmony dissolving.

The material in *The Gift of Inner Healing*, by Ruth Stapleton, opened my mind to the possibilities of freedom available through this avenue. God has given me many opportunities to share this positive biblical principle with others. Consequently, hatred, bitterness, unforgiveness, emotional barriers, wrong attitudes have changed into openness to God, stability, release from guilt, new directions, and fresh beginnings.

The book *What Happens When Women Pray* opened new vistas in my own prayer experience. It also gave me principles for leading our weekly ladies' Bible study group into new depths of prayer and faith.

Such books as *The Art of Counseling*, by Rollo May, have enabled me to be aware of basic principles in the counseling relationship. And since a great percentage of the counseling process involves simply listening, the

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book *The Awesome Power of the Listening Ear*, by John Drakeford, has been beneficial to me.

There are many books in my personal library which I have been led to loan out for reading to others. Often God can speak to an individual in this way when all other avenues are blocked. Some of the books in this category include:

*Dare to Discipline*, James Dobson  
*Hide or Seek*, James Dobson  
*What Wives Wish Their Husbands Knew About Women*, James Dobson  
*You Can't Begin Too Soon* (Guiding little children to God), Wesley Haystead  
*His Stubborn Love*, Joyce Landorf  
*I'm Out to Change My World*, Ann Kiemel  
*To Live in Love*, Eileen Guder

*Dream a New Dream* (How to rebuild a broken life), Dale Galloway

*Just Across the Street* (How to be a growing Christian), Dale Oldham

*The Wider Place* (God offers freedom from that which limits our growth), Eugenia Price.

*You can Win with Love*, Dale Galloway

*How to Handle Pressure*, Narramore

*For Women Only* (The fine art of being a woman), Petersen

*Speaking of Miracles*, Abigail Allen

*How to Keep the Family That Prays Together from Falling Apart*, Elva Anson

God has impressed me with a ministry of reaching out and touching the lives of those who are hurting. Many times I will be the only one who can, so I want to be adequately prepared and continually ready. One of my top priorities is reading.

## God Is Everywhere

The other night after returning home from revival services, my wife and I knelt by our bed to have our devotional and prayer time before bed. Our little daughter, already under the covers in her cot next to our bed, was watching intently. As we finished our devotions, my wife turned to her and said, "Come on, get down on your knees here and pray with us."

"But Mommy," she replied, "I thought that you could pray to God anywhere."

As we travel all across America sharing the blessing of God with many people, it seems that we have become so religiously rigid. There are only certain times, certain ways, and certain places that we can communicate with God. Or so it seems.

Yet that is the farthest thing from the truth. The Bible is full of illustrations of people talking with God in all phases of life. While on the job, walking down the road, in the courtroom, in the fields, anywhere. We, too, can and should talk with God anywhere, everywhere, all the time.

Remember you can talk with God anywhere, and you'll be blessed for it.

—RONALD S. COMBS

## Sermon of the Month

### Bewitched or Blessed?

By Nell E. Hightower\*

TEXT: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" (Gal. 3:1).

The greatest frustration of God's grace is the doctrine and practice of salvation by the law. This is true both historically, theologically, and experientially. It is true whether we are talking about Moses' law, Buddha's law, or holiness law.

All insistence on keeping of the law before you can receive God's approval and salvation substitutes performance for heart experience. It shifts the salvation spotlight from Christ to the initiate. Such legal struggle, whatever the fabric, comes out to the same end—frustration of God's gospel of salvation by faith.

Salvation by law means that Christ's death was in vain. It means that God was mistaken in His plan. It certainly suggests that at best Christ was only a noble martyr, helping to foil the plans of his religious enemies in the Jewish hierarchy, and deluded in His concept of universal sacrifice.

Yet there is a "sweet reasonableness" about legal religion. It seems so orderly, and it seems to give a great deal of weight to the ability of man to cope with his situation. Salvation by the law is such a bewitching philosophy. Many have fallen prey to its beguiling dogmas, for it makes a man feel good when he can point with pride to his blameless condition as touching the law.

The Galatian believers were on the dangerous ground of being either bewitched or blessed. And so it is in every generation of the Church. We note first in our text that here was a group of

#### I. BEWITCHED BELIEVERS

These believers were bewitched by sev-

\*Superintendent, Central Canada District, Church of the Nazarene.

eral factors. They were bewitched by the pressure of tradition.

Salvation by law has such an honorable history. It began somewhere back in intertestamental times, when the sect of Pharisaism was taking its form as a spiritually motivated civil protest. Its chief exponent in the "watershed" days of a dying Judaism and a rising Christianity was Saul of Tarsus—until Christ unseated him on the road to Damascus. Somewhere primitive Christianity was sidetracked—perhaps in the influence of stern ascetics of the second and third centuries—and gradually monastic Christianity resulted in the unbiblical teachings of the Roman church. And even holiness legalism is an ever-present danger.

These believers were likewise bewitched by the cunning cry of Judaziers, "You need something extra, in addition to your faith." Paul described it in verse 3: You begin with an act of faith, but perfection is reached by your own works and in the flesh. This is the old "growing into holiness" theory; you gradually increase in holiness until death finally sanctifies you. The truth is that this concept is the death of Bible holiness.

These believers were bewitched by the claims of physical descent. To Jesus the cry of the multitude was "We have Abraham as our father." This theme song was being sung in the Galatian church. In simple essence it claims that the pedigree of a believer is determined by his physical heredity. It crops up in Christianity in several costumes. It is the darling philosophy of those who believe in baptismal regeneration. It is the uncritical and unexamined reply of the many (even in holiness ranks) who are willing to let their parents, or a previous generation, have faith for them. It equates culture with conversion.

These believers were bewitched by the false promise of life by the law. The law can give "life" of a kind, but it is not eternal life. At best it is only a positional kind of standing in God's sight. It must always point to a higher life; it can only cast the shadows of types, not realities. It can provide the correct sacrifice and even the knife, but it cannot provide the grace that makes the sacrifice acceptable.

"These believers were bewitched by the fallacy of historicity. They felt that the law of Moses, coming 430 years after the Abrahamic Covenant, superseded the promise of salvation by faith. They gladly took refuge in a system that permitted the multiplication of regulations that glorified human effort. Salvation by faith never permits a man to pray with himself, "I am glad I am not as other men," as the Scripture reveals of the Pharisee in the Temple; but salvation by law does.

These believers were bewitched by prolonged infatuation with the schoolmaster. They preferred the closed system of the law to the open challenge of faith. They preferred milk instead of meat. The elementary lessons of "tutors" was much more palatable than the advanced lessons of the University of Faith (cf. Gal. 4:2).

But God never intended for His people to live the life of the bewitched, but rather to enjoy the

## II. VICTORY OF BLESSED BELIEVERS

Paul focuses first of all on believers *blessed by being children of faith*. We are not children through the will of the flesh, but by the will of God. We become children by a birth from above, a supernatural regeneration. We are made the true Israel of God, because as Paul says, "He is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter" (Rom. 2:29).

We are *blessed with faithful Abraham*. We share in his blessing and glory because we are among his spiritual descendants.

We are *blessed because we are redeemed from the curse of the law*. Because Christ became our curse by hanging on the tree, we are freed from the curse of spiritual alienation and death. He is the ram caught in the thicket of man's sin, and willingly substituted for the deserving victim—every member of the human race.

We are *blessed because we receive the promise of the Spirit through faith*. The indwelling Spirit of Christ enables us to see our sonship and to cry to our Heavenly Father. The promise transcends physical heredity and gives us a spiritual

heredity in the Holy Spirit. He dwells with us in conversion and dwells completely in us in sanctification.

We are *blessed by the conviction of the Spirit of our sinfulness*. The law is the tool of the Spirit in this conviction. It is only when we truly see ourselves as God sees us that there is hope of rectification.

We are *blessed because we are made joint heirs with Christ* of all the promise of God. We share in His inheritance as our Elder Brother. Because He was born of a woman under the law, we are made spiritual sons through adoption into the family of God. We, as wild olive branches, are grafted into the stock of God's true Israel.

This blessed life is not accidental, nor is it the reward of God for our performance. It is, from start to finish, an act of divine grace. It requires our spiritual identification with His crucifixion. This is hard on our ego and our self-esteem. Legal religion allows us to compare ourselves with other people, and usually we can come out of the comparison saying, "I'm not as bad as the other fellow." But spiritual religion, salvation by faith through grace, insists on the only permissible comparison, that of ourselves with Jesus Christ. Invariably our cry then becomes the same as the Apostle Peter's when he saw the great power of Christ: "Depart from me; for I am a sinful man, O Lord."

If we would be blessed believers, and free from the bewitching reasonableness of legal religion, then our full and complete consecration is required. Such a consecration will take the form of crucifixion, a dying to the carnal claims of the self, as Paul described it in Gal. 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Here there is both the crisis of identification and the maintaining of the work of grace by daily surrender and dependence on Jesus. Salvation by faith is, therefore, dynamic. It traces the unfolding of faith's daily adventures with the living Word of God. Salvation by law is static. It traces the obituary of spiritual death.

The choice lies clearly before every be-

liever: Will we be bewitched or blessed believers? We can frustrate the grace of God, as Paul reminds us in Gal. 2:21.

Let us not be so foolish as having begun in the Spirit to feel that we are made perfect by glorying in the flesh. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

# THE STARTING POINT

## Christian Life-style

In Paul's Second Epistle to the Thessalonians, three phrases are offered which outline the Christian life-style or pattern for living.

In 2:13 (TLB),\* there is the phrase "Trust in the truth." It might be termed "stewardship of truth." Belief meets its test in trust. If love is the way of truth—and the Bible confirms this truth—then the Christian is under mandate to trust the way of love.

In 3:16 (TLB), there is the phrase "Stay away from laziness." It might be called the "stewardship of time." Laziness denotes waste. And not a few times does the Bible admonish wise use of time and treasures.

In 3:13 (TLB), there is the phrase "Never be tired of doing right." Or the "stewardship of life's opportunities." The right thing, spiritually, is always the

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By C. Neil Strait

Pastor, First Church of the Nazarene Lansing, Mich.

July, 1977

right time emotionally, mentally, physically—as E. Stanley Jones always reminded his readers.

So here are three phrases that offer guidelines for successful Christian living.

## A Thought from the Lord's Prayer

The Lord's Prayer is a model given to us by our Saviour. One of the exciting phrases is "Forgive us our debts, as we forgive our debtors" (Matt. 6:12).

The words "Forgive us" denote boldness—boldness of confidence (that He will forgive), and boldness of confession (that we need forgiveness). Heb. 4:16 says, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

The words "as we forgive" denote beauty—because it is God's way, and because it is the way of healing. "As we forgive" is the secret to God's offered forgiveness. Matt. 6:14-15 spells this out for us: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

The words "forgive us our debts, as we forgive our debtors" suggest balance—balance between accepting and giving. We are not capable or worthy of receiving forgiveness from God until we have been givers of forgiveness to others.

## Three Words

Dr. Mendell Taylor, in his book *Devotional Dimensions in the Lord's Prayer* (Beacon Hill Press of Kansas City, 1975, pp. 42-43), mentions the meanings of three words that could be a "starting point" for a sermon.

The words are: *redeem*, which means "to buy back"; *reconciliation*, "to bring back"; and *religion*, which means "to bind back."

## Relational Preaching

Bruce Larson, in his book *The Relational Revolution* (Word Books, 1976, p. 20), says: "Many of us head for church hoping to hear something about a God who makes sense out of no sense, a God

who cares for us in spite of everything, and who says I love you and forgive you. Instead, the sermon frequently has nothing to do with our need and rather seems to reflect the preacher's latest interest."

May our sermons always have something to do with needs and life and hope.

### Let the Bible Speak

James S. Stewart, the great British preacher, has this good word for preachers: "I am sure the preacher's task today is not to propound theories and opinions, certainly not to use isolated texts as pegs for his own views and arguments; it is to take this book and let it speak for itself"

(James S. Stewart, *King For Ever*, Abingdon, 1975, p. 154).

### Something to Consider

G. Curtis Jones, in his book *The Good Life*, gives the preacher something to think about when he writes: "Christians deserve answers to their questions concerning the meaning of life, destiny, dimensions of brotherhood, and the nature of eternal life" (Pilgrim Press, 1976, p. 61).

It is good now and then to ask ourselves how well we are doing in answering the questions of the pew.

## IN THE STUDY

### Seeds for Sermons

This month we invite you to conclude the reading of the Psalms. In April our Bible reading was the first two sections of the Psalms which concluded with Psalm 72. The last two sections are Psalms 73-150.

July 3

#### MIDDLE SUNDAY—MIDDLE VERSE

SCRIPTURE: Psalm 118

TEXT: "It is better to trust in the Lord than to put confidence in man" (v. 8).

INTRODUCTION: Today is the middle Sunday of 1977, and our text is the middle verse of the Bible. This "hinge verse" of the Bible is fitting for today—our Canadian brethren look back to July 1 and Dominion Day; Americans look forward to July 4 and Independence Day. From the Rio Grande to the Yukon we pause in remembrance of great men who have

gone before us. Nevertheless, the Psalmist says it is better to trust in the Lord than man. In the Lord we find our strength, song, and salvation (v. 14).

#### I. A BETTER STRENGTH

Psalm 118 was the favorite of Martin Luther who said: "This is the psalm that I love . . . for it has often served me well and has helped me out of grave troubles, when neither emperors, kings, wise men, clever men, nor saints could have helped me" (BBC, III, p. 385). Great words of



by  
**Mark E. Moore**

Pastor  
Church of the Nazarene  
Sylvania, Ohio

The Preacher's Magazine

strength are found in vv. 5-7. Today we express confidence in our great nation. Missionary Doll, when returning to the United States after 13 months of imprisonment, said, "Sing 'My country, 'tis of thee, sweet land of liberty.'" We express greater confidence in the Lord.

#### II. A BETTER SONG

The first 14 verses deal with a better strength, the next 6 verses with a better song, the last verses (21,29) tell of a better salvation. An atheistic white man said to a group of blacks years ago: "Look at you; you are poor, persecuted, rejected; you have nothing; and yet you sing. What do you have to sing about?" To which one replied: "We've got Jesus to sing about!" Our song is better, for we sing of one who is our Rejoicing, our Victor, our Life, our Chastener (much kinder than the devil). He is the One who opens for us the gates of righteousness (vv. 15-19).

#### III. A BETTER SALVATION

Christ became the Fulfillment of the prophecy of vv. 22-23 (cf. Mark 12:10-11; 1 Pet. 2:7). Salvation built on Christ the Cornerstone is not only a better salvation—it is our only salvation. Upon this Cornerstone we build till we die. The last lines David Livingstone penned in his diary before his boys found him dead kneeling beside his bed, were: "My Jesus, my King, my Life, my All; to Thee I again dedicate myself."

CONCLUSION: The Psalmist concludes his circle of praise in v. 29 where he began in v. 1. Around the horns of the altar I tie afresh my cords of love (vv. 27-28).

"Oh, to grace how great a debtor / Daily I'm constrained to be! / Let that grace, now like a fetter, / Bind my yielded heart to Thee" (From "Come, Thou Fount").

July 10

#### CAN GOD? GOD CAN!

SCRIPTURE: Psalm 78. Scripture reading: vv. 1-8.

INTRODUCTION: The opening sentences of this psalm are the strong statements of a man who is saying: As far as I am concerned, my children will be taught of

July, 1977

God. What a fitting declaration of determination for all parents this Children's Day. To this I add two words from v. 19: "Can God?"

#### I. CAN GOD?

The Psalmist divides his thought into three main areas, telling how their fathers failed God by asking, Can God—(1) supply our daily bread; (2) provide daily deliverance; (3) be my daily God? Each section begins with the statement of our fathers provoking and tempting God (vv. 17f., 40f., 56f.). Jesus taught us to pray for daily bread—but they said, "Can God furnish a table?" Jesus had us pray: "Deliver us from evil," but they forgot that daily deliverance is ours through God (v. 42). Jesus taught us to pray, "Our Father," but their "Can God?" fears caused them to fail in trusting His Word and in their worship (vv. 56-58). How cleverly the tempter has used these two words to defeat God's people. "Can God?"

#### II. GOD CAN!

The intent of this psalm is the declaration of determination to so build a foundation of faith for our children that they will never say, Can God? but rather, God can! God can, for God has! God has supplied our every need—food and water (vv. 25, 15). He has guided and protected (vv. 13-14). He is a God of great mercy and compassion worthy of daily adoration (vv. 38-39). Do not tempt and provoke God by your doubts. For God can!

CONCLUSION: I conclude with two quotes from M. Lunn on faith from his book *The Lunn Log*. "There is such a faith as meets disappointments, disaster, and disillusionments with a firm: 'Sirs, I believe God.' Such a faith adds up to a religion of reality." "Faith is positive, certain, sure. The moment doubt enters and faith wavers, there is no longer faith."

July 17

#### FORGIVE ME, LORD, I'FORGOT

SCRIPTURE: Psalm 73

INTRODUCTION: It is difficult to select only five psalms from the great library of those we are covering this month. This psalm



reminds me of the hymn which says, "Tell me the old, old story, for I forget so soon."

#### I. I KNEW, BUT I FORGOT (vv. 1-15)

I know God is good (v. 1). This is an established fact, but I began to doubt and question. I looked at the ungodly and became envious of their prosperity (v. 3). I seemed to have more trouble than they (v. 5). They were more affluent than I (v. 7). They could flout God and still prosper (vv. 8-12). Self-pity reaches its climax (vv. 13-14) and one begins to ask, Does it pay to serve Jesus, every day, in every way? At this point Asaph's testimony is like that of a young man in my church years ago who said to another, "I'm a Christian, but if I weren't, I wouldn't be because it is too hard."

#### II. I RENEWED, AND I REMEMBERED (vv. 17-22)

I renewed my church attendance (v. 17) and (inferred) my prayer life and communication with God. Asaph said, I was foolish, ignorant, a beat (v. 22). Job said, "I uttered that I understood not . . . Wherefore I abhor myself, and repent" (Job 42:3, 6). How our outlook changes when we are in touch with God!

#### III. HE KNEW, HE DIDN'T FORGET (vv. 23-28)

I nearly lost my grip on God, but He kept His grip on me (v. 23). I nearly lost my way, but He was *the Way* and kept on guiding (v. 24). He knew the failing of my heart and gave me strength from His great heart of love (v. 26).

I am so glad He doesn't forget! I am like the little boy learning to walk who said, "Daddy, let me take your hand." He tripped and fell. Then he said, "Daddy, you take my hand."

CONCLUSION: If I miss heaven, I've missed everything. And if there were no heaven to gain, no hell to shun, I still desire Jesus more than anything this world can offer (v. 25).

July 24

#### BLESS THE LORD

SCRIPTURE: Psalm 103

INTRODUCTION: If this is your favorite

psalm, you are not alone. John Ruskin counted it the most precious of his "brain furnishings." A Scottish martyr sang it as he stood on the scaffold of execution. David Livingstone penned the opening verses in his diary when Stanley reached him with supplies as starvation was threatening. I count it my favorite psalm personally and in my pastoral ministry.

#### I. WHAT GOD WILL DO (vv. 1-8)

"Behind the praise of the psalmist is a wonderful portrayal of God. The first verse tells us that He is holy, the second that He bestows benefits upon men, the third that He forgives and heals, the fourth that He redeems and crowns, the fifth that He satisfies and renews, the sixth that He is just and executeth righteousness, the seventh that He reveals His will, the eighth that He is merciful."\* God's divine healing (v. 3): "It is first spiritual and then physical." On this verse I like to emphasize healing that is (1) preventive (cf. Exod. 15:26—"none of these diseases"), (2) redemptive (cf. James 5:16—"Confess your faults . . . pray . . . be healed"), (3) the divine touch of God.

#### II. WHAT GOD WILL NOT DO (vv. 9-12)

He will not demand a purgatory to purge our sins (v. 10). He will not torment us with forgiven sins (v. 12). Yet, for all His mercy, He will not fail to be God (v. 9). The other side of mercy's coin is wrath. Let me not forget this!

#### III. WHAT GOD CANNOT DO (vv. 13-19)

He cannot forget His children (v. 13). He cannot forget our human weaknesses. "God understands . . . and knowing our weakness He has patience and mercy."† He cannot change. His covenant cannot fail. His throne cannot be overthrown (vv. 17-19).

CONCLUSION: As any picture is enhanced by proper framing, so the Psalmist has set this picture of God in a frame of praise (vv. 1-2, 20-22). Your life and my life frame the picture of God that many see today. I cannot be a frame of praise and "I cannot praise God with 'all that is

\*These quotes are from my collection of old Sunday school teachers' Journals by (1) Dr. E. P. Ellyson and (2) Bertha Munro, written 48 years ago, June 23, 1929.

within me, so long as I harbor any sin in my heart, or any selfwill. My thoughts do not bless Him when they are filled with trash, nor my emotions when they are set on the world."<sup>2</sup>

July 31

#### INTO THE WORD AND ON TO THE WORLD

SCRIPTURE: Psalm 119

INTRODUCTION: "Into the Word and on to the World" was the NYI theme of the Church of the Nazarene for one quadrennium. This theme is oft repeated in this great psalm. There are so many good verses in this psalm that we often fail to read it in its entirety. We are like the one who couldn't see the forest for the trees.

#### I. I HAVE

Many times the Psalmist has stated, "I have stuck unto [clung to, glued myself to] thy testimonies" (v. 31). I have respect for Thy Word (v. 6); wholeheartedly sought Thee (v. 10); hid Thy Word in my heart (v. 11); testified of Thee (v. 13); rejoiced in Thy ways (v. 14); have great respect for God's Word (v. 15).

John Quincy Adams said, "I speak as a man of the world to men of the world; and I say to you; Search the Scriptures! The Bible is the Book of all others, to be read at all ages, and in all conditions of human life."

#### II. THEY HAVE

Alas, when we go into the world, we find many are not charitable to the Bible believer. (1) Princes (vv. 23, 161) may speak against you and even persecute you without a cause. As princes would be fellow workmen for a king, your fellow workmen are not always kind to the Bible believer. (2) The proud (vv. 51, 69, 78, 85) have me in derision or hold me in contempt. They forge lies against me, deal perversely, dig pits, and tempt me to fall. (3) The wicked (vv. 61, 95, 110) have robbed me—perhaps out of an advancement I deserved or by nonpayment of a debt to me. Some go out of their way to destroy anyone who has faith in God.

July, 1977

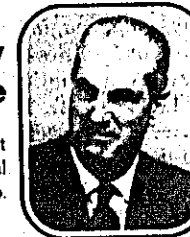
#### III. I HAVE

I return where I started. Into the Word—on to the world—back to the Word. The only alkali for the acid of the soul when illwill or revenge threatens is the sweetness of His Word. Notice in every instance, whether it be with a fellow workman, the proud, or the wicked, the verse of scripture did not conclude until he said, I went back to God's Word! He testifies that he kept victory in the world because he kept a delight in the Word (v. 92).

CONCLUSION: One told me that v. 165, "Great peace have they which love thy law: and nothing shall offend them," meant to him: Nothing shall offend them, upset them, or cause them to fall. Surely our foundation is firm—firm in His excellent Word.

By  
Ralph Earle

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



**Gleanings**  
from the Greek

#### 2 Corinthians 7

"Filthiness" or "Defilement"? (7:1)

The noun *molymos* (only here in NT) comes from the verb *molyno*, which means "to stain, soil, defile" (A.S., p. 296). So it means "defilement." Arndt and Gingrich translate and interpret the passage this way: "from all defilement of body and spirit, i.e., outwardly and inwardly" (p. 528). J.I. Packer says that it signifies "the moral and spiritual defilement that comes from embracing the pagan lifestyle" (TDNT, 1:449).

"Perfecting" (7:1)

The verb *epiteleo* comes from *telos*, "end." The prefix *epi* is a preposition

meaning "upon," but here probably has the intensive function—"bring fully to completion." In 8:6 it means "complete" (NASB)<sup>1</sup> or "bring to completion" (NIV).<sup>2</sup> Delling notes that one meaning of *telos* is "completion as a state, 'perfection'" (TDNT; 8:49). "Perfecting" seems to be the best translation here.

#### "Holiness" (7:1)

The word *hagiosyne* occurs only three times in the NT (Rom. 1:4; 2 Cor. 7:1; 1 Thess. 3:13) and its cognate *hagiotēs* only once (Heb. 12:10).

But the adjective *hagios*, "holy," from which these are derived, is found 229 times. The verb *hagiazō*, "sanctify," occurs 29 times, and the noun *hagiasmos*, "sanctification," 10 times. So there is a great deal of emphasis on holiness in the NT.

In Kittel's *Theological Dictionary of the New Testament* 27 pages are devoted to *hagios* and its derivatives. Pröcksch says that *hagiosyne* "means 'sanctification' or 'holiness' rather than sanctifying, but as a quality rather than a state" (TDNT, 1:14). It is the quality of being holy. The sanctified Christian needs to have his whole inner being and outward life so permeated by the Holy Spirit that it all becomes holy.

#### "Receive" or "Make Room"? (7:2)

No less than 18 Greek verbs in the NT are translated as "receive" in the KJV. In most cases it is either *lambano* (133 times), *dechomai* (52 times), or one of the numerous compounds of these verbs (e.g., *paralambano*, 15 times).

In contrast to these, the verb here is *choreō* (nine times in NT), which is translated "receive" only here and in Matt. 19:11. It comes from the noun *choros*, which means "place" or "space." Thayer says that here the verb means "make room for one in one's heart" (p. 674). So both the NASB and NIV have: "Make room for us in your hearts"—a very meaningful translation.

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.

#### "Defraud" or "Exploited"? (7:2)

The verb *pleonekteō* is found mainly in 2 Cor. (2:11; 7:2; 12:17-18)—elsewhere only in 1 Thess. 4:6. Its basic meaning is that of taking advantage of someone (cf. NASB). The proper word for that today is "exploit" (NIV), which the *American Heritage Dictionary* defines as "1. To employ to the greatest possible advantage . . . 2. To make use of selfishly or unethically" (p. 463). "Defraud" (KJV) means "to take by fraud," which is not exactly the point here.

#### "Boldness of Speech" or "Confidence"? (7:4)

This is one word in Greek, *parresia* (see comments on 3:12). Paul is not here talking about "boldness of speech" (KJV), but "confidence" (NASB, NIV).

#### "Glorying" or "Boasting"? (7:4)

The latter (NASB) is the better translation of *kauchesis* (see on 1:12). It may be rendered "take pride" (NIV).

#### "Troubled" or "Harassed"? (7:5)

It seems to us that "troubled" is too weak a translation for *thlibō* (see comments on 4:8). "Afflicted" (NASB) is used today mostly for physical ailments. So probably "harassed" (NIV) is better.

#### "Fightings" or "Conflicts"? (7:5)

The noun *mache* (related to *machaira*, "sword") literally means "a fight." But in the NT (2 Cor. 7:5; 2 Tim. 2:23; Titus 3:9; Jas. 4:1) it is "only in plural and only of battles fought without actual weapons" (AG, p. 497). So it means "a strife, contention, quarrel" (A-S, p. 280). "Conflicts" (NASB, NIV) expresses it well.

Bauernfeind notes that as early as Homer's *Iliad* the word was used "in the general sense of conflict, for battles of words." But he adds the observation: "It is not clear whether the *machai* to which Paul was exposed in 2 Cor. 7:5 embraced physical threats" (TDNT, 4:527-28).

#### "Earnest Desire" or "Longing"? (7:7)

For *epithesis* all the standard lexicons give "longing." In the NT it occurs only here and in v. 11, where it is rendered "vehement desire."

Schoenweiss observes: "When Paul

speaks of desire and longing in a good sense, he uses *epithesō* . . . *epithesis* . . . and *epithia*"—the last found only in Rom. 15:23. He adds: "This word-group is used 13 times in the NT, 11 of them being in the Pauline writings and always in a good sense" (TDNT, 1:458). Paul was a man of strong feelings and he uses strong terms.

#### "Fervent Mind" or "Zeal"? (7:7)

In keeping with our last remark is the fact that the Greek word here, *zelos*, is used more frequently (five times) in 2 Corinthians than in any other book of the NT. In this Epistle the apostle is expressing strong emotions, more than in any other of his letters.

Our word "zeal" comes from this word, and it is translated that way most often (six times) in the KJV. But it is also translated "envying" five times and "envy" once. Only here is it rendered "fervent mind." In 2 Corinthians it carries a good sense always except in 12:20 ("envyings"). In 11:2 it is translated "jealousy," but in a good sense.

#### "Repent" or "Regret"? (7:8)

The more common Greek verb in the NT (34 times) is *metanoeō*, which is always translated "repent" in the KJV. The word here (twice) is *metamelomai* (six times), also rendered "repent" always. Each of these two words, interestingly, occurs in only one passage in Paul's Epistles (*metanoeō* in 12:21). Aside from that, *metanoeō* is found exclusively in the Synoptic Gospels, Acts, and Revelation. However, the noun *metanoia*, "repentance," occurs four times in Paul (see comments on Rom. 2:4). It is found here in vv. 9 and 10.

After emphasizing the fact that the two verbs seem to be used somewhat interchangeably in Greek literature, Thayer concludes: "But that *metanoeō* is the fuller and nobler term, expressive of moral actions and issues, is indicated not only by its derivation, but by the greater frequency of its use, by the fact that it is often employed in the imperative (*metamelomai* never), and by its construction with *apo, ek*" (p. 405). He also notes that *metamelomai* properly means "it is a care to one afterwards," whereas *metanoeō* means "change one's mind."

Trench, in his *Synonyms*, says that in both sacred and secular writers there is "a very distinct preference for *metanoia* as the expression of the nobler repentance." He adds: "He who has changed his mind about the past is in the way to change everything; he who has an *after care* may have little or nothing more than a selfish dread of the consequences of what he has done" (pp. 260-61).

Michel has an excellent treatment of the words in their context in this passage. He writes: "In 2 C. 7:8-10 there is again a plain distinction between *metamel-esthai* and *metanoein*. Paul is not sorry that he sent a severe letter (*ou metamelomai*, 7:8). Even if it caused pain, this was according to God's will. . . . it is now clear to him that the pain was necessary to bring the Corinthians to a change of heart (. . . *eis metanoian*, 7:9). Suffering which corresponds to God's will brings about a change of heart which is to salvation and which will not be rued [ . . . *metanoia, ametameletos*, 7:10]" (TDNT, 4:628-29).

The adjective *ametameletos* (only v. 10 and Rom. 11:29) is properly translated "without regret" (NASB). And of course the verb *metamelomai* in v. 8 should be rendered "regret" (NASB, NIV).

#### "Carefulness" or "Earnestness"? (7:11)

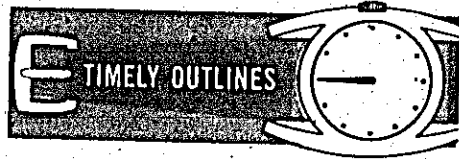
*Spoude* literally means "haste" (as in Mark 6:25; Luke 1:39). Then it came to mean "eagerness, earnestness" (AG, p. 771). The last is the best translation (NASB, NIV). The same goes for "care" in v. 12.

#### "Clear" or "Innocent"? (7:11)

The adjective *hagnos* literally means "pure," as in 11:2. But for this passage Arndt and Gingrich suggest "innocent," (p. 11), as does Hauch (TDNT, 1:122). That fits very well (NASB, NIV).

#### "Have Confidence" (7:16)

The verb *tharreo* is almost confined to 2 Cor. in the NT (5:6, 8; 7:16; 10:1-2). Elsewhere it is found only in Heb. 13:6. Its heavy use in 2 Cor. reflects the fact that Paul was overjoyed that his confidence in the Corinthian Christians had been restored.



## Resisting the Almighty

SCRIPTURE: Ezekiel 38

TEXT: "I am against thee" (v. 3)

INTRODUCTION:

A. Resistance does not always mean a physical power of strength—one against another.

B. Resistance is not always represented by a blunt voice of objection saying no.

C. Resistance can be *failure to respond* to the quiet leadings and impressions given man's heart by God through His Holy Spirit.

I. RESISTANCE AGAINST THE LORD BRINGS DEEPEST SORROW—"Thou shalt come into the land that . . . have always been waste" (v. 8).

A. To resist God means wasted goals of life.

B. To resist God means dissipated energy.

C. To resist God's will for your life brings deepest human sorrows.

II. RESISTANCE AGAINST THE LORD DARKENS THE UNDERSTANDING—"When my people . . . dwelleth safely, shalt thou not know it?" (v. 14).

A. Even man's perception of truth is determined by obedience to Almighty God. "Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled" (Titus 1:15).

B. Satan gives a mind complete imbalance of life's realities. "For some are already turned aside after Satan" (1 Tim. 5:15).

C. Man is bound by ropes of misunderstanding truth when he serves sin. "Ye shall know the truth, and the truth shall make you free" (John 8:32).

III. RESISTANCE AGAINST THE LORD MAKES

ONE TREMBLE IN HIS PRESENCE—"Men . . . shall shake at my presence" (v. 20)

Resistance to God brings:

A. Fear of His judgment

B. Fear of His punishment

C. Fear of eternal destiny

IV. RESISTANCE AGAINST THE LORD BRINGS CERTAIN DEFEAT—"Thus saith the Lord . . . I will turn thee back" (38:2).

A. In resisting God we lose ability to go against the enemy of sin. "I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand" (39:3).

B. In resisting, we lose our strength to stand. "Thou shalt fall upon the open field: for I have spoken it" (39:5).

C. We are completely destroyed. "I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured" (39:4).

V. RESISTANCE AGAINST THE LORD PROVES HIS SUPREME POWER—"Thus will I magnify myself . . . and they shall know that I am the Lord" (38:23).

A. God's supreme court of justice is final for man's soul. "I will send fire . . . among them that dwell carelessly" (39:6).

B. All men shall know that He is the Almighty God. "The heathen shall know that I am the Lord" (39:7).

C. Men everywhere shall acknowledge and reverence the "Holy One of Israel." "That at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord" (Phil. 2:10-11).

CONCLUSION: If we *respond in obedience* to the call of Almighty God, rather than resist His call—

A. We may be assured that "God is our refuge" (Deut. 33:27).

B. We may know that we are "workers together with God" (2 Cor. 6:1).

C. We are assured that "If God be for us, who can be against us?" (Rom. 8:31).

—J. WALTER HALL, JR.

Whatever in the church merely feeds the fancy and does not feed the faith is dead wrong.

## Sermon Series on Inflation

### God Controls Inflation

By Carl L. Soliday

SCRIPTURE: 2 Kings 6:25; 7:1-2, 16-18

TEXT: "Thus saith the Lord, To morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria" (7:1).

INTRODUCTION: Inflation is a fast-growing concern of all people today. It is no new problem to the human race, however. In our scripture, we see the people of Samaria with a real inflation problem. Our text declares to us that *God controls inflation*. As we look at the story, we see inflation and what God did about it.

I. INFLATION AT ITS WORST

A. Caused by war

B. Seen in food shortages

C. Seen in food prices

II. INFLATION UNCONTROLLABLE BY MAN

A. Men seek help from leaders

B. Leaders admit no answer

III. INFLATION PERMITTED BY GOD

A. Could have stopped inflation from happening

B. Permitted it to bring people to repentance

C. Permitted it to cause people to trust Him

IV. INFLATION CONTROLLED BY GOD

A. Help promised in God's time

B. Inflation under control in God's time

CONCLUSION: Inflation could be an increasing problem in the future. But our God controls inflation.

### God's Plan Even in Inflation

SCRIPTURE: Mal. 3:8-12

TEXT: "Bring ye all the tithes into the storehouse . . ." (Mal. 3:10).

INTRODUCTION: Inflation is here—and probably to stay awhile. Even with inflation, God has a plan for His people. Our scripture outlines *God's plan even in inflation*.

I. STOP ROBBING GOD, EVEN IN INFLATION (vv. 7-9)

A. People accused of rejecting God's ordinances

B. People accused of robbing God

C. People cursed because of robbing God

II. ACCEPT GOD'S CHALLENGE EVEN IN INFLATION (v. 10)

A. Bring all the tithes to God's house

B. Provide for the church's material needs

III. ENJOY GOD'S PROMISES EVEN IN INFLATION (vv. 10-12)

CONCLUSION: Inflation is here, but God has a plan for His people even in inflation. That plan: "Bring ye all the tithes into the storehouse."

### Jesus' Answer to Inflation

SCRIPTURE: Matt. 6:25-34

TEXT: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

INTRODUCTION: Inflation is one of our major problems. Men everywhere are seeking for an answer. Our scripture gives us *Jesus' answer to inflation*.

I. STOP WORRYING ABOUT IT (vv. 25, 31, 34)

A. Inflation brings on worry

B. Worry does not stop inflation

II. PUT GOD FIRST IN YOUR LIFE (v. 33)

A. Inflation no problem if God is first

B. Inflation no problem if God continues to be first

III. GOD WILL PROVIDE (vv. 26-30)

A. Provides food for the birds

B. Provides clothes for the grass and flowers

C. Will provide for His children

CONCLUSION: Jesus' answer to inflation can be your personal answer. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

**The Dollar I Gave to God**  
 Three thousand for my brand-new car,  
 Five thousand for a piece of sod,  
 Ten thousand down to start a house—  
 A dollar I gave to God.  
 A tidy sum to entertain  
 My friends in pointless chatter,  
 And when the world goes crazy mad,  
 I ask, "Lord, what's the matter?"  
 Yet there is one big question;  
 For the answer I still search;  
 With things so bad in this old world,  
 What's holding back the church?

—Selected

**It's Right and Wrong**

A young man came for an interview with a bank president.

"Tell me, sir, how did you become so successful?"

"Two words."

"And what are they, sir?"

"Right decisions."

"How do you make right decisions?"

"One word . . . experience."

"And how do you get experience?"

"Two words."

"And what are they?"

"Wrong decisions!"

—Biblical Recorder

**TRUE EVANGELISM—**

... Insists that the freedom of personal decision be respected.

... Insists that the decision be for Jesus Christ himself.

... Does not change the gospel into law for the purpose of pressuring decisions.

... Exalts the church in its proper relationship with Christ.

... Expresses itself by its deeds and inner life as well as by its words.

... Does not resort to coercion and threatening in order to obtain results.

... Finds its best expression when it develops as the natural witness and response of the Christian disciple.

A vacation is a succession of 2s: It consists of 2 weeks, which are 2 short. Afterwards you are 2 tired 2 return 2 work, and 2 broke not 2. Therefore, pay the 2 weeks' tithe before you leave —for the Lord's work must go on 2.

A family altar would alter many a family.

Lighthouses don't ring bells and fire off guns to call attention to their light —they just SHINE.

One thing we can't recycle is wasted time.

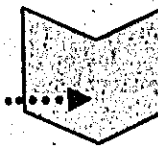
Ever notice the change a few decades have made  
 In the awe people hold for their nation;  
 How along with the church, public servants have lost  
 Every whit of their people's ovation?

Well, we servants, as well as too much of the church,  
 Are no longer obsessed by the Spirit;  
 Though we claim we're His servants and live in His will,  
 There's but few of us ever get near it.

—Roy E. McCaleb



HERE AND THERE



AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from your Publishing House

**The Exciting Church, Where They Give Their Money Away**

By Charlie W. Shedd (Word Books, 1975. 87 pp., \$3.95.)

An intriguing case history of a small church who in seven years changed its stance from receiving to giving. Written popularly. A fine little study for both ministry and laity.

OSCAR REED

**Discovering an Evangelical Heritage**

By Donald Dayton (Harper & Row, 1976. 141 pages, \$8.95.)

This book is a well-researched presentation of the evangelical roots of the 19th-century reform movements of abolitionism, feminism, and social welfare. It raises some hard questions concerning how evangelical denominations and movements can maintain a somewhat aloof position toward social issues when many of them were initially founded as a result of early reformatory action. In a chapter analyzing "Whatever Happened?" to the early attitudes of deep social concern, the author makes this observation: "Discipline and a reordered life-style enable converts to rise in social class and economic level, a process culminating in a middle-class like those against which the movement originally protested. This new church is subtly transformed into a bastion against those

who would threaten its life, especially the lower classes that were once a source of vitality" (p. 123).

Somewhat biographical in nature, the book reviews in separate chapters the influence of individuals directly involved in the beginning days of formulating evangelical traditions and shows their primary concern for social issues.

The book is especially important reading for the holiness movement that finds its roots late in the 19th century. Dayton devotes an entire chapter to showing how the issue of slavery influenced the beginning of the Wesleyan Methodist Connection. Of them he writes: Surely "one of the few churches in Christian history to be founded squarely on a social issue" (p. 73).

The implied question to members of the evangelical family is: Have we been true to our founding traditions, or have we diverted attention to other emphases? Dayton concludes that in Evangelicalism there is "a growing emphasis on 'right doctrine' as the measure of acceptability and a consequent shift away from religious experience and behavior norms" (p. 133).

As the book is read, it should be kept in mind that its scope does not allow for the examining of other aspects of "evangelical heritage" that also played significant roles in the establishing of new denominations and movements. This limitation often gives the impression that our author has stacked the evidence

greatly in the attempt to support the message of his conclusion.

This book will give thoughtful pastors and church leaders a wider perspective.  
DON W. DUNNINGTON

## Preachers' Exchange



WANTED: For a seminary library in Sao Paulo, Brazil: *Fletcher's Checks to Antinomianism*, abridged by Peter Wiseman. Contact Dr. Dorothea Wolcott, St. Paul's School of Theology, Independence, Mo. 64057.

WANTED: Vols. I and XIII of the 13-vol. edition of *Handfuls on Purpose*. Paul W. Overholt, Box 35, Knowles, Okla. 73847.

WANTED: *John Wesley: The Burning Heart*, by A. Skevington Wood; *The Word and the Doctrine*, Kenneth Geiger,

ed.; *The More Excellent Way*, George Allen Turner. Gary Skagerberg, 213 E. Orcas, Port Angeles, Wash. 98362.

WANTED TO BUY: *Flame of Living Fire*, by Clarence True Wilson; *The Doctrine of Christian Perfection*, by George Peck; *Holiness Pulpit*, Vol. I. S. Ellsworth Nothstine, P.O. Box 100, Lowndesville, S.C. 29659.

FOR SALE: Hand painted on canvas the Tabernacle in the wilderness and furniture, never used, 4 x 12 ft., \$55.00. S. Ellsworth Nothstine (address above).

FOR SALE: 14-vol. set of *Works of John Wesley*, like new. Also many old out-of-print books. Send for list. Edwin Simmons, 13535 W. Beloit Rd., New Berlin, Wis. 53151.

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### • Whatever Happened to Church Music?

The wave of interest in the new "mod" style of religious music is examined.

### • The Minister as a Prophet

Understanding his role, whether it be priest or prophet, is important for the pastor.

### • The Christian Faith

A psychologist looks at faith as it is practiced by the Christian, and he likes what he sees.

### • Wesley's Address to the Clergy

"What manner of men ought we to be?" is answered, and other matters treated, in this piece of Wesleyana.

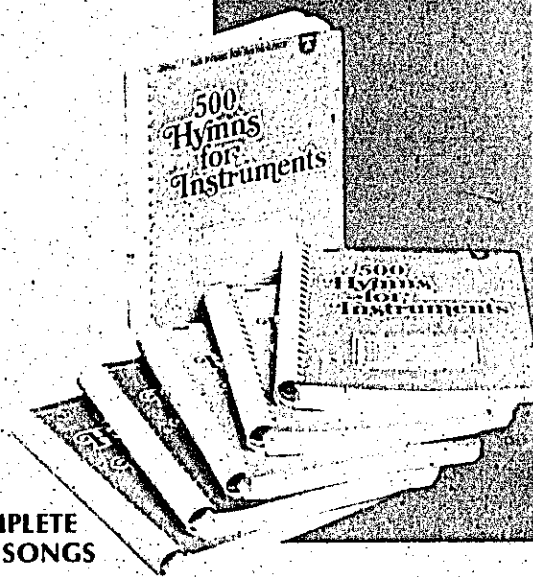


Christians are to be congratulated for their renewal of efforts to strengthen and preserve the family. Easy divorces, a laxity in moral principles, and the so-called sexual revolution of recent years have all but ruined the home as an institution in our society. So it is that one denomination has expressed in its quadrennial world conference its concerns and outlined a plan of action to meet the crisis. So it is that psychologists like Dr. James Dobson and others are conducting Family Forums which attract large audiences and elicit positive reactions. And so it is that theologians like Dr. C. S. Cowles are looking at the problem from within their professional framework. Dr. Cowles, by the way, has a book soon to be published, under the title *The Festive Family*. His article in this issue is one of the most vital you will read (p. 3). Pastor's wife Betty Robertson thinks reading plays an important part in the wife's career and would, I am sure, recommend this kind of reading for everyone (p. 17). Perhaps as a result of our reading, we will take whatever action possible and stem the tide of opposition that threatens marriages and homes.

Yours for souls,

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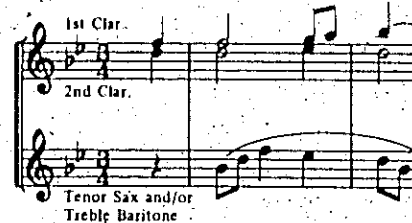
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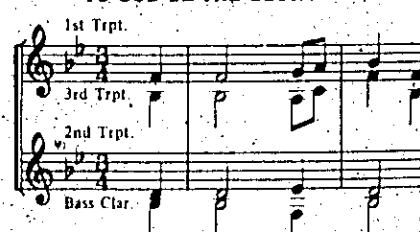
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# THE Preacher's Magazine

AUGUST '77

Inside...

PREACHING  
CHRISTIAN  
HOLINESS

WHATEVER HAPPENED TO  
CHURCH MUSIC?

The Editor

MINISTER AS PROPHET

Robert D. Branson

THE CHRISTIAN FAITH

Vernon T. Groves

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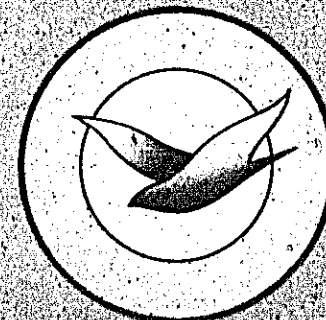
Timothy L. Thomas

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GOD IS BALANCED

Ruth Ann Polston



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AUGUST, 1977

VOLUME 52 NUMBER 8

## CONTENTS

- 1 Whatever Happened to Church Music? ..... Editorial
- 3 Minister as Prophet ..... Robert D. Branson
- 5 The Christian Faith ..... Vernon T. Groves
- 8 A Time to Refrain from Embracing ..... Timothy L. Thomas
- 11 A Bill of Rights ..... Stanley Sutter
- 13 Wesley's "Address to the Clergy" ..... Donald Wood
- 15 Tale of Two Shoe Salesmen ..... Ivan Lathrop
- 16 Integrity Is Still the Answer ..... Practical Points
- 17 God Is Balanced ..... Ruth Ann Polston
- 19 The Faith That Pleases God (Sermon): . . . Mervin L. Chaplin
- 22 The Starting Point ..... C. Neil Strait
- 23 Seeds for Sermons ..... Mark E. Moore
- 26 Gleanings from the Greek ..... Ralph Earle

## DEPARTMENTS

Wesleyana, p. 13 □ Preacher's Wife, p. 17 □ In the Study, p. 23 □ Timely Outlines, p. 29 □ Bulletin Barrel, p. 30 □ Here and There Among Books, p. 31 □ Preachers' Exchange, p. 32 □ Among Ourselves, inside back cover

Published monthly for Aldersgate Publications Association by Beacon Hill Press of Kansas City, 2823 Troost Ave., Kansas City, Mo. 64109. Subscription price: \$3.00 a year. Second-class postage paid at Kansas City, Mo. Address all correspondence concerning subscriptions to your denominational publishing house. CHANGE OF ADDRESS: Send us your new address, including "ZIP CODE," as well as the old address, and enclose a label from a recent copy. Authors should address all articles and correspondence to James McGraw, P.O. Box 527, Kansas City, Mo. 64141.

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

### Whatever Happened to Church Music?



**M**USIC IS THE ART OF THE PROPHETS, the only art that can calm the agitations of the soul; it is one of the most magnificent and delightful presents God has given us."

So wrote Martin Luther more than four centuries ago, and so it was that church music had about as much to do with the Reformation as the books, the debates, and the sermons.

And so it is that we should concern ourselves today with what is happening to church music. There is no denying its impact upon the Reformation, and upon the Wesleyan movement, and upon the nineteenth-century revival that swept across America, and upon the growth of the church everywhere.

In the past few years, church music has undergone some changes. Some for the better, no doubt. Upgrading and updating can bring fresh life and meaning, and new ways of communicating can be better than some of the old ways.

But new is not necessarily better. A searching examination of the changes in church music may help to show us where the "old" is better, when the "new" gets off the theological track.

For starters, consider the *excessive amplification* the new generation of church musicians seems to consider so necessary. The display of sophisticated electronics equipment spread across the church platform would remind one of the wires and buttons and lights of a space capsule in orbit. We would not be surprised to hear the call, "Houston control, we have a problem!" But instead, one of the singers in the group turns knobs and pushes buttons (without missing a note) until, after some frightening squeals, everything is "go." Well, almost everything. One microphone never did develop volume. But then, five out of six is not a bad "average"!

Seriously, there is nothing wrong with using whatever new devices

are available. An excellent sound system, properly operated, can enhance the blend of voices and the harmony of sound. But church music can do without extremely high decibel levels emanating from some of these electronic marvels. Those who are unfortunate enough to be seated too near one of the speakers will testify to this.

And then consider the controlled choreography associated with some of today's modern church music. The singers and musicians seem to be urged here, step forward here, clap hands now, and move around in a pattern that is carefully programmed.

This is not in all the same spirit so apparent in the business movement when sometimes a hand was raised toward heaven, sometimes a tear rolled down a cheek, or at other times the music was interrupted by spontaneous expressions of body joy.

Those who have been around long enough to have experienced both types of expressions would see no similarity between the spontaneous and the programmed. The latter is not even a poor substitute. It is no substitute at all.

Most seriously consider the lack of substance in some of today's church music. Church music traditionally has taught worshippers theology as they sang, and has taught it well.

One cannot remain theologically illiterate while singing "A Mighty Fortress Is Our God," or "Arise, My Soul, Arise," or "The Comforter Has Come," or "Love Divine, All Loves Excelling," to name a few songs with substance.

This is lacking in some of the modern musical productions. Songs that speak about "these wonderful people," "good to be loved," "feeling better than I used to feel," and "why don't you come go with us?" have very little theology in them by any stretch of the imagination.

Words and music alike, in some cases, seem to have been composed as they went along, on the spur of the moment. An aimless stroll along a musical lane. If our sermons gave the same impression, we would hear from our pulpit committees and official boards!

Which reminds us there is hope. Preaching also went through its changes. There was a time when preachers wanted to major on "topical" sermons on various themes with precious little theology. But this has changed. We are, I believe, seeing more and more strong biblical preaching. So may it be.

Now there comes a time for leadership. Pray for our young people. They need our prayers, our understanding, and our love. They find fascination in some of the tunes and ditties that have become available to them. They like to sing them. And this is good. Let's keep them singing.

But the right kind of leadership can show them how exciting and fresh the grand old hymns can also be when sung in the Spirit and in understanding. We owe this to them. They will thank us in the years to come if we do not fail them now.

As you read this, you may be thinking, He sounds today like a fuddy-duddy.

As I read it again, I think I must agree.

A fuddy-duddy with sore eardrums.

The monotonous note of destruction is its own anesthesia. It needs to be relieved with the joyous note of comfort and hope.

## Minister as Prophet

By Robert D. Branson\*

THE PROPHET is the most popular Old Testament model for today's minister, and the prophet who is most idealized is Elijah. His independence of action, his courage in opposing the king, his devotion to God, his personal manifestations of the power of the Spirit, even his touch of humanness in discouragement, all blend into a composite picture of a courageous individual ready to speak the Word of God. In the comforts of our studies these characteristics fire our imaginations. We, too, like Elisha, want to be his successor. However, in what specific ways does the minister wear the mantle of the prophet?

First, the qualification of a prophet was the call of God. His office was not hereditary, although there were "schools" of prophets (2 Kings 2:3) and disciples of the "master" prophets (Isa. 8:16). A man from any walk of life, whether shepherd (Amos) or priest (Ezekiel), might be called of God to be a prophet. This democratic principle has always been the major qualification for the office of the ministry in our church. The call might come in any number of ways—as in a vision, as to Ezekiel and Isaiah; or in the quiet consciousness of God speaking to one, as to Jeremiah. Yet the theological legitima-

\*Professor, Eastern Nazarene College, Quincy, Mass.

tion for our ministry has always been its sense of divine call. God has raised us up to do His work.

The church does ask that the call of God be evidenced by grace, gifts, and usefulness. By this it is meant that one's claim to be called is not sufficient. God will ratify that call to the community of faith by working through the individual to increase or sustain the community. Without that objective evidence the church has no basis of judging the validity of one's claim to be called. There are, however, no artificial barriers created by the church to prevent one from serving God. For example, women have always been ordained in our church. Whatever stipulations are required, such as educational preparation, represent the church's concern that one be able to discharge his obligations to God and his people to the best of his abilities. However, the call is essential, for no other qualities or qualifications are adequate to qualify a person for the ministry of the Church of Jesus Christ.

The second characteristic of the prophet was his message. The prophet was called to something, to proclaim the message of God. The preaching of the prophets in the Old Testament is mostly the pronouncement of judgment, the declaration of destruction. Amos has



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almost no word of hope. In our day of popularism, when everyone wants to be liked by everyone else, the message of judgment has fallen out of favor. People want to hear pleasant things, a message that makes them feel good. However, a prophet's task is to confront men and women with the claims of God. The task need not be done in an abrasive manner, but men and women still need to be confronted with the realities of sin and judgment.

Yet in the proclamation of doom, the prophets also brought a message of hope. Isaiah could shift from doom to oracles of Messianic promise. Micah alternated his messages of judgment and hope. The monotonous note of destruction is its own anesthesia. It needs to be relieved with the joyous note of comfort, hope, and salvation. Every message should be flicked with stardust to lift one into the realm of hope.

Finally, the prophet was an intercessor. This is not a task we generally associate with the prophet, yet it was one of his most vital functions. When Amos saw the destruction awaiting Israel (7:1-6), he interceded and saved his nation. Habakkuk's oracles are the prayers he had with God. The act of intercession

identifies the minister with his people. He is one of them, representing them to God. This is one of the finest privileges of a minister, to lay before God the sins of his people that God might grant them the grace of repentance. When one has pled with God for mercy, he is better prepared to speak the words of judgment. Then he knows the brokenhearted cry of Hosea, the compassion of our Lord himself. His sermons come to life as expressions of love so that even the harshest words cannot anger. They cut to the quick, for they are spoken in love.

The minister is called by God to be both His messenger and the people's intercessor. In a significant way he takes up the ministry of Jesus and extends it to his own people. This is in part what Paul meant when he wrote: "Now I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the church, of which I became a minister according to the divine office which was given to me for you, to make the word of God fully known" (Col. 1:24-25, RSV):\*

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

## On Simplicity

I will say exactly what I mean.

I will not color my language for effect.

I will say nothing to make anybody believe I am wiser or better than I know myself to be.

I will not let my silence convey a false impression of myself or my convictions.

I will avoid phrases with double and dubious meaning.

I will make my behavior a Bible to all who know me.

I will claim no grace I do not possess, but seek all the grace available in Christ.

—Albert E. Day

The Preacher's Magazine

A psychologist looks at the Christian faith, and likes what he sees

## The Christian Faith

By Vernon T. Groves\*

THE CHRISTIAN FAITH may be thought of as a system of beliefs or a philosophy of life subscribed to by those who call themselves Christians. It may also be thought of as the set of attitudes and beliefs and the personal experience, commitment, and relationship with God of an individual Christian. The approach in this article will be along more personal, individual lines. For Christian faith is a very personal thing. It centers in and depends upon a Person—the Lord and Saviour Jesus Christ, who is the "author and finisher of our faith" (Heb. 12:2). Faith is a gift of God, but it is born, grows, and develops through human compliance with divine-human cooperation.

The Christian faith includes four main types of components:

1. Cognitive or intellectual components
2. Affective, feeling, or emotional components
3. Action components
4. Social components

These components overlap, interact, and interrelate in various ways so that it is difficult or impossible to separate them from one another, or to discuss one without involving one or more of the others.

Cognitive factors in Christian faith include knowledge, understandings, and beliefs. These are based on the

Word of God. This is true of the system of beliefs and doctrines held by Christian people as a group, and certainly true of the inner personal faith of the individual Christian. In the words of the Scriptures "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Bishop John H. Vincent has said:

The processes of divine grace in the life of man are performed through the truth of God as contained in the written word of God.

It is the word of God that "quickens" the soul (Ps. 119:50). It is the "entrance" of the word of God that giveth "light" (Ps. 119:130). The word is the "sword of the Spirit" (Eph. 6:17) which Christ used with the adversary in the wilderness (Matt. 4:1, 7, 10). It is the "law of the Lord" that is "perfect, converting the soul" (Ps. 19:7). It is the "word of God which effectually worketh also in you that believe" (1 Thess. 2:13). It is the word of God which is able to build up believers, and to give them "an inheritance among them which are sanctified" (Acts 20:32). Through the "exceeding great and precious promises" of the word, "believers are made partakers of the divine nature" (2 Pet. 1:4). Spiritual enlargement comes from running in the way of God's commandments (Ps. 119:32).<sup>1</sup>

The basic character of the Word of God in Christian faith is implied in the exhortation: "And these words,

1. John H. Vincent, "The Sunday School Teacher's Use of the Bible," *Bible Readers' Aides* (Cleveland, Ohio: William Collins and World Publishing Co., Inc.) Used with permission.

\*Professor, Olivet Nazarene College.

which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto the children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6-7). Jesus himself said, "Search the scriptures" (John 5:39).

Bishop Vincent has also pointed out the exhortations of Christ to "take heed what ye hear" (Mark 4:24); and "take heed therefore how ye hear" (Luke 8:18); and also "that the Bereans were commended as being 'more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scripture daily' (Acts 17:11)."

Belief is essential to the Christian faith as indicated in the following scriptures and many others: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6b); and "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). The belief that brings salvation no doubt goes deeper than the intellectual, but it does involve cognition.

The Christian faith involves emotion, for "with the heart man believeth unto righteousness" (Rom. 10:10). Many attitudes are involved in the Christian faith, and all attitudes have emotional or feeling components as well as intellectual and sometimes action components. The preeminent emotion involved in Christian faith is love. It could hardly be otherwise when the two great commandments are to "Love the Lord thy God with all thy heart, and with all the soul, and with all thy mind," and "thy neighbour as thyself" (Matt. 22:37, 39). Love is to a degree a test of faith: "We know that we have passed from death unto

life, because we love the brethren. He that loveth not his brother abideth in death" (1 John 3:14). The great "love chapter" in the Bible, 1 Corinthians 13, implies the importance of this emotion. But other emotions such as "peace, and joy in the Holy Ghost" (Rom. 14:17) are involved in Christian faith, and there is a great deal said in the Bible about "the fear of the Lord."

The action aspects of the Christian faith greatly overlap on the knowledge and belief aspects as shown in John 7:17 where Jesus says, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Other scriptures carry a similar message such as the following:

"Yea, if thou criest after knowledge, and liftest up thy voice for understanding . . . Then shalt thou understand righteousness, and judgment, and equity; yea, every good path" (Prov. 2:3, 9).

"In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6).

" . . . A good understanding have all they that do his commandments" (Ps. 111:10).

"And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually" (Isa. 58:10-11a).

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

"The integrity of the upright shall guide them . . . The righteousness of the perfect shall direct his way" (Prov. 11:3a, 5a). "Righteousness keepeth him that is upright in the way" (Prov. 13:6a).

It is clear that while one by his works cannot earn his way into the kingdom of God, doing what is right can help one to choose the right way, and to make reasonably adequate judgments concerning those things which are coherent with the Christian faith. Once in the Way, one can stay in the Way of life (or faith) by continuing to do what is right. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

James the Just has indicated that "faith, if it hath not works, is dead" (2:17), and so the action components of the Christian faith are not to be taken lightly. These components involve acts within oneself and actions reaching out to others. They involve choosing, confessing, committing, and trusting; and they involve doing good to all men. Indeed it would appear that one does not have the true Christian faith unless he feeds the hungry, gives drink to the thirsty, ministers to the stranger, clothes the naked, and visits those who are sick and in prison (Matt. 25:31-46). Also there is the further mandated action component of carrying the gospel into all the world (Matt. 28:19-20).

Social aspects of the Christian faith overlap on the affective and the action components, involving love

and service to God and men, and fellowship with God and one another. In the words of Paul, "We, being many, are one body in Christ, and every one members one of another" (Rom. 12:5). One cannot hold the Christian faith in a vacuum, and Christians need one another. Each Christian had the faith brought to him by others, and each Christian is sustained in the faith in large degree through the presence, prayers, and encouragement of others. Even so, each has the obligation to bring the faith back to others and to help them as he has been helped.

Christians may well heed the exhortation of Paul: "Examine yourselves, whether ye be in the faith; prove your own selves" (2 Cor. 13:5a). Questions for such an examination might be drawn from the cognitive, affective, action, and social domains of Christian faith and experience. The following might apply:

1. Do my beliefs square with the Bible, and do I "believe on the Lord Jesus Christ"?

2. Do I "love the brethren"?

3. Am I walking in the light?

4. Do I have fellowship with the saints, and do I seek to extend the faith to others?

Affirmative answers to these questions should help one to be assured that he is indeed in the Christian faith—a faith for the whole man reaching out to the whole world.

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**"When I cry unto thee, then shall mine enemies turn back" (Ps. 56:9). But it must be a real "cry"! It must not be an idle recitation which sheds no blood. It must be a cry like the cry of the drowning, a cry which cleaves the air like a bullet. That is the cry which takes the Kingdom by storm.**

**When such a cry rends the heavens, "mine enemies turn back." A secret and irresistible artillery begins to play upon them, and their strength fails. Yes, believing prayer calls these invisible allies into the field.**

**—John Henry Jowett**

When to embrace and when to refrain from embracing—this is the question for today's Christian

## A Time to Refrain from Embracing

By Timothy L. Thomas\*

THE BOOK OF THE PREACHER is not the most easy book to understand. There are passages that seem difficult to ally with our Christian faith. The Book of the Preacher seems to read like a diary of a man who is overwhelmed by the vicissitudes of life. He seems to vacillate from faith on the one hand to pessimism on the other.

His emotional responses to the problems and complexities of life seem to find him harping on concepts such as despair, futility, fatalism, dejection, depression, melancholia, sadness, discontent.

The third chapter, however, seems to be an attempt to relate the facts of life to the tenets of faith in God. The Preacher seems to move a little from the "All is vanity" of chapter 1 toward the "Remember now your Creator," and the "Fear God and keep his commandments" of chapter 12.

In considering the first 11 verses of Ecclesiastes 3, some have suggested that it is a statement of blatant fatalism. Man chafes under the restrictions of the fate that controls the world. No matter what he may do or may wish to do, he is fighting a losing battle. He has been designated a creature in a system that is simply structured in terms of permissions and prohibitions. There are some things that he can

\*Registrar, Canadian Nazarene College, Winnipeg, Manitoba.

do and others that he cannot. He has no choice but to wander aimlessly in the moral vacuum of determinism.

Others, in considering this passage, have suggested that it emphasized the sovereignty of God. God is in control of the entirety of life, is concerned about every aspect of our lives, and therefore we can rest upon the everlasting arms and be carried, without a care, to heaven on flowery beds of ease.

Yet there is significant truth in this passage. Some of the statements are rather self-explanatory, others esoteric. Most of us could learn a lot from verse 7, "a time to keep silence, and a time to speak." And when we move, we all wish that we had paid more attention to verse 6, "a time to keep, and a time to cast away." These pithy statements make clear the tension that exists with most rules of daily living—there are two sides on most issues.

I would like to consider verse 5 in particular. "A time to embrace, and a time to refrain from embracing." What does man (or woman) embrace? He embraces that which he loves. He can embrace people and he can embrace ideas. He can embrace things and, in a sense, embrace places. Embrace means to hold close and, as we all know, can involve a more-than-minimal amount of affection. But what does the Preacher really mean when he admonishes

us to embrace sometimes and not to embrace at other times? He suggests to me that there are two choices in life. This choice has a lot to do with priority. Which things should be first and which should be last?

However, I wish to look at this verse in a different fashion. What things should we hold on to, and what things should we let go?

Embracing seems to speak of security. It is the opposite of insecurity. As children, our mothers held us when we were hurt physically or emotionally. Their embracing provided us with security. Is the answer to insecurity always to be found in embracing? I think not. There are really two ways to handle insecurity. One involves embracing and the other involves refraining from embracing.

### Option one—embracing

When any one of us is confronted by the heat and fire of interpersonal relationships, as well as by the complexities of life, we can certainly feel insecure.

When I see all that I have worked for being altered by another, when I see my best-laid plans go awry, when I am overwhelmed by what others say of me, and when I don't know how much longer I can hold up under the pressure, it is natural to feel insecure. It is natural to feel threatened and overpowered. When I feel this way, I look for a "security blanket." I try to hang on, to hold on, to embrace that which is mine. Embrace that present, embrace that past, that ideal, that person, that way of living, that thing. Here, as the drowning man grasping at straws, I find myself embracing or holding on to those things that are the trappings of my present and my soon-past life.

I have, however, made a mortal mistake. I had hoped to hold on to

or embrace that which was mine, and have come up holding the baubles of the past. I have failed to recognize that the sum of man is not to be found in his possessions. I have not heeded the words: "He that saveth his life shall lose it."

In this predicament I find myself with only one viable activity—lash out at those who want to change my things, because in trying to change my things, they are trying to change me. By embracing, I have turned insecurity into fear, anxiety, and inferiority feelings. But there is another way.

### Option two—refrain from embracing

Yes, I'm insecure, but I don't let my insecurity control me. I don't let it push me into embracing the things and the people and the places that are all around me. I use insecurity to refrain from embracing. How? Can I dare let go of all of this? Can I really refrain from embracing the world, the things, the people, the church, and even myself? Can I take that leap of trust, of hope, and of faith?

Frustration, anxiety, tension, and insecurity are a part of life. I must, in a sense, accept that. Yet I have to find a way to survive them. Peter A. Bertocci suggests that the only way to survive these existential problems is to use them: Use them to be creative. Bertocci says that "to be creative is to be insecure." It is only the man who is insecure who can take the leap into the unknown and thereby know the unknown and command it.

Frustration, anxiety, tension, and insecurity are a part of life. That I cannot change, but I can decide or choose which of these will affect me. I can choose how they will affect me. So to live creatively, I have to let some of these conflicts into my life.

In other words, I must have a controlled insecurity.

I can use those insecurities that come my way in a creative fashion. And how do I do that? I do it by becoming. I discover that to be is to become. Perfection is not to be found in embracing. It is to be found in refraining from embracing that which would encumber me and, instead, pressing on with risk. The Apostle Paul writes: "Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead. I press on toward the goal for the prize of the upward call of God in Christ Jesus" (Phil. 3:13-14, NASB).\*\*

We cannot equate perfection with security but rather with the creative use of insecurity.

Let me suggest some of the practical implications arising from the life-style proposed! For these, I am again in debt to Bertocci.

1. We must come to the basic realization that both security and insecurity are moments or points of seeming rest in the total dynamic of growth. Neither can become a permanent style. If this happens, we will have either atrophy on the one hand or cancer on the other.

2. Seat belts are great, but they are useless to me if I'm not going any place. I may be in my car with the motor running and the seat belts fastened, but if I am unwilling to put it in gear and press the accelerator, I am not making much sense. In other words, protection against risks does not make much sense if I never risk anything. It is quite similar to feeling my pulse every five minutes to make sure that I am

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

still alive. To go anywhere, there must be risk or refraining from embracing.

3. The creativity of man (his desire to refrain from embracing) must always confront his prejudice toward that which is safe or the status quo (his desire to embrace). Too often we begin with what we already know and let that be the framework that favors embracing the present, perchance we fail in some or other risk. We may simply fear being wrong. We must, however, be willing to be wrong in the eyes of even our closest associates if we would go the way of perfection. Let us remember that our style of living is either setting men free or shackling their minds to the present that soon becomes the past.

4. Finally, we must be willing to love. Love involves trust, and trust involves openness and risk. We must be willing to be hurt if we would love. If we are not willing to be hurt, we are not loving. We must be willing to stand the hostility and aggression that will come our way from those we would try to love. Jesus said: "Love your enemies . . . and pray for them which . . . persecute you." It is not simply a matter of loving those who love us, but of loving those we may not like. We must open ourselves with initial trust, thereby risking ourselves if we would love. We must reach out with great risk, not knowing whether or not we can reach the one we are loving.

*Yes, we are willing to embrace, with its security, with its warmth, with its position, with its companionship, but with its stagnation and with its selfishness.*

*Are we willing to refrain from embracing with its misunderstanding, with its insecurity, with its loneliness, but with its creativity, with its progress, with its faith, and with its poured-out love?*

## A Bill of Rights

By Stanley Sutter\*

### I. For Evangelists

#### Article 1. Basic Freedoms

The church and pastor shall make no restrictions or demands on the evangelist that shall hinder his effectiveness in religion, speech, press, especially during the time of the peaceable assembly.

#### Article 2. Keeping and Bearing Arms

The delivery of the Sword of the Spirit, the Word of God, is essential to revival. The church should prepare itself for its proclamation. The evangelist must sense the support of the congregation during the preaching.

#### Article 3. Housing Soldiers

Christian soldiers deserve adequate housing. A comfortable man is a better preacher. The golden rule will apply here.

#### Article 4. Searches and Seizures

Privacy for meditation, study, and prayer is the life's blood of the ministry. Most workers prefer completely separate living arrangements, if possible, and great care needs to be taken if the parsonage or another home is shared.

#### Article 5. Due Process of Law

No evangelist's good name should be taken away without due process of law. Rumors and all secondhand information are not admissible as evidence. Reliable counsel is indispensable in the calling of workers.

#### Article 6. Criminal Trials and Counsel

In case of cancellations, workers have the right to a speedy notification and honest counsel as to the situation. Courtesy is Christian.

#### Article 7. Trial by Jury in Civil Suits

A trial by jury should be allowed (but isn't) in cases where the church does not support the evangelist in accord with his need and their ability. Many pastors, as well as laymen, may not understand the "hidden costs" in evangelism. A min-

\*Pastor, Grace Church of the Nazarene, Wichita, Kans.

imum of twice the pastor's salary plus insurance and travel expenses may seem like quite a lump, but a good talk with a traveling preacher will show how far that lump has to stretch.

#### Article 8. Excessive Bail or Punishment

An evangelist is willing to, and does, take "cruel and unusual punishment" with no (or just a little) grumbling, for the Lord's sake. Therefore, we can try to compensate by treating them like the "chosen people" they are.

#### Article 9. People's Rights Retained

The pastor should rejoice with the evangelist in whatever rights, respect, and benefits the congregation affords him, and not allow resentment or disparagement to enter in.

#### Article 10. Reserved Powers

Any rights not included in the above, but included in the spirit of Luke, chapter 10, verse 7, shall be reserved for our evangelists as Jesus' "sent-out ones."

### II. For Pastors

#### Article 1. Basic Freedoms

Congregations shall make no unnecessary restrictions on the private lives of the parsonage family regarding their rights to freedom of religion, speech, press, and peaceable assembly. The minister is a person as well as a pastor.

#### Article 2. Keeping and Bearing Arms

The Sword of the Spirit should be preserved above all else. A pastor should have adequate time to prepare, study, sharpen, and deliver the Word of God.

#### Article 3. Housing Soldiers

The pastor-soldier's quarters should be reviewed annually by a concerned board, and care given to proper surroundings. A person whose family is comfortable is able to be a better minister.

#### Article 4. Searches and Seizures

The right of the parsonage family to be secure in their home against rude and

thoughtless intrusions shall not be violated. An "open parsonage" concept does not mean a "freeway" philosophy.

#### Article 5. Process of Law, Private Property

One of a minister's essential possessions is a clean reputation. This should never be violated without "due process of law." A pastor cannot always answer his accusers because of the possibility of hurting others, but he must remain silent during criticism.

#### Article 6. Criminal Trials and Counsel

A pastor has the right to expect speedy confrontation if someone misunderstands or disagrees with him. He should be contacted *first*, and an agreement reached; and only if this fails should others be called in to help resolve the problem.

#### Article 7. Trial by Jury in Civil Suits

This article concerns rights of citizens in financial matters. The church is committed to provide sufficient salary so the pastor can devote full time to the ministry without undue financial pressures.

#### Article 8. Excessive Bail or Punishment

Although there are times in a preacher's life when "cruel and unusual punishment" may be suffered in the Lord, he has a right to expect his members to be "part of the solution, not part of the problem."

#### Article 9. People's Rights Retained

A pastor is not overly concerned about his rights, for he is in God's hands. However, this shall not be construed to deny or disparage the rights given him by God.

#### Article 10. Reserved Powers

The glory and the power is God's, and a proper balance can be achieved when His people stay close to Him.

### III. For Laymen.

#### Article 1. Basic Freedoms

Ministers shall never forget that laymen are people created by God, having freedom of religion, speech, press, and peaceable assembly. Forgetfulness here is the source of much conflict.

#### Article 2. Keeping and Bearing Arms

It is part of the pastoral duty to try to arm laymen spiritually for protection and

for winning others to Christ. Also it is the right of churchmen who may have differing opinions and ideas to "shoot" (or express) themselves occasionally, even at the risk of "wounding" leadership.

#### Article 3. Housing Soldiers

Laymen expect and deserve respect for their homes and families, and an occasional visit from their pastor.

#### Article 4. Searches and Seizures

Pastor and people can work together to protect one another from the unlawful invasion of Satan and the spirit of this world in our persons, houses, papers, or effects.

#### Article 5. Process of Law, Private Property

A person has the right to expect a courteous and confidential hearing from his minister in times of trouble. A pastor believes the best possible about his people until *proof* is given otherwise (1 Corinthians 13).

#### Article 6. Criminal Trials and Counsel

Even though wrong, a man may expect an understanding and open-minded preacher, who will give competent counsel or lead the person to one who can.

#### Article 7. Trial by Jury in Civil Suits

Each person deserves equal treatment, spiritually, whatever his financial condition, with attention given to the needs of both the down-and-out and the "up and out."

#### Article 8. Excessive Bail or Punishment

A pastor must remember the physical and financial limits of parishioners and their families—recalling that commandment, "Thou shalt have at least one night a week with the family."

#### Article 9. People's Rights Retained

The enumeration of rights here shall not be construed to deny or disparage others retained by the people: "In love . . . preferring one another."

#### Article 10. Reserved Powers

To God, who is the Source of all power and salvation, we gladly ascribe the honor and glory, and ask Him to reward our faithful laymen who put up with so much from their pastors.

# Wesleyana



## Wesley's "Address to the Clergy"

By Donald Wood\*

JOHN WESLEY'S "Address to the Clergy" (*Works*; 10:480-500) delineates his mature view as to "what manner of men ought we to be?" He also asks a second question as the personal corollary to that generally applied first question: "Are we such, or are we not?" Of course, each must answer the second question after he has heard Mr. Wesley's reply to the first inquiry. Thus, let us see what Wesley's description of a clergyman is:

What manner of men ought we to be, in gifts as well as in grace?

1. To begin with gifts; and first, with those that are from nature. Ought not a minister to have, first, a good understanding, a clear apprehension, a sound judgment, and a capacity for reasoning with some closeness? . . . Secondly. Is it not highly expedient that a guide of souls should have likewise some liveliness and readiness of thought? Or how will he be able, when the need requires to "answer a fool according to his folly?" . . . Thirdly. To a sound understanding, and a lively turn of thought, should be added a good memory.

2. And as to acquired endowments, can he take one step aright, without

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

first a competent share of knowledge? . . . First, of his own office; of the high trust in which he stands, the important work to which he is called? . . . Secondly. No less necessary is a knowledge of the Scriptures, which teach us how to teach others . . . it is certain that none can be a good Divine who is not a good textuary . . . In order to do this accurately, ought he not to know the literal meaning of word, verse, and chapter; without which there can be no firm foundation on which the spiritual meaning can be built? . . . Thirdly. But can he do this, in the most effectual manner without a knowledge of the original tongues? . . . Fourthly. Is not a knowledge of profane history, likewise, of ancient customs, of chronology and geography, though not absolutely necessary, yet highly expedient, for him that would thoroughly understand the Scriptures? . . . Fifthly. Some knowledge of the sciences also, is, to say the least, equally expedient. [Here Wesley mentions logic, metaphysics, natural philosophy, and geometry.] . . .

Sixthly. Can any who spend several years in those seats of learning, be excused, if they do not add to that of the languages and sciences, the knowledge of the Fathers? . . . I speak chiefly of those who wrote before the Council of Nice . . . Seventhly. There is yet another branch of knowledge highly necessary for a Clergyman, and that is, knowledge

of the world; a knowledge of men, of their maxims, tempers, and manners, such as they occur in real life . . . Eighthly. Can he be without an eminent share of prudence? that most uncommon thing which is usually called common sense? . . . Ninthly . . . a Clergyman ought certainly to have some degree of good breeding; I mean address, easiness and propriety of behaviour, wherever his lot is cast . . . would not one wish for a strong, clear, musical voice, and a good delivery, both with regard to pronunciation and action?

What may greatly encourage those who give themselves up to the work, with regard to all these endowments, many of which cannot be attained without considerable labour, is this: They are assured of being assisted in all their labour by Him who teacheth man knowledge: And who teacheth like Him?

3. But all these things, however great they may be in themselves, are little in comparison of those that follow. For what are all other gifts, whether natural or acquired, when compared to the grace of God? And how ought this to animate and govern the whole intention, affection, and practice of a Minister of Christ!

(1) As to his intention, both in understanding this important office, and in executing every part of it, ought it not to be singly this, to glorify God, and to save souls from death? Is not this absolutely and indispensably necessary, before all and above all things? . . . But if his eye, his intention be not single, if there be any mixture of meaner motives . . . his "whole body," his whole soul, "will be full of darkness," even such as issues from the bottomless pit . . . Let him not expect to enjoy any settled peace, any solid comfort in his own breast; neither can he hope there will be any fruit of his labours, any sinners converted to God.

(2) As to his affections. Ought not a "steward of the mysteries of God," a shepherd of souls for whom Christ died, to be endued with an eminent measure of love to God, and love to all his brethren? a love the same in kind, but in degree far beyond that of ordinary Christians? Can he otherwise answer the high character he bears, and the relation wherein he stands? Without this, how can he go through all the toils and difficulties which necessarily attend the faithful execution of his office? . . . He therefore must be utterly void of understanding, must be a madman of the highest order, who on any consideration whatever, undertakes this office, while he is a stranger to this affection.

(3) As to his practice: "Unto the ungodly, saith God, Why dost thou preach my laws?" What is a Minister of Christ, a shepherd of souls, unless he is all devoted to God? unless he abstain, with the utmost care and diligence, from every evil word and work; from all appearance of evil; yea, from the most innocent things, whereby any might be offended or made weak? . . . May you not resemble him to a guardian angel, ministering to those "who shall be heirs of salvation?" . . . He is continually employed, in what the angels of God have not the honor to do—cooperating with the Redeemer of men in "bringing many children to glory."

Such is a true Minister of Christ: and such, beyond all possibility of dispute, ought both you and I to be.

If such were the requirements of the eighteenth-century minister, dare those of the twentieth-century minister be less? Indeed, would not such a man as Wesley describes be a man for all seasons?

## Tale of Two Shoe Salesmen

By Ivan Lathrop\*

THE OWNER of a certain shoe factory had built up such a business that he decided to expand by opening two new outlets. One he opened in a very large city and hired a bright young man to manage it. He decided to experiment with the other and see if he could open a new market where there would be no competition. This branch was opened on an island in the South seas, and he hired a promising young man for this job.

At their first year-end conference, both men had to report to their boss. The young man who had the store in the big city told of some difficult days of breaking into the fierce competition. He had made a few improvements in the design of the shoes, which helped some. He reported on promotional ideas which he had tried, occasionally losing profit to get the product before the public. He had even done some door-to-door selling when things were slack. Slowly he had gained the edge on his competitors and had a very respectable profit for his boss at the end of the first year.

The second man had a different story to tell. He was discouraged and defensive. He began by berating the other man. "Who couldn't sell shoes when you are surrounded by a million shoe-wearing people?" he moaned. He continued by berating his boss. "You sent me and my wife and children out to that forsaken end of the world to starve to death," he raved. "How was I supposed to sell shoes

out there? Those people don't want shoes! They love the feel of the warm sand between their toes. In fact, even I quit wearing shoes while I was there." He continued, "After making us suffer with this worthless experiment, I believe that you owe us a decent opportunity like you gave the other guy."

The owner of the business, being a fair and sympathetic man, agreed that he had probably made a mistake, but he had such an investment in the store that he hated to close it after only one year's trial. He decided to give the man his chance by exchanging the two men's positions.

At the second year-end sales conference, the two men again met to report. The man who had been shifted to the South sea island described how he had arrived to find that shoes were not exactly the hottest sales item in town. With some effort he was able to secure an audience with the king. Before the day for the audience arrived, he designed, and had his boss manufacture, a few special slippers. They were very lightweight with colorful patterns on them (he noticed that the natives liked colorful patterns), and he set them off with a few sequins.

With these in hand he set off to see the king. The king and his whole family were delighted to have their pictures taken wearing their beautiful new foot finery. They weren't wearing much else, but their feet were beautifully covered.

The next day a bigger-than-life, full-color photograph of the king and

Worry is a thin stream of fear trickling through the mind.  
If encouraged, it cuts a channel into which all other thoughts  
are drained.  
—Arthur S. Roche

\*Church of the Nazarene, Middle East District.  
August, 1977

his family in their new shoes decorated his shop window. He regretted that he had ordered only 10,000 pairs initially, for the factory couldn't keep up with the additional orders. Since then, besides being the island's most successful businessman, he had been made an honorary citizen and had been appointed as the king's foot-care advisor.

What about the second fellow? He began his report by indicating that he had talked to the king once about wearing shoes, but he had refused. Evidently the king had reconsidered, and the "lucky" colleague had arrived just in time to capitalize on the break. He had suspected it was coming, and now he was wondering why the boss had "yanked" him out of his store after he had worked so

hard to lay the foundation of the business. It looked like favoritism.

As for the big-city store—it was a complete failure. That glowing report last year was pure window dressing. The other guy knew that the ship was sinking and jumped off just in time. "Why, he had high-pressured so many people into buying so many pairs of shoes that everyone in town has enough shoes to last them for years," he explained. "The market is absolutely glutted."

For proof of the point he invited the others to look around them and notice that not one person in sight was shoeless, and they all looked quite content with what they had. He ended by saying, "I finally had to sell the business to pay the rent."

Pastor, does the shoe fit?

## Practical Points

that make a difference

### Integrity Is Still the Answer

Dear Son:

It is summer and I know that you are busy with camps, retreats, reports, vacations, etc. Summer used to be a "lazy time," a kind of break before the fall program—but no longer. But that is not what is on my mind.

I was thinking about you last night before going to sleep. We are proud of our talented, educated son and daughter who were called to ministry. And then I began to pray: *O, Lord, You know all the temptations that beset a minister. There are so many "tugs and pulls" that can easily lead him to the short route to success. Help him to see*

*that Jesus took the road of integrity. Oh, I know that it is difficult at times. He sees other ministers taking short routes to larger churches, bigger salaries—and I believe that will be in time. But as he is on his way, may he keep Thee in mind with his eye on a Spirit-filled ministry and a love-accentuated program.*

Son, I know that it is not easy to labor day by day with the grind that is the pastor's. But things are happening. Men and women are being won to Christ. Your income is slowly growing, and the community is awakening to your presence. And you are doing it all with integrity. I am proud of you.

In a few days most of the people will be back in the harness to add to those who were won this summer—and you will see the results of your labor. God bless you.

Love,  
Dad

The Preacher's Magazine

AUGUST

NAZARENE

FOR  
PASTORS  
and LOCAL  
CHURCH  
LEADERS

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

General Superintendent Greathouse



## What Is Preaching?

IN A RECENT ISSUE of *Christianity Today* (Feb. 4, 1977), Dr. A. Duane Loftin challenges the standard view of preaching as persuasion. "The sermon as we know it now was not what took place in the New Testament." Homiletics, Loftin argues, owes more to Aristotle and Cicero than to Peter and Paul. Modern persuasion theory has heightened the contrast between today's sermon and New Testament preaching.

Homileticians tend to hold that the preacher's goal is similar to that of the secular persuader—to elicit a desired response from the listener—and that it is permissible to use a wide range of rhetorical techniques to achieve this goal.

Modern persuasion technique has become quite sophisticated. Psychologist James McConnell is quoted as claiming, "The time has come when if you give me any normal human being and a couple of weeks . . . I can change his behavior from what it now is to whatever you want it to be, if it's physically possible. I can't make him fly by flapping his wings, but I can turn him from a Christian to a Communist and vice versa." Loftin cites an actual case where a vocal atheist was "converted" by secular hypnotists to a serious church-attender. The research was stopped when the investigators decided the situation was unethical.

This raises serious questions about viewing preaching primarily as persuasion.

- Would it be possible to create a Christian "believer" by hypnotic suggestion?
- If by the skillful use of persuasion techniques I "convert" a person to Christ, is he truly a "Christian"?
- Can I do the work of the *Holy Spirit*?
- Is it not possible to get evangelistic "results" where the *Holy Spirit* is not active at all?
- Can we achieve Christian effects by employing worldly techniques?
- Must not our theology of preaching determine our homiletical theory and practice?

Paul has something radical to say about this. Referring to his preaching in rhetorically-oriented Corinth where persuasive speech was



popular, he says, "My message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and power, that your faith should not rest in the wisdom of men but in the power of God" (1 Cor. 2:45, NASB).<sup>\*</sup> Persuasive techniques might gain a response, but it would be based on the "wisdom of men" rather than the "power of God."

The New Testament preacher is a herald or ambassador of Christ (2 Cor. 5:20). He comes to bring or announce the good news of Jesus Christ and His salvation (*euangelizo*). And he does this "with the Holy Ghost sent down from heaven" (1 Pet. 1:12).

In performing his task of preaching, of course, he "exhorts" (Acts 2:4) and "beseeches" (2 Cor. 5:20) his hearers. But he depends, not on his psychological tricks of the trade, but on the convicting and converting power of the Holy Spirit. "Unless the Lord build the house, they labor in vain who build it" (Ps. 127:1, NASB).<sup>\*</sup>

<sup>\*</sup>From the *New American Standard Bible*, copyright © The Lockman Foundation, 1960, 1962, 1963, 1968, 1971.



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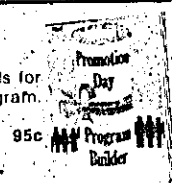


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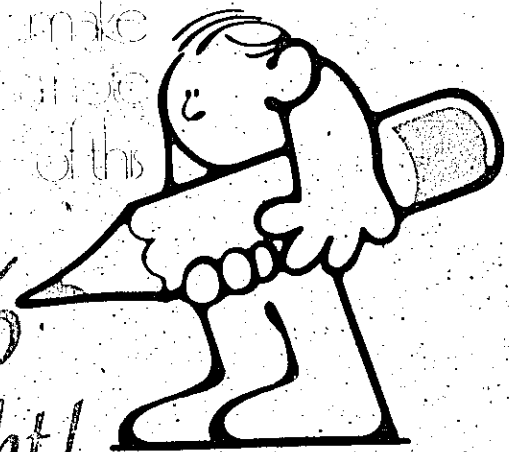
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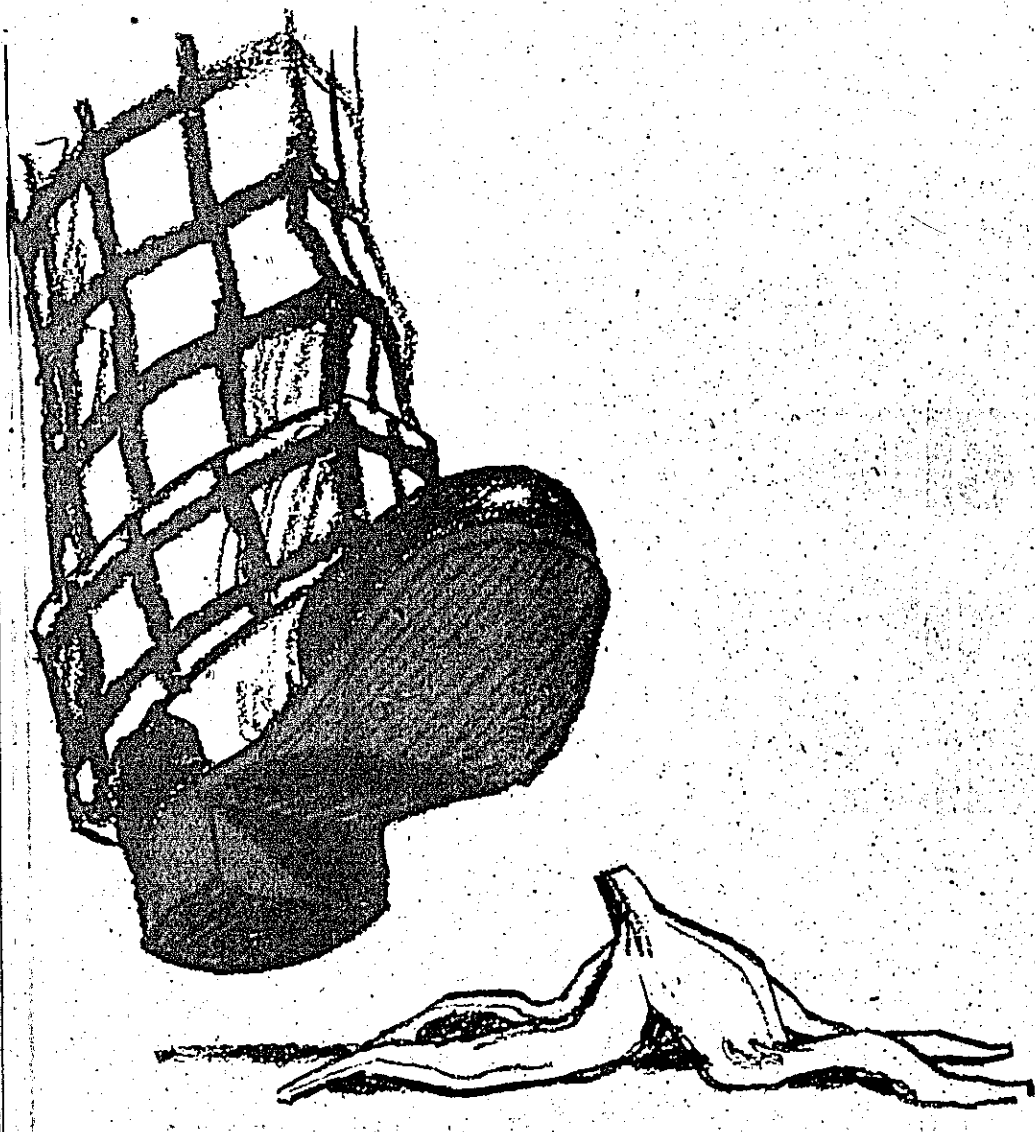
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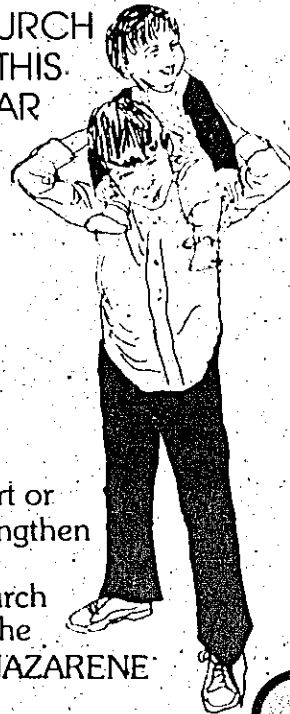
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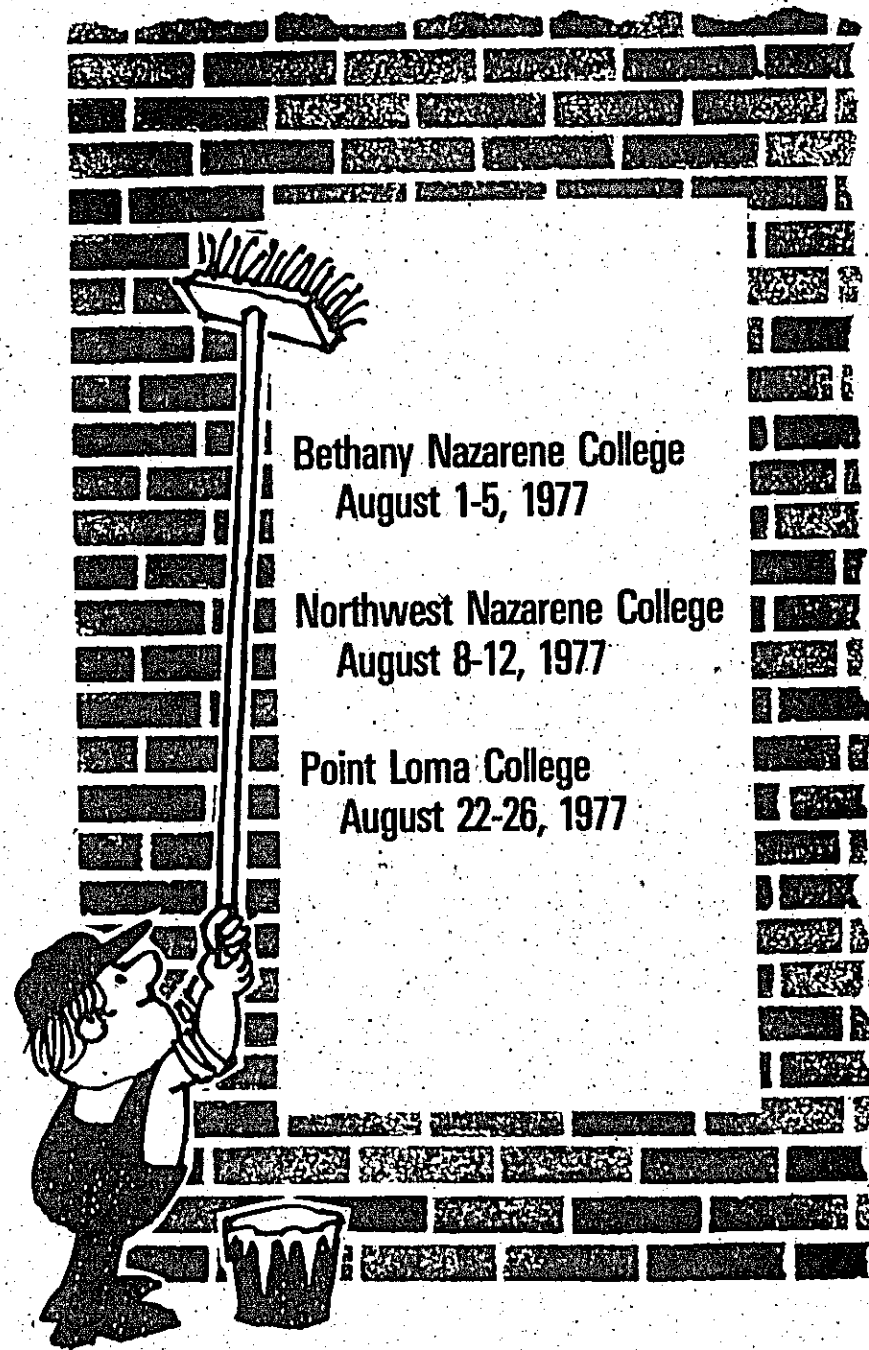
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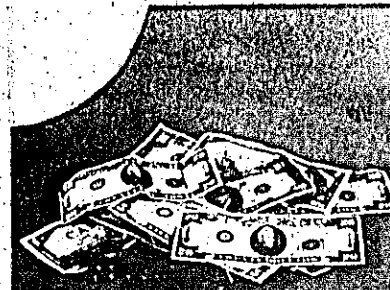
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A MINISTRY  
TO MINISTERS



Ministering to the minister—that's what the Department of Pensions and Benevolence is all about. The programs briefly described below are vehicles for this ministry. Also, information is available relating to the minister's personal finances: social security and income taxes, compensation and housing allowance. Write to us — we're here to serve you!

Retirement

The Nazarene Supplemental Retirement Program is a retirement "gold mine." Upon retirement, this tax-sheltered annuity will give a guaranteed income for life. Yet it provides a tax benefit during peak income years. Your church board may designate a percentage over and above your salary as a contribution to this program. At retirement, you may take a lump sum payment of all accumulated principal plus interest, or receive a guaranteed income for life. You would still receive the social security and "Basic" Pension benefits you had earned. The current interest rate is *nine percent* on all funds deposited after February 1, 1976. There is no annuity charge so interest is earned on every penny deposited.

More and more churches are using the Nazarene Supplemental Retirement Program as an equity fund for the pastor. This enables the minister who is provided a parsonage an opportunity for building up equity so he can buy a home when he retires. (Also, the department sponsors the Perpetual Parsonage Memorial Plan which encourages laymen to will their homes to the department for use by retired ministers.)

The "Basic" Pension plan has been a tremendous asset to the retiring minister. Based on the number of years of service in the Church of the Nazarene, a retired minister may receive a monthly pension check for life, in addition to social security benefits and other retirement income. Though the pension plan has been in effect only since April, 1971, the maximum benefit available through the "Basic" Pension has doubled during that brief span of time.

Monthly Benevolence Assistance was the standard method of helping retired ministers for many years. It continues to aid a number of retired ministers and widows who are not on the "Basic" Pension plan. This program is administered primarily on the basis of need, rather than exclusively on service. In the event that a retired minister has low social security income and meager retirement provisions, the program supplements this income and lifts it to an acceptable level.

A \$1,000 life insurance policy is made available to all ordained ministers and most licensed ministers. Premiums on this policy are paid by the Department of Pensions and Benevolence. This Primary Group Term Life Insurance automatically yields \$2,000 to all ministers whose district has paid at least 90 percent of its Pensions and Benevolence Budget for the previous year. The policy has special provisions for accidental death or dismemberment. Thus, this \$1,000 life insurance policy could pay as much as \$4,000 to your beneficiary.

Benevolence

Ministers who become disabled and are granted a disability monthly benefit by the Social Security Administration must wait several months to begin receiving that income. Between the period when church income ceases and Social Security benefits begin (a period which may not exceed five months), the General Board has voted that a minister may receive Temporary Monthly Disability Benevolence equal to the certified Social Security disability monthly benefit. This is in addition to any "Basic" Pension income.

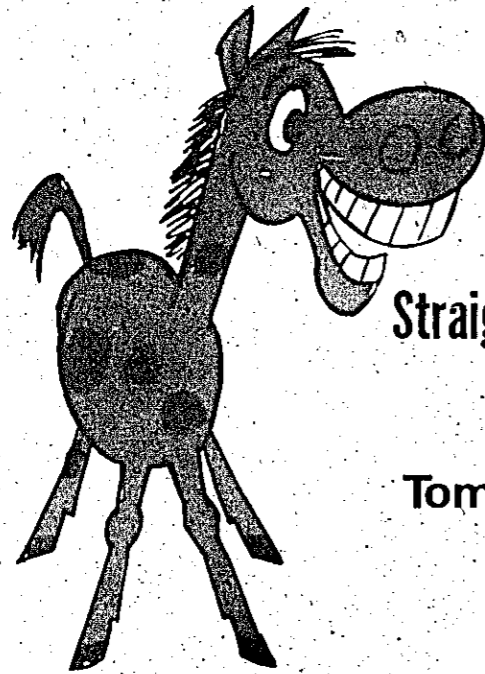
The Supplemental Group Term Life Insurance program can meet your additional life insurance needs at the lowest cost possible. This insurance is available on a unit basis. One unit of personal insurance is worth \$5,000 of coverage. One unit of dependents' insurance provides \$1,000 coverage on your spouse and \$500 coverage on each child between 6 months and 19 years of age. The number of units you may purchase and the cost of each unit is determined by your age. The policy has special provisions for accidental death or dismemberment.



The Emergency Medical Assistance program has been established to aid ministers, whether active or retired, in paying medical expenses their insurance and/or Medicare will not pay. This program is based on the financial need of the minister involved, with the provision of up to \$500 in a 12-month period. When the need is "extreme," up to \$1,000 may be granted. Considerations for this assistance assumes that the minister has health insurance for himself and his family.

For more information, write:

Dean Wessels  
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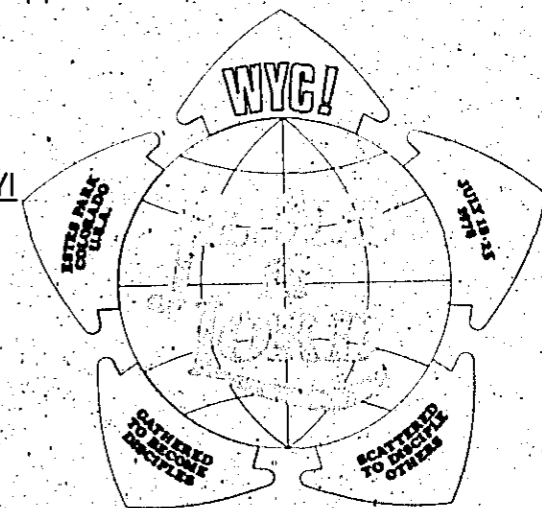
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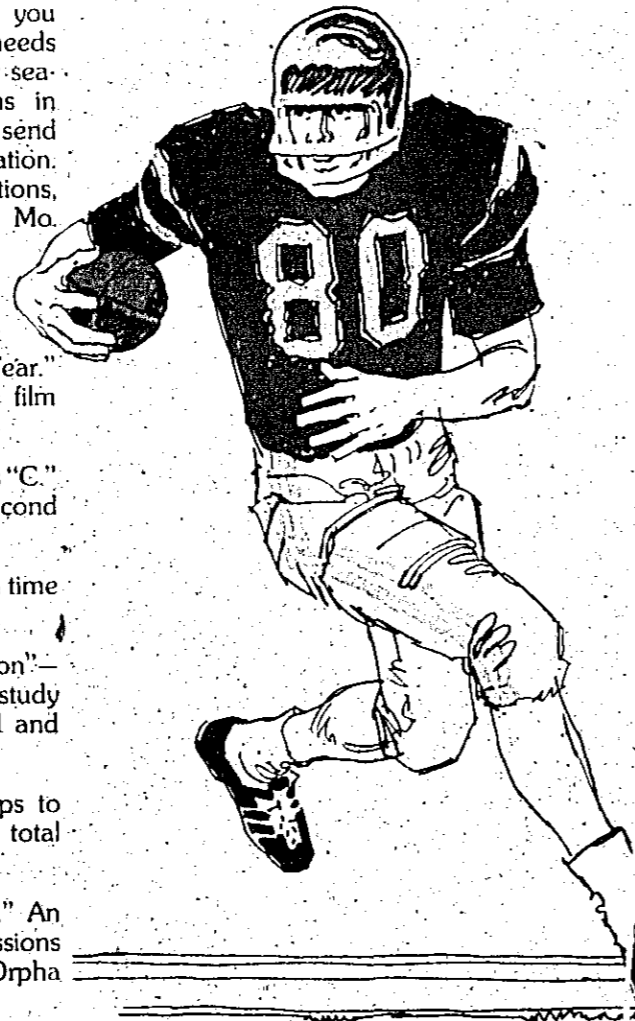
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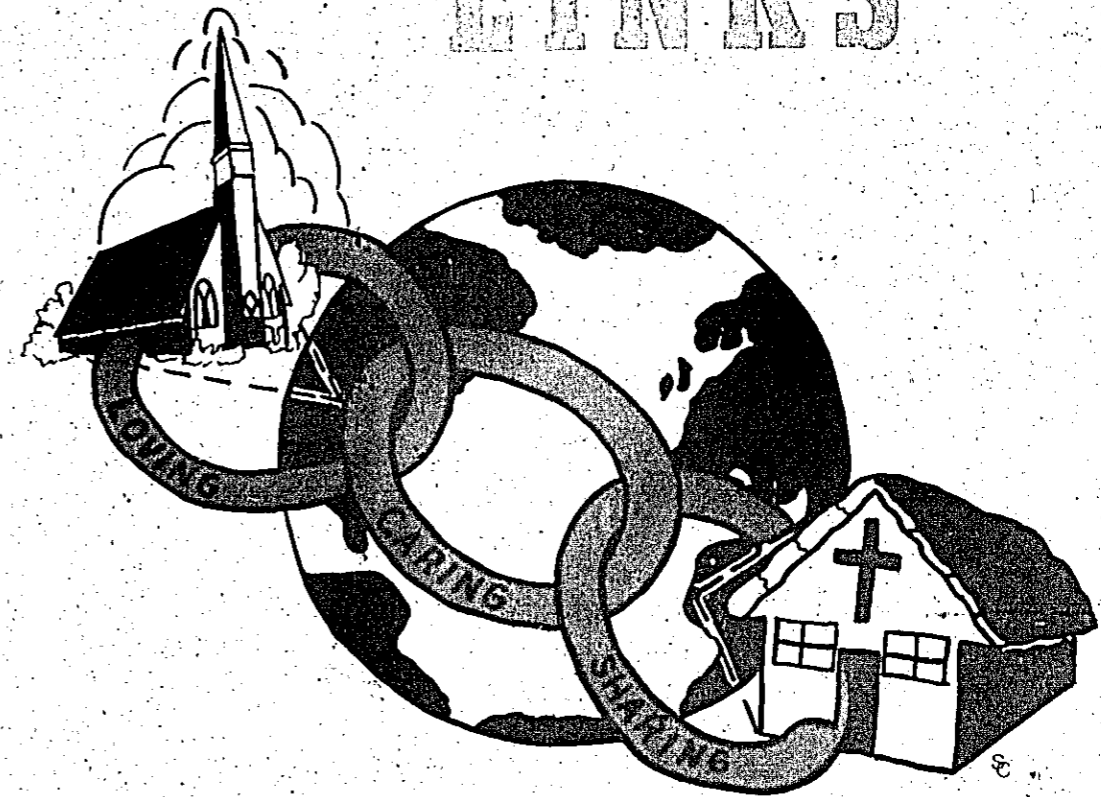
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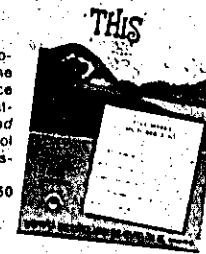
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- OCTOBER 2 Membership Day
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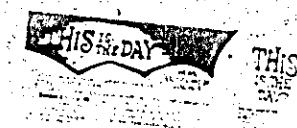
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- BROWN, ROGER N. (C) Box 724, Kankakee, Ill. 60901
- BUCKLES-BURKE EVANGELISTIC TEAM. (C) 6104 S. Gotham Dr., South Bend, Ind. 46614
- BUDD, JAY B. (R) 1385 Hentz Dr., Reynoldsburg, Ohio 43068
- BUONGIORNO, D. I. (R) 4119 Goldsford Dr., Colorado Springs, Colo. 80907 (full-time)
- BURKHAMMER, SINGING FAMILY. (R) P.O. Box 165, Monaca, Pa. 15061 (full-time)
- CAMPBELL, BILL. (R) 1912 Osage Cir., Olathe, Kans. 66061 (full-time)
- CAMEN, DAVID. (C) c/o NPH\*
- CAUDILL, STEVE & SUE. (C) 2339 Peale Dr., Saginaw, Mich. 48602
- CAYTON, JOHN. (C) Box 675, Middleboro, Mass. 02346
- CELEBRATION TRIO. (C) 1202 Kanawha Ave., Dunbar, W Va. 25064
- CHAPMAN, W. EMERSON & LOIS. (C) Rte. 1, Box 115a, Miltonvale, Kans. 67466
- CHEZEM, DALE E. (R) Rte. 1, Box 153A, Lookout Mountain, Tenn. 37350 (full-time)
- CLARK, GENE. (C) 104 Waddell St., Findlay, Ohio 45840
- CLARK, HAROLD L. (C) c/o Gen. Del., Grover Hill, Ohio 45849
- CLIFT, NORVIE O. (C) 4929 Gardena Ave., San Diego, Calif. 92110
- CLINE, JERRY & MARY. (C) 1229 W. Mead Ave., Bowling Green, Ky. 42101
- COBB, BILL & TERRI. (C) P.O. Box 75512, Oklahoma City, Okla. 73107
- COCHRAN, EUGENE W. (C) 6728 McCorkle Ave., St. Albans, W Va. 25177
- COFFEY, RUSSELL E. (C) Rte. 2, Hopkins, Mich. 49328
- CONE, ANDREW F. (C) 1032 Danby Rd., Ithaca, N.Y. 14850
- CONWAY, L. W. (Ret.) 750 Michigan Ave. K-9, Washington, Pa. 15301
- CONWAY, TED, EVANGELISTIC PARTY. (C) 905 Wallington Cir., Greenwood, Ind. 46142
- COOK, RALPH. (Ret.) 6355 N. Oak, Temple City, Calif. 91780
- CORBETT, C. T. (Ret.) 459 N. Forest, Bradley, Ill. 60915
- COX, CURTIS B. (C) 2123 Memorial Dr., Alexandria, La. 71301
- COY, JIM. (C) 3205 Churchview Dr., Valparaiso, Ind. 46383
- CRABTREE, J. C. (C) 3436 Cambridge, Springfield, Ohio 45503
- CRANDALL, V. E. & MRS. (C) Indian Lake Nazarene Camp, Rte. 2, Box 7, Vicksburg, Mich. 49097
- CRANE, BILLY D. (C) Rte. 2, Box 186, Walker, W Va. 26180
- CREWS, H. F. & MRS. (Ret.) Box 18302, Dallas, Tex. 75218
- CROFFORD, DON. (R) 254 Southridge Dr., Rochester, N.Y. 14626 (full-time)
- CRUTCHER, ESTELLE. (Ret.) 1466 E. Mountain, Pasadena, Calif. 91104
- CULBERTSON, BERNIE. (C) 100 N.E. 8th Pl., Hermiston, Ore. 97838
- DAMRON, GARY. (C) 9051 Grand, Kansas City, Mo. 64114
- DARNELL, H. E. (C) P.O. Box 929, Vivian, La. 71082
- DAVIDSON, CHARLES. (C) 541 Gibson, Fremont, Ohio 43420
- DAVIS, HAROLD. (C) P.O. Box 1066, Grafton, Va. 23692
- DAVIS, LEO. (C) 403 "N" St., Bedford, Ind. 47421
- DEAL, JAMES O. (C) 1304 Jewell Ave., Lakeland, Fla. 33801
- DeFRANK, JOSEPH. (C) Box 342, Barberton, Ohio 44203
- DELL, JIMMY. (C) 4026 E. Flower St., Phoenix, Ariz. 85018
- DENNIS, DARRELL & BETTY. (R) c/o NPH (full-time)
- DENNISON, MARVIN E. (R) 1208 SE. Green Rd., Tecumseh, Kans. 66542
- DISHON, CLARENCE. (C) Rte. 8, Box 2511, Indianapolis, Ind. 46234
- DISHON, MELVIN. (C) Rte. 15, Bowling Green, Ky. 42101
- DITTMER, JOHN A. (C) 1144 N. Stephens, Springfield, Ill. 62702
- DIXON, GEORGE & CHARLOTTE. (C) Evangelists and Singers c/o NPH\*
- DOSS, J. W. (C) Rte. 7, Box 370, Crossville, Tenn. 38555
- DUNMIRE, RALPH & JOANN. (C) 202 Garwood Dr., Nashville, Tenn. 37211

DUNN, DOM. (C) P.O. Box 132, Bartlett, Ohio 45713  
DUTTON, BARRY & TAVIA. (R) c/o NPH (full-time)  
EASTMAN, H. T. (Ret.) 5102 Gailey Rd., Sp. 317A, Colorado Springs, Colo. 80915  
EDWARDS, LOU. (C) 3429 Misty Creek, Erlanger, Ky. 41018  
EDWARDS, TERRY W. (R) Box 674, Frederick, Okla. 73542 (full-time)  
ELLINGSON, M. LEE (C) Box 33067, Indianapolis, Ind. 46203  
ELLIS, HARLON. (C) 1220 Bluebird Dr., Longview, Tex. 75601  
ELLWANGER, C. WILLIAM. (C) 2020 W. 81st, Leawood, Kans. 66206  
ELROD, RON. (R) Box 7150, Flint, Mich. 48507 (full-time)  
EMSLEY, ROBERT. (C) Bible Expositor, c/o NPH\*  
ERICKSON, A. WILLIAM. (C) 110: Kitty Hawk Dr., Danville, Va. 24541  
ESTEP, OPAL CRUM. (R) 2811 Grosse Point, Columbus, Ohio 34227 (full-time)  
EVERETH, LEE. (C) 300 Aurora St., Marietta, Ohio 45750  
EVERMAN, WAYNE. (R) Box 66 C, Stanton, Ky. 40380 (full-time)  
FELTER, JASON H. (C) c/o NPH\*  
FILES, GLORIA, & ADAMS, DOROTHY. (C) 2031 Freeman Ave., Bellmore, N.Y. 11710  
FINE, LARRY. (R) 1428, Sheridan, Olathe, Kans. 66061 (full-time)  
FINGER, MAURICE. (Ret.) 122 Charlotte Rd., Lincolnton, N.C. 28092  
FINKBEINER, A. J. (C) 84 B Street, Campbell, Calif. 95008  
FISHER, WILLIAM. (C) c/o NPH\*  
FLORENCE, ERNEST E. (C) 1021 Elm St., Ripley, Ohio 45167  
FORD, NORMAN K. (C) R. 2, Clymer, Pa. 15728  
FORD, JAMES & RUTH. (C) Children's Workers, 1605 Laura St., Clearwater, Fla. 33515  
FORTNER, ROBERT E. (C) Box 322, Carmi, Ill. 62821  
FRASER, DAVID. (R) 1792 Wilshire Dr., Xenia, Ohio 45385 (full-time)  
FREEMAN, MARY ANN. (C) Box 44, Ellisville, Ill. 61431  
FRODGE, HAROLD C. (C) Rte 1, Geff, Ill. 62842  
FULWOOD, JOANNE, & BOOTH, DIAN. (R) 625 N.E. 6th St., Gainesville, Fla. 32601 (full-time)  
GAGNON, DAVE & KAREN. (R) 130 Milford St., Rochester, N.Y. 14615  
GARDNER, GEORGE. (C) Box 9, Olathe, Kans. 66061  
GATES, KENNETH. (C) 219 W. Hendricks No. 7, Shelbyville, Ind. 46176  
GAWTHORP, WAYLAND & JOAN. (C) Box 115, Mt. Erie, Ill. 62446  
GILLESPIE, SHERMAN & ELSIE. (R) 203 E. Highland, Muncie, Ind. 47303 (full-time)  
GILMORE, PAUL S. (Ret.) 738 Buffalo St., Jamestown, N.Y. 14701  
GLAZE, HAROLD & MARILYN. (R) P.O. Box A, Calamine, Ark. 72418  
GLENDENNING, PAUL & BOBBIE. (C) 700 E. Broadway, Fairfield, Ia. 52556  
GOLAY, GEORGE H. (C) 6528 N. Beale, Milwaukee, Wis. 53224  
GOODMAN, WILLIAM. (C) R. 3, Box 269, Bemidji, Minn. 56601  
GORMANS, THE SINGING (CHARLES & ANN). (C) 11505 Preston Hwy., Lot 67, Louisville, Ky. 40229  
GRAVAT, HAROLD F. (C) 812 N. 9th, Lot 26, Mattoon, Ill. 61938  
GRAY, JOSEPH & RUTH. (Ret.) 2015 62nd St., Lubbock, Tex. 79412  
GREEN, JAMES & ROSEMARY. (C) Box 385, Canton, Ill. 61520  
GRIMES, BILLY. (C) Rte. 2, Jacksonville, Tex. 75766 (full-time)  
GRIMM, GEORGE J. (C) 820 Wells St., Sistersville, W. Va. 26175  
GRINDLEY, R. E. (C) 2827 LaVista Dr., Columbus, Ohio 43204  
GRINDLEYS, THE SINGING (GERALD & JANICE). (C) 539, E. Mason St., Owosso, Mich. 48867  
GUY, MARION D. (C) 444 Fairfax, Muskogee, Okla. 74401  
HAINES, GARY. (R) 246 Tanna Ct., Colorado Springs, Colo. 80916 (full-time)  
HALL, BILL & SHARON. (R) 1971 Bardstown Rd., Apt. 5, Louisville, Ky. 40205 (full-time)  
HALL, CARL N. (C) c/o NPH  
HALL, DAVID & BETTY. (C) c/o NPH  
HAMILTON, JAMES A. (Ret.) 907 Cowan Ave., Conroe, Tex. 77301  
HAMILTON, MARK. (C) 1305 St. Clair, Vincennes, Ind. 47591  
HANCE, RAY. (Ret.) 7705-N.W. 20th St., Bethany, Okla. 73008  
HANCOCK, BOYD. (C) c/o NPH  
HAPPINESS SINGERS. (C) c/o NPH\*

16V

HARLEY, C. H. (C) Burbank, Ohio 44214  
HARRISON, ROBERT V. (C) 3202 Benbrook Dr., Austin, Tex. 78758  
HARROLD, JOHN W. (C) 409 14th St., Rochelle, Ill. 61068  
HATHAWAY, KENNETH. (C) c/o NPH\*  
HAYES, CECIL G. (C) R.D. 2, Howard, Ohio 43028  
HAYNES, O. F. (C) 2044 11th Ave., Huntington, W. Va. 25703  
HEASLEY, J. E. & FERN. (C) 6611 N.W. 29th St., Bethany Okla. 73008  
HENDERSON, DEE. (Ret.) Rte. 1, Box 439A, Donaldson, Ark. 71941  
HENDERSON, JOHN. (C) 1209 Ordway Pl., Nashville, Tenn. 37206  
HESS, BILL. (R) P.O. Box 382, Owasso, Okla. 74055 (full-time)  
HICKS, JOHN D. (C) Canadian Nazarene College, 1301 Lee Blvd., Winnipeg, Manitoba R3T 2P7  
HOECKLE, WESLEY W. (C) 642 Vaky St., Corpus Christi, Tex. 78404  
HOLCOMB, T. E. (Ret.) 9226 Monterrey, Houston, Tex. 77078  
HOLLEY, C. D. (C) Rte 2, Indian Lake Rd., Vicksburg, Mich. 49097  
HOLLOWAY, WARREN D. (C) 318 W. Lincoln Way, Lisbon, Ohio 44432  
HOOTS, BOB. (C) 309 Adam St., Columbia, Ky. 42728  
HOWARD, MICHAEL ANTHONY. (C) P.O. Box 816, Durant, Okla. 74701  
HUBARTT, LEONARD. (C) 1155 Henry St., Huntington, Ind. 46750  
HUNDLEY, EDWARD J. (R) 732 Drummond Ct., Columbus, Ohio, 43214 (full-time)  
ICE, CHARLES & BETTY. (C) 514 Elk Dr., Riverton, Wyo. 82501  
ICE, CHARLES & BETTY. (C) 514 Elk Dr., Riverton, Wyo. 82501  
IDE, CHARLES D. (Ret.) Rte. 2, 10256 30th, Vicksburg, Mich. 49097  
IDE, GEORGE FAMILY. (R) 1405 E. Hatch, Sturgis, Mich. 49091 (full-time)  
INGLAND, WILMA JEAN. (C) 322 Meadow Ave., Charleroi, Pa. 15027  
IRWIN, ED. (C) 7459 Davis Mill Cr., Harrison, Tenn. 37341  
JENSENBERG, DON. (C) Chalk Artist & Evangelist, 610 Desert Friendswood, Tex. 77546  
JACKSON, CHUCK & MARY. (C) Box 17726, Nashville, Tenn. 37217  
JACKSON, HERB. (R) P.O. Box 640, Bethany, Okla. 73008 (full-time)  
JACKSON, PAUL & TRISH. (C) Box 739, Meade, Kans. 67864  
JAGGER, KENNETH. (C) 4270 Loomis #A, Colorado Springs, Colo. 80906  
JAMES, R. ODIS. (C) 353 Winter Dr., St. James, Mo. 65559  
JANTZ, CALVIN & MARJORIE. (C) c/o NPH\*  
JAYMES, RICHARD W. (C) 321 E. High Ave., Bellefontaine, Ohio 43311  
JEFFERIES, A. G. (Ret.) 350 Pearl St., Apt. 306, Eugene, Ore. 97401  
JETER, H. L. (C) 2345 Johnson, Florissant, Mo. 63033  
JEWETT, LARRY & PATRICIA. (C) Rte. 4, Box 265, West Monroe, La. 71291  
JOHNSON, EDWARD J. (R) Rte 1, Clearwater, Minn. 55320 (full-time)  
JOHNSON, RON. (C) 3208 Eighth St. E., Lewiston, Ida. 83501  
JONES, CLAUDE W. (C) Rte 4, Box 42, Bel Air, Md. 21014  
JONES, FRED D. (R) 804 Elissa Dr., Nashville, Tenn. 37217 (full-time)  
KEALIHNER, DAVID. (C) 316 Dulur, Nampa, Ida. 83651  
KELLY, R. B. (Ret.) 4706 N. Donald, Bethany, Okla. 73008  
KEMPER, MARION W. & MRS. (Ret.) 2910 Harris St., Eugene, Ore. 97405  
KENNEDY, GORDON L. (C) P.O. Box 52, Gibsonburg, Ohio 43431  
KESLER, JAMES. (R) Box 191, West Lebanon, Ind. 47991 (full-time)  
KLEVEN, ORVILLE H. (Ret.) 1241 Knollwood Rd., 46N, Seal Beach, Calif. 90740  
KOHR, CHARLES A. (C) R.D. 2, Box 298, Brookville, Pa. 15825  
KRATZ, ELDON & KAY. (R) 814 Grant Terr., Olathe, Kans. 66061 (full-time)  
LAING, GERALD D. (C) 2417 2 E. Jolly Rd., Lansing, Mich. 48910  
LAMBERT, MARSHALL. (C) 3330 First Ave., Indianapolis, Ind. 46234  
LANIER, JOHN H. (C) West Poplar St., Junction City, Ohio 43748  
LASSSELL, RAY & JAN. (C) Rte. 2, Box 55, Brownsburg, Ind. 46112  
LAW, DICK & LUCILLE. (C) Box 481, Bethany, Okla. 73008  
LAWHORN FAMILY, MILES. (R) P.O. Box 17008, Nashville, Tenn. 37217 (full-time)  
LAXSON, WALLY & GINGER. (C) Rte. 3, Box 118, Athens, Ala. 35611

LECKRONE, LARRY D. (C) 1308 Highgrove, Grandview, Mo. 64030  
LEE, C. ROSS. (C) 1945 E. Broad St., New Castle, Ind. 47362  
LEICHTY SINGERS. (C) Rte. 1, Hicksville, Ohio 43526  
LEMASTER, BENJAMIN D. (C) 1324 W. Eymann, Reedley, Calif. 93654  
LEONARD, JAMES & FLORICE. (Ret.) 150 Valley View Dr., Johnstown, Ohio 43031  
LESTER, FRED R. (C) 328 Meadowbrook Lane, Olathe, Kans. 66061  
LIDDELL, P. L. (C) 3530 W. Allen Rd., Howell, Mich. 48843  
LIGHTNER, JOE. (C) 4335 Raven Pl., Springfield, Mo. 65804  
LINDER, LLOYD P. (C) 1018 Cedar St., Elkhart, Ind. 46514  
LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701  
LOMAN, LANE & JANET. (R) c/o NPH (full-time)  
LONG, WILMER A. (R) R.D. #2, New Florence, Pa. 15944 (full-time)  
LOWN, A. J. (C) c/o NPH\*  
LUSH, RON & MYRTLEBEL. (C) c/o NPH  
LYONS, JAMES H. (C) 1011 W. Shaw Ct., No. 1, Whitewater Wis. 53190  
MACALLEN, LAWRENCE J. (C) 41808 W. Rambler Ave., Elyria, Ohio 44035  
MADISON, G. H. (Ret.) 508 Shelby Ave., Nashville, Tenn. 37206  
MANLEY, STEPHEN. (C) c/o NPH  
MANN, L. THURL. (R) c/o NPH (full-time)  
MANNING, C. M. (C) Box N, Maysville, Ky. 41056  
MARLIN, BEN F. (C) P.O. Box 6310, Hollywood, Fla. 33021  
MAYO, CLIFFORD. (C) Box 103, Alton, Tex. 79220  
MCABEE, JAMES. (R) 410 Freeman Ave., Seymour, Ind. 47274  
MCCLURE, DART. (C) Rte. 3, Box 500, Kenwood Plaza, Byron, Ohio 43506  
MCDONALD, CHARLIE. (C) Rte 1, Box 308, Dale, Tex. 78616  
MCKINNEY, ROY T. (C) 2319 Wakulla Way, Orlando, Fla. 32809  
MCKINNON, JUANITA. (C) Box 126, Institute, W. Va. 25112  
MCWHIRTER, G. STUART. (C) c/o NPH  
MEEK, WESLEY, SR. (C) 5713 S. Shartel, Oklahoma City, Okla. 73109  
MELVIN, DOLORES. (C) Rte 1, Greenup, Ky. 41144  
MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH\*  
MERRILL, RICHARD L. (R) Box 20286, Minneapolis, Minn. 55431 (full-time)  
MERRITT, HERBERT & MRS. (C) 7401 Belinder, Prairie Village, Kans. 66208  
MEYER, VIRGIL G. (Ret.) 3112 Willow Oaks Dr., Fort Wayne, Ind. 46807  
MICKEY, BOB, IDA MAE, & MARCELLA. (C) Box 1435, Lamar, Colo. 81052  
MILLER, RUTH E. (C) 111 W. 46th St., Reading, Pa. 19606  
MILLHUFF, CHUCK. (C) c/o NPH\*  
MONTGOMERY, CLYDE. (C) 2517 N. 12th St., Terre Haute, Ind. 47804  
MORRIS, CLYDE H. (C) 101 Bryant Lake Rd., Nitro, W. Va. 25143  
MOULTON, M. KIMBER. (Ret.) 19567 Winward Ln., Huntington Beach, Calif. 92646  
MOYER, BRANCE. (R) 5115 Guinevere, San Antonio, Tex. 78218 (full-time)  
MULLEN, DAVERNE. (C) 67 Wilstead, Newmarket, Ont., Canada  
MYERS, HAROLD & MRS. (C) 575 Ferris, N.W. Grand Rapids, Mich. 49504  
NEFF, LARRY & PATRICIA. (C) 625 N. Water St., Owosso, Mich. 48867  
NEUSCHWANGER, ALBERT. (C) c/o NPH\*  
NORTON, JOE. (Ret.) Box 143, Hamlin, Tex. 79520  
ORIHOD, DALE M. (C) 2936 Leesburg Rd., S.W. Washington Court House, Ohio 43160  
OVERTON, WM. D. (C) Family Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097  
PALMER, JAMES. (C) 639 S. Home Ave., Martinsville, Ind. 46151  
PARR, PAUL G. & DOROTHY. (C) Rte. 1, Box 167A, Whitetown, Ind. 46075  
PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH\*  
PECK, JOHN. (R) Box 695, Colorado Springs, Colo. 80901 (full-time)  
PECK, W. A. (C) Rte. 2, Box 65A, Malden, Mo. 63863  
PEMBLE, AL, FAMILY TEAM. (C) Box 605, Sidney, Mont. 59270  
PERDUE, NELSON. (C) 3732 E. Rte. 245, Cable, Ohio 43009  
PHILLIPS, GENE E. (C) Rte. 1, Hwy. 7, Green Acres Add., Scriba, Ind. 47273

PICKERINGS, R. E. (R) P.O. Box 20572, Orlando, Fla. 32814 (full-time)  
PIERCE, BOYCE & CATHERINE. (C) Rte. 4, Danville, Ill. 61832  
PITTS, PAUL. (C) 2213 Knoll Dr., Dayton, Ohio 45431  
PORTER, JOHN & PATSY. (C) c/o NPH\*  
POTTER, LYLE & LOIS. (Ret.) 14362 Bushard St., Sp. No. 133, Westminster, Calif. 92683  
POTTS, TROY C. (Ret.) 2952 Cameo, Dallas, Tex. 75234  
POWELL, CURTICE L. (C) 2010 London Dr., Mansfield, Ohio. 44905  
POWELL, FRANK. (C) Rte. 4, Oskaloosa Ia. 52577  
PRICE, JACK. (R) c/o NPH (full-time)  
QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando Fla. 32809  
RAKER, W. C. & MARY. (C) Box 106, Lewistown Ill. 61542  
RAYCROFT, R. N. (C) c/o NPH\*  
READER, GEORGE H. D. (Ret.) Box 396, Chrisman, Ill. 61924  
REEDY, J. C. (C) 449 Breese Ave., Bourbonnais, Ill. 60914  
RHAME, JOHN D. (Ret.) 1712 Good Hope, Cape Girardeau, Mo. 63701  
RICHARDS, LARRY & PHYLLIS (COULTER). (R) 2479 Madison Ave., Indianapolis, Ind. 46203  
RICHARDSON, PAUL E. (C) 421 S. Grand Ave., Bourbonnais, Ill. 60914  
RIDEN, K. R. (C) c/o NPH  
RIST, LEONARD. (C) 3544 Brookgrove Dr., Grove City, Ohio 43123  
ROACH, DOUGLAS F. (C) 304 Tanglewood Dr., Yukon, Okla. 73099  
ROBERTSON, JAMES H. (C) 2014 Green Apple Ln., Arlington, Tex. 76014  
ROBINSON, TED L. (C) c/o NPH  
ROBINSON, ROBERT & WIFE. (C) Heaters, W. Va. 26627  
RODGERS, CLYDE B. (R) 505 Lester Ave., Nashville, Tenn. 37210 (full-time)  
ROTHWELL, MEL-THOMAS. (R) 2108 Alexander Ln., Bethany, Okla. 73008  
RUSHING, KEN & EDNA. (R) 3621 N.W. 97th St., Miami, Fla. 33147 (full-time)  
RUTHERFORD, BOB. (C) Rte 1, Lynchburg, Tenn. 37352  
RUTHERFORD, STEPHEN. (R) Box 204, La Vergne, Tenn. 37086 (full-time)  
SANDERS, E. H. (C) 401 S. Oak St., Sapulpa, Okla. 74066  
SANDERS, RUFUS J. (C) 311 N. Third Ave., Saginaw, Mich. 48607  
SCARLETT, DON. (C) 1806 Auburn St., Speedway, Ind. 46224  
SCHMELZENBACH, ELMER. (Ret.) 1416 Mary, Oklahoma City, Okla. 73127  
SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221  
SCHRIBER, GEORGE. (C) 8642 Cherry Ln., Alta Loma, Calif. 91701  
SCOTT, CHARLES. (R) 1206 Tower Dr., Rte. 1, Box 424, Boonville, Ind. 47601  
SEXTON, ARNOLD (DOC) & GARNETT. (C) 1116 Highland Ave., Ashland, Ky. 41101  
SEYMORE, PAUL W. (C) Box 94, Pittsburg, Ill. 62974  
SHARP, CHARLES & FAMILY. (C) Rte. 2, Box 216, Vicksburg, Mich. 49097  
SHARPLES, J. J. & MRS. (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)  
SHEA, ALBERT J. (C) 288 Shaborn Ln., St. Marys, Ohio 45885  
SHOMO, PHIL & MIRIAM. (C) 517 Pershing Dr., Anderson, Ind. 46011  
SHUMAKE, C. E. (C) P.O. Box 1083, Hendersonville, Tenn. 37075  
SIPES EVANGELISTIC TEAM. (R) Box 486, Bucklin, Kans. 67834 (full-time)  
SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117  
SLACK, DOUGLAS. (C) 424 Lincoln St., Rising Sun, Ind. 47040  
SLATER, GLENN & YERA. (C) 320 S. 22nd St., Independence, Kans. 67301  
SMITH, CHARLES HASTINGS. (C) Box 937, Bethany, Okla. 73008  
SMITH, DUANE. (C) c/o NPH\*  
SMITH, FLOYD P. (C) 5050 Garford No. 89, Long Beach, Calif. 90815  
SMITH, HAROLD L. (C) 3711 Germania Rd., Snover, Mich. 48472  
SMITH, OTTIS E., JR., & MARGUERITE. (C) 60 Grant St., Tidouct, Pa. 16351  
SMITH, R. A. (C) 8377 Wadsworth, Wadsworth, Ohio 44281  
SNELL, DALE E. (R) B14 Paradise Ln., Colorado Springs, Colo. 80904 (full-time)

16W

SNIDER, C. W. (C) 706 S. 15th St., Vincennes, Ind. 47591  
 SNOW, DONALD E. (C) 58 Baylis S.W. Grand Rapids, Mich. 49507  
 ♦SPARKS, ASA & MRS. (C) 91 Lester Ave. Nashville, Tenn. 37210  
 ♦SPRAGUE EVANGELISTIC FAMILY. (C) c/o NPH  
 SPROWLS, EARL L. (C) c/o NPH  
 STAFFORD, DANIEL (C) Box 11 Bethany, Okla. 73008  
 STARNES, SAM. (C) 448 S. Prairie, Bradley, Ill. 60915  
 STEELE, J. J. (Ret.) 1020 W. Stanford, Springfield, Mo. 65807  
 STEEN, CURTIS. (C) 6809 N.W. 25th, Bethany, Okla. 73008  
 STEGAL, DAVID. (R) Rte. 2, Box 139, Yukon, Okla. 73099 (full time)  
 STEWART, PAUL J. (C) Box 90 Jasper, Ala. 35501  
 ♦STOCKER, W. G. (C) 1421 14th Ave. N.W. Rochester, Minn. 55901  
 ♦STONE GOSPEL SINGING FAMILY. (R) 3655 El Mofru Rd. Lot 127 Colorado Springs, Colo. 80910  
 STREET, DAVID. (C) Rte. 1, Ramsey, Ind. 47166  
 STRICKLAND, RICHARD L. (C) 4723 Cullen Ave. Springfield, Ohio 45503  
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 TUCKER, RALPH. (C) c/o NPH

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 WYRICK, DENNIS. (C) 603 Reed Dr., Frankfort, Ky. 40601  
 ♦YATES, BEN J. (C) 5709 Willow Terr. Dr., Bethel Park, Pa. 15102



## God Is Balanced

IT'S PROBABLY the extremist that start things happening in the world, but it takes the balanced folk to keep them going.

Some of us are extreme by nature. If we get a new idea, thought, or truth, we create waves wherever we go. Someone said, "Truth carried to its furthest extreme ends up in error."

A college boy in my class said, "Too much of anything isn't good for anybody." I tucked it away for further thought.

If you earn \$1 million but lose your family and home, that can hardly be termed a success.

If you make \$1 million but lose your health through excessive work and sleepless nights, that can hardly be success.

A mother who devotes every spare moment to community projects and leaves a husband and children to come home to a messy house, can hardly be termed a success.

The Christian woman who trots to four or five Bible studies a week and fails to be there when little tots cry or teenagers call, can hardly be termed a success.

*Our writer for the next six months will be Mrs. Don Polston, pastor's wife of Sunnyside Temple Wesleyan, Waterloo, Ia.*

It seems nearly everything demands a radical start to survive. But true success will avoid extremes. Success or happiness is not a happening, it's a journey.

God is balanced. His clock runs smoothly. The rhythm of His universe, the cycle of His seasons, the planting and harvesttime all tell us of a Creator who has method and plan in His world.

When we resist the laws of God, we create imbalance. There was a time when God awakened me early to fellowship with Him before dawn had streaked the earth. I am a strong believer in bearing the yoke in your youth. Whatever strong disciplines need to be developed, the youth who bears the yoke the earliest has the most going for him.

But at this particular time I am able to accept the same Scripture which says, "It is vain for you to rise up early . . . he giveth his beloved sleep." Temporarily, I can fellowship with God quite well after a morning cup of coffee.

Very often people ask those they think are mature about their quiet time. This can be crippling to a tender person who tries to immitate rather than know God for himself.

Coach Vince Lombardi guided his players with the following balance:

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"There are only three things important in your life; (1) God, (2) Your family, (3) The Green Bay Packers."

He was wise enough to know all attention to the Green Bay Packers could cause a family breakdown. A discouraged player is not a good player. He was wise enough to put God first. However, all God with no family life is unnatural. He knew God was in a family, and God was in the Green Bay Packers.

When you know God rightly, you'll know God is in the PTA, the football team your son plays on, the lonely widow next door who needs some fresh-baked cookies, the hot meal and the big kiss which awaits the man of your life at evening.

Yes, God is balanced. "Jesus went about doing good." I'd call that balanced.

Balance in all things brings about happiness. The greater the person, the more balanced their living habits.

Invariably the people you see at the top are family people. They work when they work and play when they play.

My husband is a very busy man. We like to make a game out of cleaning the house and cooking the meals. We like to keep that childlike wonder. When he shuts that door at night, we have a party. Sometimes we eat on the sun porch, sometimes in the dining room in our big fan chairs, sometimes in the family room at the ice cream table. It has helped us to maintain balance in the midst of a world of need, problems, and perplexities.

I wish I had known more about balance earlier in my life. As a young wife I thought there was no end to my human resources. I taught school, traveled speaking and singing with my husband, tried to keep up with all his calls, and prayed all hours of the night. Today I know I have this

treasure in an earthen vessel, and I am responsible to take care of the Lord's temple. Your being is sacred. The body of Moses was contended for by Satan, so there must be a special something about these body-temples of ours.

There are all kinds of "olics" in the world. There are alcoholics, gamble-olics, work-olics, book-olics, nag-olics, negative-olics. All of these are forms of obsession. Emerson said, "A man is what he thinks about all day long." We must bring our minds and our bodies under control of Christ and let nothing dominate or control us. Paul said he kept his body "under." He was in charge.

You are responsible for your choices, your attitudes, and your thoughts. Your life today is a sum total of all three—your choices, your attitudes, and your thoughts. In Christ we are given the power to make new choices, have new thoughts, and form new attitudes. No man in Christ is any longer a victim. Whatever his past, he can rise above it for he is made new. He can choose which thoughts he allows to remain in his mind.

God wants to put our lives in balance. Many of us get out of balance because we are trying to change other people's lives. We can never change anyone by direct action. We can only change ourselves. Then when we change, others change in reaction to us.

"Live and let live." "Let go and let God." These short phrases have taken the tense, aggressive spirit from me. I am not responsible to change people. The best I can do is try to live in perfect harmony with God and my fellowman. When I let go, the other man feels the release and he's free to improve without my manipulation.

Letting go is not easy if you have been tense and aggressive. You must

first of all make a clean, clear-cut decision that you want to change. If you've been programmed to much negative control in your life, you are like one that is addicted. Change does not come easily or quickly.

But start approving of yourself, of others, and the world around you. Start blessing all the people you meet. Refuse to see them with a negative eye. Just as surely as you created bad habits, you can create new ones by repetition. It takes time to replace negativism with positives. It will definitely happen if you make a deliberate choice to change.

Balance your work, play, laughter, reading, praying, giving, and your smiling. Every day can be a purposeful day when happiness is a habit. Don't wait for the proper time to be happy. That day may never come.

Today is the day of salvation, and today is the day to be happy.

I decide how to budget my work at the beginning so I don't come to the end wondering what I've done. I make a mental note of people who might need me, then make a telephone call for appointments and put it on my calendar. I am constantly making lists of people I think need a word of cheer or encouragement. It's surprising when I balance my time how much I can get done in a week. I never go to the beauty shop without a book or writing paper. In fact, I am known for my bag of books and supplies which go everywhere with me.

God is balance. I want to live in balance, redeeming the time. "The race is not to the swift but the faithful."

## Sermon of the Month

### The Faith That Pleases God

By Mervin L. Chaplin\*

**E**NOCH WALKED WITH GOD" (Gen. 5:24). "Before his translation he had this testimony, that he pleased God" (Heb. 11:5).

The Ripley's Believe It or Not Museum in Niagara Falls, Ontario, Canada, boasts a display called "The World's Strangest Graveyard." The collection claims to have copies of the world's most somber, most forbidding, most weird, and most humorous headstones. For example, there is the epitaph copied from a tombstone

in Middlebury, Vt.: "I put my wife beneath this stone for her repose and for my own." One from a cemetery near Uniontown, Pa., says: "Here lies the body of Jonathan Blake, stepped on the gas instead of the brake." Another marker simply gives the deceased man's name but follows it with "February 30"—a rather improbable date!

Ripley's display is fascinating and incredible. But the fifth chapter of Genesis records something even more sensational. Reading the chapter gives one the impression that he is walking through a cemetery and reading epitaphs. After a

\*Director of Publications, Russ Reid Co., Pasadena.

while he becomes bored, for he discovers that the headstones were erected for faceless nobodies, and that all their inscriptions are identical. "Enos lived . . . begat Cainan . . . and . . . died" (9-11); "Cainan lived . . . begat Mahalaleel . . . and . . . died" (12-14); "Mahalaleel lived . . . begat Jared . . . and . . . died" (15-17); "Jared lived . . . begat Enoch . . . and . . . died" (18-20).

But with Enoch the dirge of death is interrupted. The reader finds no tombstone for Enoch, for Enoch didn't need a tomb. Enoch didn't die. The Bible states that "he was not; for God took him" (5:24). In place of the headstone is a memorial, and etched on it are the words, "He pleased God" (Heb. 11:5).

In the story of Enoch, we have an example of the faith that pleases God. It is a private faith, but it proves itself in social situations. This is the kind of faith we must have today if our lives are to have God's approval and blessing.

#### Faith in one's personal walk

The faith that pleases God manifests itself, first of all, in one's personal walk. This was the most noticeable fact of Enoch's life—he "walked with God" (Gen. 5:22, 24).

The word *walk* is used frequently in Scripture to indicate faithfulness to and fellowship with God. God is not some austere tyrant, detached from the cares and concerns of His creatures. He is a loving Person who desires communion with His people. He said to Abram, "Walk before me, and be thou perfect" (Gen. 17:1). He pointed out the way to Isaiah and said, "Walk ye in it" (Isa. 30:21). Christians are exhorted to "walk in newness of life" (Rom. 6:4), not after the flesh (8:1), but in the Spirit (Gal. 5:16). By faith (2 Cor. 5:7) they are to walk worthy of their calling (Eph. 4:1), in honesty (Rom. 13:13), wisdom (Col. 4:5), and truth (3 John 4). As children of light, they are called upon to walk circumspectly (Eph. 5:15), fulfilling God's commandments (2 John 6), in love (Eph. 5:2).

Walking with God is a private experience which must be practiced by faith. It is only through faith that man can please God and have fellowship with Him. "Without faith it is impossible to please

him: for he that cometh to God must believe . . ." (Heb. 11:6).

Enoch was pleasing to God because he believed in Him and lived in the power of that personal faith.

The faith that God expects must be continuously exercised. A certain woman apologized to guests for the condition of her tarnished silver tea service. As she took it from the cabinet, she said, "It's awfully tarnished. I don't use it enough to keep it bright." If our lives are to be kept bright and free from spiritual tarnish, faith must be applied to them at all times.

#### Faith in one's practical work

The faith that pleases God also manifests itself in one's practical work. Enoch lived a normal life, and his family and social relationships were no handicap to his devotion. He had all the duties, distractions, and complications of such responsibilities, but he hallowed them all with the sense of divine fellowship.

Some people never understand that God wants their fellowship in the midst of their everyday concerns. It is said that in the Middle Ages, Angela of Foligno was glad when her husband and children died so that she could spend all her time contemplating the love of God. Spirituality is always in danger of passing into empty sentimentality. If our "faith" beckons us to escape from the commonplace, it is dangerous and false. God calls upon us to serve Him in the discharge of our daily duties.

Brother Lawrence, the awkward, uneducated country boy who served as a cook in a French monastery about three centuries ago, learned the secret of working with God. He began to enjoy his menial work in the kitchen, which he had previously despised. His health improved. His pattern of living became characterized by poise, serenity, and increased efficiency. "The time of business," he wrote, "does not differ with me from the time of prayer, and in the noise and clatter of the kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquillity as if I were upon my knees" (*Practice of the Presence of God*, Revell).

Enoch, like Brother Lawrence, had

learned to practice the presence of God in his daily round of activities. We must learn this too. "Whatever you do," Paul instructed the Colossians, "put your whole heart and soul into it, as into work done for the Lord, and not merely for men—knowing that your real reward, a heavenly one, will come from the Lord, since you are actually employed by the Lord Christ, and not just by your earthly master" (Col. 3:23-24, Phillips).<sup>1</sup>

#### Faith in one's public witness

The faith that is pleasing to God manifests itself, finally, in one's public witness. From the Bible's description of the age in which Enoch lived, we know that humanity had reached the peak of pride and had plumbed the depths of godlessness, scorn, and violence. It was to this type of society that Enoch witnessed. "Enoch . . . prophesied . . . Behold, the Lord cometh . . . to execute judgment" (Jude 14-15).

Enoch witnessed for God during a nightmare of moral and spiritual darkness. It was a period approaching a climax when, in mercy to unborn generations, God would wipe out the entire human race except for Noah and his family. Enoch didn't compromise with the world, but he didn't withdraw from it either. He maintained and proclaimed his faith in God when almost everyone else was forsaking Him.

Although one's faith in God is personal, one cannot hold it long without either sharing it or losing it. Very definitely, Jesus prayed that His people would be preserved from the contamination of the world. But He did not pray that they should be removed from the earth.

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A few years ago, Pogo appeared in one of his comic strips with his back propped against a fallen log. A strange animal came along the trail. Pogo stopped him and asked him to identify himself. The newcomer explained that he was a carrier pigeon. Skeptical of the creature, Pogo asked what it was that he carried. "Messages," the bird replied, hanging his head. "I had a message, but I put it in my shoe. Done walked so long I wore a hole in my sole, an' I lost my message through the hole." There are many today who are walking the rough roads of life, facing daily cares alone and wearing holes in their souls.

We must constantly realize that God is with us and that we need not make our way through life alone. It is true that walking implies movement, and moving implies friction, and friction implies obstacles. But it is also true that God has provided the strength necessary to overcome those hardships, and we can have as much divine help as we will appropriate.

A little girl was telling her version of the story of Enoch. "God was accustomed to taking walks with Enoch," she explained. "One day they went a little farther than usual, and God said, 'Enoch, you're a long way from home, and you look very tired. You'd better come in and rest awhile.' So Enoch went into God's house and found it so comfortable that he has stayed there ever since."

Jesus may return in our generation and snatch us from our daily routine, as the Father did with Enoch. Or He may call us forth from the grave when the day of His kingdom has come. In either case, we can be prepared to stand before Him unashamedly if we know that our faith has been pleasing to Him.

## THE PRICE OF REVIVAL

A clergyman was walking along a road where he observed a man breaking stones, and kneeling on the ground to do it more effectively. As he passed, he said to the man, "Friend, I wish I could break the stony hearts of my hearers as easily as you are breaking those stones."

"Perhaps, Pastor," the man replied, "you do not work on your knees—that's the secret."

# THE STARTING POINT

## The Influence of a Church

Paul, writing to the church at Thessalonica, mentions three things that stand out in the *New International Version*.<sup>1</sup> In the phrases one could find some "starting points." They are found in 1 Thess. 1:3.

1. "Work produced by faith." I like the insertion of the word "produced" for it adds a new dimension to the verse.

2. "Labor prompted by love." Again, the word "prompted" adds new depth to the work of the church. "Prompted by love" has to be one of the most exciting phrases in this context. You could go a long way on a thought like this.

3. "Endurance inspired by hope." This phrase adds new meaning to the kind of endurance the Thessalonian church had—it was inspired by hope, and that had to be the hope of the Lord's resurrection.

## Fosdick's Prayer

Harry Emerson Fosdick's own prayer as he got up to preach was always, "Somewhere in this congregation is one person who desperately needs what I am going to say; O God, help me to get at him."

The impact and meaning of this prayer comes back to me, ever and again. It is a reminder of the plaque many of us have on our pulpits which simply states: "Sir, we would see Jesus."



by  
**C. Neil Strait**

Pastor, First  
Church of the Nazarene  
Lansing, Mich.

## Some Thoughts on Peace

John 14:27, in *The Living Bible*,<sup>2</sup> refers to peace as God's gift to us. Here are some thoughts on the gift of peace:

1. The *individuality* of the gift. "I am leaving you with a gift—peace of mind and heart."

2. The *identity* of the gift. "Peace of mind and heart."

3. The *immeasurability* of the gift. "Peace of mind and heart."

4. The *indestructibility* of the gift. "And the peace I give isn't fragile like the peace the world gives."

5. The *invitation* of the gift. "So don't be troubled or afraid."

## God with Us

While Matt. 1:21-23 is mostly an Advent-related context, yet it is appropriate for any time of the year. Here are some "starters" from the verses.

1. The deliverance that is adequate (1:21), "And she will bear a Son; and you shall call His name Jesus, for it is He who will save His people from their sins" (NASB).<sup>3</sup>

One meaning of the word "Save" is to "put in a place of safety." Our deliverance, through Christ, is certainly one of safety, for we are covered by Christ's redemptive blood.

Adam Clarke reminds us that the gospel does not make allowance for sin; it makes atonement for sin.

2. The prophecy that is assuring (1:22), "Now all this took place that what was spoken by the Lord through the prophet might be fulfilled."

The prophecy referred to is from Isa. 7:14, "Therefore the Lord Himself will give you a sign: Behold a virgin will be with child and bear a son, and she will call His name Immanuel!" (NASB). This assurance was given to Ahaz at a critical time in the kingdom of Judah. This prophecy comes as assurance that God is still holding the hand of history.

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3. The birth that is atoning (1:23), "Behold the virgin shall be with child, and shall bear a Son, and they shall call His name Immanuel, which translated means 'God with us.'" (Or, literally, "the strong God with us.")

Two verses add significance here. John 1:14, "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." And 1 Tim. 3:16, "And God was manifested in the flesh."

There was born into our predicament the atoning authority of God, that dispels forever the despair of sin.

# IN THE STUDY

## Seeds for Sermons

We invite you this month to read the Book of Job. To properly understand this old, old story, one must give special attention to the opening and closing chapters of the book. There are many truths in Job. We shall note a few of the basics,

August 7

### WHAT DOES SATAN SAY ABOUT YOU?

SCRIPTURE: Job 1:6-12; 2:1-6

TEXT: "Satan . . . said, Doth Job fear God for nought?" (1:9)

INTRODUCTION: In Job we find an interesting study of what Satan, God, and

your friends say about you, and what you say about yourself. Today we consider the first. Remember, Satan is a person. He is "the accuser of our brethren . . . before our God" (Rev. 12:10). What does he say about you?

#### I. SERVE YOURSELF (1:9-11)

Satan is no fool. He knows it pays to serve the Lord. The normal testimony of a Christian is how much better life is than when they served Satan. Thus Satan attacks our motive and sees only selfishness. Satan will not admit it, but he knows he is a hard taskmaster, so he ridicules one who serves the Lord by saying he only does it selfishly. Satan cannot imagine one could lose all, then worship and bless the Lord (1:20-21).

#### II. SAVE YOURSELF (2:4-5)

Notice the similarity between Satan's temptation here and of his temptation of Jesus in Matt. 16:21-23. John Wesley in his New Testament uses the expression "Favor thyself, Lord" in v. 22. Some translators say: "Save thyself." Jesus reply was: "Get thee behind me, Satan." The second stanza of Satan's selfish song is "save yourself." On the contrary, when Jesus bids us take up our cross and follow Him, He knows some pain will be in-



by  
**Mark E. Moore**

Pastor  
Church of the Nazarene  
Sylvania, Ohio

August, 1977

volved. Satan says, When it hurts, curse and quit.

### III. SATAN IS SELFISH

The basic nature of Satan is the selfishness of carnality. He is totally adverse to submission to God. Therefore he judges others by the nature he lives by. This is the normal nature of persons. We judge others by the motives and nature we ourselves live by. Ever remember that Satan is a liar and the father of lies.

CONCLUSION: Paul, in Eph. 6:10-18, tells us our sure defense against the lies of the devil is the protective armor of God. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world."

August 14

### WHAT DOES GOD SAY ABOUT YOU?

SCRIPTURE: Job 1:8; 2:3; 42:8

TEXT: "... Job ... a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity ..." (2:3).

INTRODUCTION: Paul wrote: "We are his workmanship, created in Christ Jesus unto good works" (Eph. 2:10). Whenever we have done a fine piece of workmanship, we feel pride in showing it off. When our children excel, we are proud to tell others about them. As we study Job today, we ask ourselves, Would God choose us as an example of His workmanship as He did Job? What is God's impression of you?

#### I. A PERFECT MAN (1:8)

The concept of perfection did not begin at Pentecost. There is a perfection of love, motive, obedience, surrender that God delights in in His children. It was found in Noah: "Noah was a just man and perfect in his generations, and Noah walked with God" (Gen. 6:9). Also in Abraham: "The Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect" (Gen. 17:1). This perfection was positive, negative, and active. Job feared God—positive. He eschewed evil—negative. He was a servant—active.

24

He continually prayed for his family (1:5). In all areas of his life he served the Lord. The fact that he did not offend in word (James 3:2; Job 1:22) attests to his perfection.

#### II. A PERSISTENT MAN (2:3)

Even in this first cycle of testing, Job was not enjoying it, and God was suffering along with him—"thou movedst me against him." But God rejoices in the persistence of Job. Job had settled the battle of material things (1:21) and kept trusting God. His wife (2:9) said: "Dost thou still retain thine integrity?" which has the same meaning as retain thine perfection. I am often reminded that only four words really count when I stand before God in the Judgment: "Thou hast been faithful."

#### III. A PRAYING MAN (42:8)

Does God hear your prayers? He would not listen to those of Job's friends, but would hearken to Job's. His friends had not spoken right things (42:7), but Job had. They needed repentance; Job did not. God's wrath was toward Job's friends; His ear toward Job. When Job prayed for his friends, God showed mercy toward them and began to bless Job in a new way (42:10).

CONCLUSION: As Satan judged Job according to his own nature—selfishly—God judges Job according to His nature of righteousness. A fact worthy of a sermon in itself is that Job referred to God as "the Almighty." Far above anyone else in the Bible, Job survived the testing days, for he believed in a big God—the Almighty.

August 21

### WHAT DO YOUR FRIENDS SAY ABOUT YOU?

TEXT: "Now when Job's three friends heard of all this evil that was come upon him ... they had made an appointment together to come to mourn with him and to comfort him" (2:11).

INTRODUCTION: One wonders if this "appointment together" of these men from three different areas had not been

The Preacher's Magazine

planned by the one seeking to destroy Job's faith in God. Their words were to reprove Job rather than to restore him. In this large section of the book (chapters 3—31) these men have three rounds of speeches, and Job answers them one by one. Their speeches are wordy and repetitious, so we will note only a key thought from each of the men. We will not consider Elihu (chapters 32—37) who spoke much and said little.

#### I. YOU'RE SUFFERING BECAUSE OF YOUR SIN

Eliphaz in all three of his speeches attacks Job's character (4:7-8). He also relies on and repeats several times a vision he had (4:12-21). We are warned to "try the spirits," and here (v. 15) the spirit's message is out of harmony with God; e.g., v. 18, "he [God] put no trust in his servants." And yet God had full trust in His servant Job. Job's reply culminating in 7:20-21, "I have sinned," should read, "If I sin" (BBC). Job believes in a God of love and justice who shows mercy on the penitent. However, he affirms, there is no basis to say I have sinned.

#### II. YOU'RE SUFFERING BECAUSE OF YOUR CHILDREN'S SINS

Bildad (8:4-6) infers that Job is suffering because of his children's sins; and though Satan brought about their deaths, it is all charged against Job. Again human lips are speaking Satan's words. Job answers with the omniscience of God and his own clear conscience: "I am not wicked" (10:7).

#### III. YOU'RE SUFFERING BECAUSE OF ILL-GOTTEN GAIN

Zophar's second speech climaxes with: "This is the portion of a wicked man." "The heaven shall reveal his iniquity ... The increase of his house shall depart" (20:29, 27-28). Three "friends" trying to explain what they did not understand, and none of them worthy to "cast the first stone." Job's reply is classic: "In your answers there remaineth falsehood" (21:34).

CONCLUSION: One time my wife went through a very severe and long trial when "friends" falsely accused her. One day God gave her this promise of assurance:

August, 1977

"And thine enemies shall be found liars unto thee" (Deut. 33:29). The testing was severe, but God's promise was sure. And on this note the story of Job ends.

August 28

### WHAT DO YOU SAY ABOUT YOURSELF?

TEXT: "I am not inferior to you" (Job 12:3).

INTRODUCTION: Dr. James Hamilton of our seminary would urge everyone to have a right esteem of themselves. The Apostle Paul, writing to Timothy, said: "Let no man despise thy youth" (1 Tim. 4:12). Jesus answered the Pharisees who tried to belittle Him: "My record is true: for I know whence I came, and whither I go" (John 8:14). Job's clear conscience of a clean character gave him the inner assurance that he needed.

#### I. I KNOW WHO I AM (12:3)

A common testing of Satan is to make the believer feel inferior. Job had a right esteem of himself. This he refused to be undermined.

#### II. I KNOW MY PAST (23:10-12)

Job knew he stood on a firm faith founded on fact. I have kept His commandments. I have walked in His ways. I know this, and God knows it too. Therefore I know I shall come forth as gold.

#### III. I KNOW MY PRESENT (27:2-6)

I will hold fast my integrity and my righteousness. Job had good head religion as well as heart religion. Years ago, I heard Dr. R. V. DeLong say: "When falsely accused, if my friends won't defend me, if my reputation won't defend me, if my God won't defend me, there is little I can do to defend myself." Job was at his last line of defense, and here he firmly stood.

#### IV. I KNOW MY FUTURE (19:25-27)

Job, like Jesus in Gethsemane, laments his aloneness. His friends, servants, and household have forgotten him (19:13-19). By faith he looks beyond all human resources and sees his Redeemer. This is faith beyond his times.

25



## V. I KNOW MY GOD (42:1-6)

Here is his final report of self-esteem. Having seen God in a deeper revelation, he now sees himself in a new light. God's counsel and wisdom is beyond understanding. I "repent"—confess my wisdom is foolishness before God.

CONCLUSION: "Job . . . prayed for his friends" (42:10). I wish Job could come back today, lay one hand upon my head and one upon yours, and pray for us. I know my prayer is, "O for a faith that will not shrink."

By  
**Ralph Earle**

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



# Gleanings

from the Greek

## 2 Corinthians 8—9

### "We do you to wit" (8:1)

Obviously this communicates nothing intelligible to the modern reader. The Greek simply says *gnorizomen hymin*, "we make known to you."

The verb *gnorizo* occurs 24 times in the NT, and in the KJV is translated "make known" 16 times. Only here is it rendered "do to wit," and in Phil. 1:22 "wot." Both these terms, of course, have been obsolete for centuries.

### "Liberality" or "Generosity"? (8:2)

The word *haplotes* occurs eight times in the NT. Three times it is translated "simplicity"—1:12; 11:3; Rom. 12:8 (see comments there). Here it is "liberality," in 9:11 "bountifulness," and in 9:13 "liberal." In Eph. 6:5 and Col. 3:22, it

is "singleness." (These two passages are closely parallel to each other.)

"Liberality" fits very well here. Perhaps "generosity" (NIV) is slightly more contemporary.

### "Gift" or "Favor"? (8:4)

In the KJV the noun *charis* is translated "grace" 130 out of the 156 times it occurs in the NT. The next most frequent translation is "favor" (6 times), which fits best here (NASB).<sup>2</sup> Only in this one passage is it translated "gift."

### "Grace" or "Gracious Work"? (8:6-7)

In these two verses "grace" (KJV) is *charis* in the Greek. Since Paul here is talking about the Corinthian Christians taking up an offering for "the poor saints in Jerusalem" (Rom. 15:26), "gracious work" (NASB) is a little more specific.

This passage emphasizes the important fact that giving is a grace. This is brought out beautifully in the NIV of v. 7: "see that you also excel in this grace of giving."

"The Grace of Giving" would make an excellent sermon title. The thought is elaborated further in vv. 9 and 19.

### "Forward" or "Desire"? (8:10)

Any thoughtful reader will see that the last clause of this verse in the KJV does not make any logical sense. The Greek for "forward" is *thelein*, which means "to be willing" or "desire" (NASB, NIV). It is correctly translated "to will" in v. 11. The second half of v. 10 is rendered very helpfully in the NIV: "Last year you were the first not only to give but also to have the desire to do so."

### "Perform" or "Finish"? (8:11)

"Perform" and "performance" (KJV) are more accurately rendered "finish" and "completion" (NASB, NIV). The verb is *epiteleo*, which is correctly translated "finish" in v. 6. "Performance" is the articular (aorist) infinitive of the same verb (*to epitelesai*, "the to have completed").

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

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

### "First" or "Present"? (8:12)

Instead of "there be first," the NASB has "is present" (cf. NIV). The verb *prokeimai* means "lie before, be present" (A-G, p. 714).

### "Readiness" or "Willingness"? (8:11-12, 19)

The Greek word *prothymia* occurs five times in the NT and is translated five different ways in the KJV. It is found four times in the immediate context: in this chapter "readiness" (v. 11), "willing mind" (v. 12), "ready mind" (v. 19), and in 9:2 "forwardness of mind." In Acts 17:11 it is "readiness of mind."

The noun means "eagerness, willingness, readiness" (A-G, p. 38). The NIV uses "eagerness" in Acts, and in 11:19; 9:2; but "willingness" in 8:11-12. The NASB has "eagerness" in Acts and "readiness" in 2 Corinthians. Rengstorf suggests "cheerful resolution" for the passages in 2 Corinthians (TDNT, 6:700).

### "Exhortation" or "Appeal"? (8:17)

Arndt and Gingrich give three basic meanings for *paraclesis*: (1) "exhortation," (2) "appeal," (3) "comfort." They comment: "2 Cor. 8:17 could stand under 1, but probably may better be classed with 2" (p. 623). In keeping with this, we favor "appeal" (RSV,<sup>3</sup> NASB, NIV). It seems to fit better here.

### "Of His Own Accord" (8:17)

The Greek adjective *authairetos* is found (in NT) only here and in v. 3 ("of themselves"). It is compounded of *autos*, "self," and the verb *haircomai*, "choose." So it basically means "self-chosen." The NIV has here "on his own initiative."

### "Chosen" (8:19)

The verb *cheirotoneo* is found only here and in Acts 14:23—"ordained"; better "appointed" (RSV, NASB, NIV). It comes from *cheir*, "hand," and *teino*, "stretch." It originally meant "to vote by stretching out the hand" in the Athenian assembly. Then it came to mean simply "appoint." Lohse says that the sense here is "to select" (TDNT, 9:437).

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

### "Providing" or "Taking Pains"? (8:21)

The verb *pronoō* (only here, Rom. 12:17; 1 Tim. 5:8) literally means "think of, beforehand" and so "take care, care for, provide" (A-G, p. 715). Behm says that here and in Rom. 12:17 (closely parallel passages) "the meaning is 'to have regard for' what is noble and praiseworthy" (TDNT, 4:1011). "Honest things" (KJV) as the object of this verb is too narrow for *kala*, which means "good, noble" or "honorable" (RSV, NASB).

### "Fellow Helper" or "Fellow Worker"? (8:23)

The Greek word *synergos* is compounded of *syn*, "together," and *ergon* "work." So it clearly means "fellow worker" (NASB, NIV).

### "Messengers" or "Representatives"? (8:23)

*Apostolos* occurs 81 times in the NT and is translated "apostle" 78 times in the KJV. Only here and in Phil. 2:25, is it rendered "messenger." In John 13:16 it is "he that is sent." The word literally means "one sent on an errand or with a commission." Here it refers to the appointed "representatives" (NIV) from the various churches who traveled with the offering to Jerusalem.

### "Shew . . . Proof" (8:24)

There is a play on words here in the Greek that doesn't show up in English translations. The verb "show" is *endeiknymi*, which in the middle (as here) means "to show forth, prove" (A-S, p. 152). "Proof" is the noun *endeixis*, which comes from this verb. It means a proof in the sense of something that is clearly shown to be.

### "Provoke" or "Stir"? (9:2)

The verb *erethizois* is found only twice in the NT. In Col. 3:21 it has the bad sense "provoke" or "irritate." But here it is used in the good sense of "stir" or "stimulate." Since "provoke" usually carries a bad connotation today, "stir" is more satisfactory here.

### "In Vain" or "Made Empty"? (9:3)

The verb is *kenoo*, which comes from

the adjective *kenos*, "empty." So it means "made empty" (NASB).

#### "Make Up Beforehand" (9:5)

This is one word in Greek, the verb *prokatartizo* (only here in NT). The idea is: "finish the arrangements" (NIV).

#### "Bounty" or "Generous Gift"? (9:5)

The noun *enlogia* occurs twice in this verse and twice in v. 6 ("bountifully"). Its regular meaning is "blessing," and that is the way it is translated 11 out of its 16 occurrences in the NT. (In Rom. 16:18 it is rendered "fair speech," its etymological sense.)

Arndt and Gingrich point out well the transition to its meaning in these two verses. They write: "Since the concept of blessing carries with it the idea of bounty, *eulogia* gains the meaning *bountiful gift, bounty*" (p. 323).

Beyer finds a connection with the verb "bless" (*eulogeo*) in Matt. 4:44—"Bless them that curse you." He writes: "Because it springs from such unconditional love, *eulogia* can also be used . . . for the gift which Paul seeks as a collection for Jerusalem" (TDNT, 2:763). "Generous gift" (NIV) is perhaps slightly more contemporary than "bountiful gift" (NASB).

#### "Whereof Ye Had Notice Before" (9:5)

This is all one word in Greek, *prope-noelmenen*. The verb *proepangello* is found only here and in Rom. 1:3, where it is translated "promised afore." That is probably the correct meaning here. In the active the verb means "to announce before." But in the middle, as in both these references, it means "to promise before" (A-S, p. 380). Arndt and Gingrich give only the second meaning and translate the passage "the bountiful gift which was (previously) promised" (p. 712).

Surprisingly, Plummer writes (ICC): "It is not quite clear that the participle means 'promised long before' by the Corinthians. It might mean 'announced long before' by St. Paul" (p. 255). But almost all recent versions and commentaries adopt the first meaning.

#### "Hilarious Giving" (9:7)

The Greek word for "cheerful" is

*hilaros* (only here in NT), from which comes "hilarious." God loves a hilarious giver! It is a simple fact that when people give "generously" (v. 6, NIV), the Lord's blessing descends in hilarious giving.

#### "Always . . . all" (9:8)

This is one of the most striking verses in the NT—"all . . . always . . . all . . . all . . . every." And it is just as forceful in the Greek: "*pasan . . . panti pantote pasan . . . pan*." One is tempted to say that only Paul could have written such a passage; it exactly reflects his enthusiastic personality.

#### "Minister" or "Supply"? (9:10)

The verb is *choregeo* (only here and 1 Pet. 4:11) which comes from *choros*, "chorus," and *hegeomai*, "lead." So it meant: "(1) to lead a *choros*," and then in late writers metaphorically, "to supply, furnish abundantly" (A-S, p. 482). So the proper translation here is "supply." The verb "ministereth" ("supplies") is the intensive compound *epichoregeo* (5 times in NT). Incidentally, "minister" (KJV) should be "will supply." The verb is future and expresses not a wish but a promise.

#### "Fruits" or "Harvest"? (9:10)

"Seed" and "bread" indicate that grain is meant, not "fruits" (KJV). The Greek word is *genema* (only here in Paul). It comes from the verb *ginomai*, which means "come into being." The correct translation here is "harvest" (NASB, NIV).

#### "Service" (9:12)

(For a discussion of *leitourgia* see the comments on Phil. 2:17.)

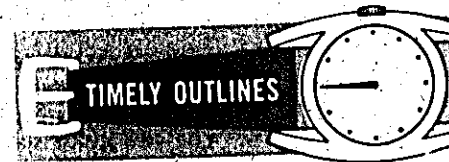
#### "Experiment" or "Proof"? (9:13)

The correct meaning of *dokime* is not "experiment" (KJV), but "proof" (NASB). This noun comes from the verb *dokimazo*, which meant (1) "test," (2) "prove by testing," (3) "approve as the result of testing." Plummer (ICC) comments here: "Affliction tested the reality of the Macedonians' Christianity (viii.2), benevolence will be a proof in the case of the Corinthians" (p. 266). *Dokime* is translated "trial" in 8:2, but "proof" in

2:9; 13:3; and Phil. 2:22. That is what it should be here.

#### "Unspeakable" or "Indescribable"? (9:15)

*Anekdiegetos* (only here in NT) contains four elements: *a*, negative; *ek*, "out"; *dia*, "through"; and *hegeomai*, "lead." The verb *diegeomai* means "to set out in detail, describe" (A-S, p. 114). So *anekdiegetos* means "inexpressible" or "indescribable" (NASB, NIV) (A-S, p. 35).



### Life's Echo

TEXT: "And with what measure ye mete, it shall be measured to you again" (Matt. 7:2).

INTRODUCTION: Tell about Echo Canyon in North Georgia State Park.

#### I. THERE IS AN ECHO FROM OUR CHOICES

We have all learned that the choices we make today will affect our tomorrows. That's why it is so important to seek God's guidance in the choices we make:

- A. Education
  - B. Profession
  - C. Marriage
- Illus.: David

#### II. THERE IS AN ECHO FROM OUR INVESTMENTS

The Bible says, "Where your treasure is, there will your heart be also." You say you have no investments to make?

- A. Our time
- B. Our talents
- C. Our money

Illus.: Some of the returned P.O.W.'s made some bad investments; some had approximately \$1 million.

There is an echo which comes from our investments. The Lord admonishes us to invest in the Kingdom first (Matt. 6:33).

#### III. THERE IS AN ECHO IN OUR RELATIONSHIPS

Have you ever noticed that people tend to treat you as you treat them?

- A. The world
- B. The Church
- C. Christ

CONCLUSION: The story of Haman and Mordecai

JAMES F. SPRUILL

### The Strength of God

SCRIPTURE: Isa. 40:25-31

INTRODUCTION: When I say "strength," you probably think of physical power—the power to lift a weight, to jump, or run. But there is another kind of strength about which we should be concerned. It is moral strength, the strength of being.

Jesus was not exceptionally strong physically—He fell under the weight of the cross—but He was strong. Strong in love, in understanding, in being—for He is God and God is omnipotent, omniscient. He rules. He reigns. God can, by His power, enable us to be victorious Christians.

Note three things about this scripture:

I. AN UNANSWERED CHALLENGE—"To whom then will ye liken me, or shall I be equal?" (v. 25).

Illus.: Billie Jean King met the challenge and defeated Bobby Riggs.

- A. In power
- B. In understanding
- C. In love

Illus.: Jesus is the perfect Example. No man could do what Jesus did. "He that hath seen me hath seen the Father."

II. AN UNREASONABLE REACTION—"My way is hid from the Lord, and my judgment is passed over from my God" (v. 27).

A. "God's strength is unavailable."

This is unreasonable because it was contrary to what they had heard, and because it was contrary to what they had experienced.

B. "God is indifferent toward me."

III. AN UNPARALLELED RESULT—"But they that wait upon the Lord shall renew their strength" (v. 31). God's strength is:

- A. Enabling strength
- B. Empowering strength
- C. Enduring strength

CONCLUSION: And what is the secret of receiving God's strength? It is found in four words of v. 30: "Wait upon the Lord." The Hebrew word for *wait* means to expect, look patiently, tarry.

This all takes time. But wise is the Christian who has learned "Without me ye can do nothing."

JAMES F. SPRUILL

## BULLETIN **I** BARREL

### MAYBE THERE IS SOMETHING TO EVOLUTION—

Maybe people did descend from lower animals, because some church members seem stubborn as *mules* about the Lord's work, sly as a *fox* in their business deals, busy as *bees* in spreading the latest gossip, quiet as a *mouse* in spreading the gospel.

But they have eyes like a *hawk* to see the mote in their brother's eye. They are eager as a *beaver* about bar-b-ques, but lazy as a *dog* about prayer meeting, and mean as *snakes* when things don't go their way.

They are noisy as *crows* in calling for the organization to advance, but slow as *snails* in inviting the unsaved to services. Many are *night owls* on Saturday night, but *bedbugs* on Sunday morning. They are as slippery as *eels* on Sunday afternoon and scarce as *hen's teeth* on Sunday nights!

—Author unknown

*Every heart without Christ is a mission field. Every heart with Christ is a missionary.*

*Christian parents should always remember that young people need models in the home rather than critics.*

*Every sunrise is a message from God. Every sunset is His signature.*

### LOST IN THE "WOULDS"

1. They **WOULD** go to Sunday school, but it is their only day off.
2. They **WOULD** go to Sunday school, but they are too busy.
3. They **WOULD** go to Sunday school, but no one has told them about it.

Would you help them chart their course out of the "woulds" by inviting them to study each Sunday with you about the ONE who can guide us through life?

Many who say, "Our Father," on Sunday spend the rest of the week acting like orphans.

*Worry is a thin stream of fear trickling through the mind. If encouraged, it cuts a channel into which all other thoughts drain.*

Forget the times of your distress, but never forget what they taught you.

*One can pay back the loan of gold, but one dies forever in debt to those who are kind.*

The reason so many bosses are cranks is because so many of their employees are not self-starters.

*It takes less time and effort to do a thing right than to explain why you did it wrong.*

**He knows, and loves, and cares;  
Nothing this truth can dim.  
God gives His very best to those  
Who leave the choice with Him.**

## HERE AND THERE

### AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from your Publishing House

#### Prophecy

*By Patrick Fairbairn* (Baker Book House, 1976. 530 pp., \$12.95.)

Here is a study book for those interested in a scriptural interpretation of prophetic studies. The first half deals with the hermeneutical principles involved in prophecy. The second half is concerned with actual prophetic passages. The reader will be interested in the key chapter on the prophecies concerning the Jewish people.

OSCAR F. REED

#### The Expositor's Bible Commentary

*Frank E. Gaebelin, gen. ed.* (Zondervan Publishing Co., 1976. 510 pp., \$14.95.)

The long-awaited first volume of the above reference is an additional resource for those who are seriously interested in biblical preaching. While the reader will not agree with all that the authors say theologically, the resource is a very valuable addition to any preacher's library and well worth the investment. The distinguished authors, Everett F. Harrison, W. Harold Mare, Murray J. Harris, and James M. Boice, have done a comprehensive and superlative job in exegeting the Scriptures. The articles involved are worth the investment. We ought to watch for additional editions of the set of 12. (The Wesleyan scholar will be pleased by the comprehensive and

incisive work that Mare does with the 12th and 14th chapters of 1 Corinthians.)  
OSCAR F. REED

#### Martin Buber

*Makers of the Modern Theological Mind*  
*By Stephen M. Panko* (Word Books, 1977. 160 pp., \$5.95.)

For the minister who does not have the time to read in primary sources, the *Makers of the Modern Mind* series is an excellent substitute. Each one begins with an excellent biographical statement and then makes a summary statement of both his position and contribution to the contemporary theological scene. In addition to Martin Buber, they include at the present time Karl Barth, Dietrich Bonhoeffer, Rudolph Buttman, Charles Hartshorne, Wolfhart Pannenburg, Teilhard Chardin, Emil Brunner, Soren Kierkegaard, Reinhold Niebur, Paul Tillich, Gerhard Von Rad, Hans Kung, Anders Nygren, Friedrich Schleiermacher, and Richard Niebuhr.

OSCAR F. REED

#### Discovering an Evangelical Heritage

*By Donald W. Dayton* (Harper and Row, 1976. 140 pp., cloth, \$8.95; paper, \$3.95.)

Dr. Dayton's well-received book is a "must" on any minister's desk with an eye toward his evangelical heritage. His

leanings are more "evangelical" than Wesleyan in a broader sense, although he is Wesleyan in personal perspective. This is an excellent corollary to Timothy Smith's earlier work. The title defines the contents:

OSCAR F. REED

## Preachers' Exchange



FOR SALE: *Preacher's Magazine*; *Nazarene Pastor*; *Pulpit Digest*; *Seminary Tower*. Copies from 1947 to March, 1977. Rena Hess, P.O. Box 551, Victoria, Va. 23974.

WANTED: *Fifty Years of Nazarene Missions*, by Mendell Taylor (3 vol).

Mary Schramm Schaar, 1300 W. Columbia Ave., Apt. 209, Philadelphia, Pa. 19122.

WANTED TO BUY: The following *Preacher's Magazines*: Vol. 1 (1926), Jan., Mar., Apr., Aug., Dec.; Vol. 2 (1927), Mar., Apr., July, Dec.; Vol. 15 (1940), Sept., Oct.; Vol. 20 (1945), May, June; Vol. 25 (1950), Feb.; Vol. 30 (1955), Jan.; Mar., Apr., Dec. William Dan Smart, 4 G Hennessy St., Kingtom, Freetown, Sierra Leone, West Africa.

WANTED: *Nazarene Manuals*, 1932, 1923, 1908, 1907, and other material on the early history of the church. Also old issues of the *Church School Builder*. Larry Stover, 7402 E. 110th, Kansas City, Mo. 64134.

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

**COMING**  
next month

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They have the uncanny ability of getting people to cooperate and spur people to action. But is this always a good thing?

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Someone who has been "there," and has also been in the large church pulpits, can offer some valuable thoughts on the rewards of ministry in small churches.

• **Pastoral Prayer—  
Pinnacle or Problem?**

Many a pastor whose sermons will be forgotten will be remembered for his Sunday morning pastoral prayers.

• **Equipping the Saints**

The thrill of ministry is not for clergymen alone. They can learn to share it by equipping their parishioners for this work.

## AMONG OURSELVES

*Extremism*, of course, is a loaded word and may not carry the same meaning for everyone who uses it. If extremism means the emphasis of one thing to the neglect of others which are also important, if it means becoming a fanatic about something, if it means "going overboard" or "jumping off the deep end," then we would all agree that it is dangerous. I am reluctant to give up, however, on my dream of Christians who are so caught up in their commitment to Christ that they become "extremists" for winning souls, living holy lives, and laying down their lives for Jesus if such should become necessary. But that type of "extremism" is not truly representative of what most people mean by the term. The "balance" is important. Welcome back to the pages of the *Preacher's Wife*, Mrs. Polston, and thanks for your thoughts on keeping a wholesome and holy balance in it all (p. 17). That, I believe, may be what the editor was trying to say about church music, and what this paper is all about, come to think of it. The trick is, go into orbit for Jesus, but keep one foot on the ground! And strange as it may seem, it can be done. It is HOW you go into orbit that makes the difference.

Yours for souls,