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THE
**preacher's
magazine**

JANUARY—
FEBRUARY '78

**PREACHING
CHRISTIAN
HOLINESS**



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Frank G. Carver

THE preacher's magazine

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JANUARY—FEBRUARY, 1978

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God in the Beginning



IN THE BEGINNING GOD . . ." (Gen. 1:1).

These four majestic words are loaded with meaning and tell us more than we might understand at first glance.

These words with which God's revelation is introduced are there to remind us that there is no way to tell the "story," to explain our existence, to learn the truth, or to know who we are, without placing God where He belongs—in the beginning of things.

The New Year provides an opportunity to ponder the importance of "God in the beginning." And of course, there are many other new things happening all around us. In addition to a New Year just beginning, there are babies being born, new converts finding forgiveness for sin, new Christians being filled with the Holy Spirit, newlywed husbands and wives launching out on the sea of matrimony, and the list goes on.

New church buildings under construction, new pastors beginning a ministry in a new congregation, new church members being disciplined, and new tasks being undertaken by the laity. Space will not permit, nor will the mind be capable, of exhausting such a list.

So when we say something about God being in the beginning, we can include many instances where this concept is appropriate.

In creation, it makes no sense to leave God out. He is there. Men speak of such vague abstractions as energy, heat, cosmic dust, force, evolutionary principles, and life, and none of this makes much sense when God is not mentioned.

Fit together the pieces any way you will—the protoplasm, the life cell, the molecular structure, the miracle of reproduction—the fact remains, God is in the beginning.

This is the reason many churches (may the custom never die) meet together for the New Year's Eve "Watch Night Services," when they worship together as the old year passes on and the new year begins. This is placing God in the beginning.

This is why new church buildings are dedicated with appropriate rituals which remind us of Solomon's dedication of the Temple of the

Lord. A new edifice needs a proper beginning—with God's presence the most single, most important event taking place.

This explains why prospective brides and grooms make sure that with all the other important preparations for their new venture, their commitment to Christ is the "glue" that will hold their marriage together in a society where marriages are falling apart. Happy is the couple that does not lose its way in the maze of instructions "how to" do that and avoid that, and does not stop short of the most important of all—how to let Christ help make the marriage work. God in the beginning! For this there is no substitute.

The new addition to the family? When the baby is dedicated to God even before birth, given an example of Christian faith and devotion, taught about God, right and wrong, the Bible and its teachings, and the Christian way of life, he has a chance. One shudders to think how little the infant's life is valued in some circles, with almost casual disregard evidenced by the alarming increase in abortions. Mark it well. Leave God out, and the picture becomes distorted beyond recognition.

Small wonder that the clergyman, about to enter a new parish where his ministry will have a new beginning, spends many hours in prayer for God's guidance and blessing. He hopes, and rightly so, that his ministry may be characterized first of all by God's presence. Good rapport with his people, full cooperation of his lay leaders, a smooth transition of leadership, all the many little problems of a new pastorate solved as they are faced, all these are worthy goals. And there are many more. But the one that is uppermost in his thoughts and prayers is the one that comes with "God in the beginning." In some miraculous, mysterious, indefinable way, it happens. God is there in the midst.

So it is that we apply this principle to our new format. You have in hand the January-February issue of the *Preacher's Magazine*. In two months, you will receive the March-April, and there will be 6 each year instead of 12 as previously published. The December, 1977, editorial gave full explanation for this change.

We presume there may be some things you will not like as well. But we are sure you will like some things better. The goal is for better quality as a bonus for less quantity. And there will be opportunity for a few more in-depth articles of greater length which the old format did not allow.

We hope you enjoy it. We hope you find it helpful in the stimulation of your mind and spirit, in fresh ideas you can use and old concepts you find worth rethinking. We hope to hear from you, if you feel the compulsion to write an article, or if you care to comment on something in the magazine.

But above all else, we pray that in this "new" venture, as in every new year, and in every situation where there is new life, new plans, or new beginnings, that God is in it.

God in the beginning. This is the basis of our existence.

Dr. McGraw was translated to the more excellent glory shortly after this editorial was written. It is the last from his inspiring pen. See inside back cover.

"I Can't Believe There's a Hell"

THIS IS NOT A THEME on which I can claim to be an expert, but I am sure you do not expect a full treatment of it, but rather some suggestions and seed thoughts.

I am supposed to speak especially to those who find difficulty in believing in hell. Well, who doesn't? However much we may see the need of it, who doesn't shudder at the thought of it?

Let us begin by considering some of the descriptions of it in the Bible: "Perish," "weeping and gnashing of teeth," "the outer darkness," "eternal punishment," "where their worm does not die and the fire is not quenched," "the nether gloom of darkness," "the hell of fire," "the lake of fire," "no rest day nor night."

Some affirm that there are other scriptures which suggest ultimate universal restoration. For example: ". . . through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross" (Col. 1: 20, RSV).^{*} "For he has made known to us . . . the mystery of his will, according to his purpose which he set forth in

^{*}All scriptures from the *Revised Standard Version of the Bible*, copyrighted 1946 and 1952.

Christ as a plan for the fulness of time, to unite all things in him, things in heaven and things on earth" (Eph. 1: 9-10). ". . . at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10-11). "Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power . . . When all things are subjected to him, then the Son himself will also be subjected to him who put all things under him, that God may be everything to everyone" (1 Cor. 15: 24, 28).

But these scriptures must be reconciled with those already quoted, and though they may qualify them to some extent, they cannot deny the fact that the fate of the godless, the wicked, the Christ rejecters is terrible indeed.

Objections

1. Some declare that *the idea of hell is opposed to the character of God as a God of love*. But God of love as He undoubtedly is, He has permitted evil to enter the world rather than deny free will to man, and He has further permitted that evil to work out in suffering on a very wide scale. Unless God interferes with the free will of man, how can He prevent him suffering in the world to come?

2. Some say that *if God is love, then all men must be ultimately admitted to heaven*. However, they don't explain how this can be done without denying man's freedom of choice.



by
Jack Ford

Pastor, Church of
the Nazarene, Heysham,
Lanc., England

Millions of people could be saved from misery today if they would turn from their sins and accept Christ. Do those who hold this view expect God to take from sinners the freedom to sin—which they cling to so tenaciously in this life—when they pass into the next world?

Besides, if heaven is a place where God is supreme and His will is the order of the day, what sinner would want to spend eternity there? Might he not prefer to keep his sin with all its suffering rather than endure the everlasting reign of God? The outer darkness may contain weeping and gnashing of teeth, but that might be preferable to the agony of the “un-created beam” on the naked, guilty soul. Might he not say in Henley’s words:

*It matters not how strait the gate,
How charged with punishments
the scroll,*

*I am the master of my fate:
I am the captain of my soul.*

It must be borne in mind that God is just and holy as well as love: “Keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but *who will by no means clear the guilty*” (Exod. 34:7). If God were to treat the penitent and impenitent alike, and give to all indiscriminately equal shares in heaven, would He not deny the righteousness which is a part of His character? Should Hitler take his place among the millions who suffered at his hands? What would heaven be like with an impenitent Nero and Stalin among the white-robed throng? And if it be said that exposure to the fires of hell would change them, where is the scripture for that? Are the fires of hell more effective than the Spirit of God and the blood of Christ?

Samuel Chadwick watched men and women crowding into the pubs near his church in Scotland, ruined and dehumanized by those who sold them liquor, and he felt that if he had been the Deity for a brief second or two, the population of hell would have been increased. He was a passionate man with a passionate desire to save the lost, and a passionate sense of justice. Is God less concerned for justice than His servants?

3. The two objections we have dealt with are philosophical. An etymological

one is sometimes raised. We are told that one of the words translated “hell” in the New Testament is the word *gehenna* which is derived from a Hebrew phrase “valley of Hinnom.” It was a place with evil associations of pagan rites and human sacrifices on the outskirts of Jerusalem. In the time of Jesus it was a refuse dump with fires burning to consume the refuse and worms feeding on what the fire did not consume. Bodies of criminals were sometimes flung on the dump, and this, they say, was the significance of the warnings of Jesus about being thrown into Gehenna. Now it is true that this is the origin of the term, but by the time of Jesus the term was accepted among the Jews as representing the place of punishment after death. When Jesus used it interchangeably with “eternal fire” (cf. Matt. 18:8-9), He would be understood as referring to eternal punishment.

Observations

1. *Eternal punishment and eternal life should be kept together in our minds.* A major element in eternal punishment is the loss of eternal life.

Suppose two men occupy adjoining cells, both serving a term of life imprisonment. One was born in a hovel and has always lived in the underworld. The other was born in a mansion and lived in luxury, surrounded by those who loved him. The prison cell to the beggar is insignificant compared with the agony it spells for his neighbor. Every hour of his long sentence the rich man is conscious of what he has lost, and the “might have been” taunts him with what is. Usually in the Bible eternal punishment is coupled with eternal life. It is as if God is reminding us of what He offers and warning us of the torment that will accompany a choice that turns away from light and joy, and opts for darkness and frustration.

2. *The problem of hell is complicated by the limitation of our knowledge of God and the eternal world.* We haven’t yet succeeded in solving the secret of the material universe. (I don’t find the hypothesis that it began with a big bang impressive.) We have to take so much about God and eternity by faith. We

need not be surprised that we find it so difficult to understand the full significance of eternal punishment because so much of the data is missing.

If a Christian is wise, he is careful to admit this limitation of knowledge. Paul made it clear in 1 Corinthians 13 that in our present state we have only partial knowledge—"Now I know in part." We have to take on trust what God tells us in His Word. If we refuse, then we cannot hope to be right. We shall be perversely wrong.

Since we have a solicitor in the chair this afternoon, may I enter here one or two *caveats*:

First, beware of thinking there is a simple answer to mysteries which the Bible leaves as mysteries. There is no harm in trying to understand them, but an ounce of humility and faith will get us much further than a ton of brash presumption.

Second, beware of exasperation over the gaps in our knowledge. If God hasn't given us all the facts, it is probably because we couldn't grasp them if He did.

Third, whatever you do, beware of charging God with vindictiveness and harshness. None of us has done the millionth part for sinful humanity that God has. I am sure that no lost soul will suffer as much in hell as Christ has already suffered on the Cross to redeem him from it.

Application

It is important to bear in mind that God has given revelation to man not only to enlighten his mind but to *galvanize him into action*. The greatest doctrinal dissertation in the Bible—Paul's Epistle to the Romans—reaches its climax in 12:1—"I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship." What Paul has been writing about—the universal sinfulness of the human race, the provision of salvation for all by the atoning sacrifice of Christ, and the application of that sacrifice by the gift of the Holy Spirit—was not intended as subject matter for discussion groups, but for practical application in their individual lives. The

truth of the gospel must be received in the heart and then worked out through the fingers and the feet.

So it is in the Bible's presentation of eternal life and eternal death. "Lord, will those who are saved be few?" someone once asked Jesus, no doubt hoping to provoke a profitable discussion. The answer was pointed and practical: "Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able" (Luke 13:23-24).

I am sure there is value in talking the matter over, but the emphasis of the New Testament is on decision and action. If a man is in the river crying for help, don't waste time asking how he fell in—throw him a lifebelt! Jesus said, "If your hand or your foot causes you to sin, cut it off and throw it from you; it is better for you to enter life maimed or lame than with two hands or two feet to be thrown into the eternal fire. And if your eye causes you to sin, pluck it out and throw it from you; it is better for you to enter life with one eye than with two eyes to be thrown into the hell of fire" (Matt. 18:8-9).

It is clear that to Jesus hell is the ultimate peril, the supreme tragedy. Nothing, absolutely nothing, can compensate for it. It is worth sacrificing everything to avoid it and to enter into life.

Here is the climax of our subject. Hell is real and must be avoided at all costs. Its existence raises problems for which we have no full answer with our limited data. But God has acted to save us from it at infinite cost to himself. "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life."

Would it not be a tragedy if you and I were to while away our time debating the existence of hell and then end up there because we had neglected to accept God's remedy? "Whosoever" means everybody may believe. No one need perish. All may have eternal life. If we have not already done so, let us receive Christ as our Saviour today and recommend Him to our loved ones, our friends, for none need perish. All may live, for Christ has died!

(Address delivered in St. Ann's Church, Manchester, to a group of business men and women.)

George Whitefield's Finest Hour

By Charles Ludwig*

IF A CUSTOMER at the Bell Inn in Gloucester had remarked that the 15-year-old lad tending bar would be used of God to inflame the entire English-speaking world with the love of Christ, his statement would have produced peals of laughter.

Those workman knew George Whitefield. They could shrug at his mischief and his way of ridiculing the ministry. But they could not shrug at England. Their island home crawled with every manner of sin. Indeed, it was so bad people feared to venture out at night unless they were in groups and were fully armed. The law seemed helpless to constrain the thugs on the streets, and in an attempt to keep just ordinary decency there were 160 offences punishable by death.

In London every sixth home was a saloon, and in Gin Alley a sign boldly said:

Drunk for a penny
Dead drunk for twopence
Clean straw for nothing.

The churches likewise were in terrible condition. It was commonly said, "A converted minister is as rare as a comet." And so the idea of influencing England for Christ seemed as impossible as igniting the Thames during a cold snap. Moreover, any notion that this young bartender could become the leader of a sweep-

ing revival was absurd. George Whitefield himself would never have believed it nor have wanted to. He wanted to be an actor.

During his early teens, the church had absolutely no appeal for him. Sometimes on Sunday he removed his apron and attended services, but he did so merely to make sport of the minister. On one occasion he and some cronies burst into a meeting that was being conducted by Rev. Cole, and begin to shout, "Old Cole! Old Cole!" Later on he cornered the preacher. Cole listened patiently and merely smiled, for he had a deep love for George Whitefield, and faith that the Lord would somehow touch his heart.

Then on a trip to Bristol, George attended services at St. Johns. The sermon was like a sword, and under deep conviction he tried to reform. Years later he wrote about his sins of those days. "I soon gave frequent proofs of an impudent temper. Lying, filthy talk, foolish jesting I was addicted to even when very young . . . Stealing from my mother I thought no theft at all."

Back at Gloucester he tried for a while to live a better life. But soon he gave up the effort and became quite godless. In this near-athiestic condition he overheard some friends speaking well of him. Knowing that his life was a hypocrisy, the words

*Tucson, Ariz.

of his friends stabbed him, and once again he found himself groaning under conviction. Soon he began to pour over devotional books—seeking peace from his sins. Then the way opened for him to attend Oxford. This was providential, for it seems every other door had been nailed in his face. Again and again he tried to sign as an apprentice, but each time his application was refused. Nevertheless he felt that “God intends something for me which I know not of.”

Just as smoke reaches upward, he met John and Charles Wesley at Oxford and joined the Holy Club. This club was composed of young men who wanted to serve the Lord with the utmost of their beings. And because they were extremely systematic, they were scornfully dubbed Method-ists, Bible Bigots, and Bible Moths. Their weeks were scrupulously divided into minutes, and each minute had its sacred task. “The redemption of time became a primary virtue.”

Certain hours were assigned to visiting the sick, the needy, and those in prison. Communion was received each Sunday. There were days of fasting, and each one took care not to read any book “but such as entered into the heart of religion and led . . . directly into an experimental knowledge of Jesus Christ and Him crucified.”

Whitefield followed the system with ardent fanaticism. Still his soul was bare. “Having no one to show me a better way, I thought to get peace and purity by outward austerities. Accordingly, by degrees, I began to leave off eating fruits and such like, and gave the money . . . to the poor. Afterwards I chose the worst sort of food . . . I fasted twice a week. My apparel was mean. I wore . . . a patched gown and dirty shoes, and therefore looked upon myself as being very humble.”

Still peace eluded him!

And then he came to see that salvation is not through works, but through a living faith. In triumph he wrote in his journal, “But oh, with what joy, joy unspeakable, even joy that was full of and big with glory was my soul filled when the weight of sin went off, and an abiding sense of the pardoning love of God and full assurance of faith broke in upon my disconsolate soul!”

From then on things began to move with the rapidity of a comet for Whitefield. He concentrated on his books, finished nine semesters without a break, founded a society of believers in Gloucester, recovered from a serious illness, and was ordained to the ministry. To him, his ordination was an extremely solemn occasion and “his heart melted down.”

On Sunday, June 27, 1736, the youthful preacher stood in a pulpit to deliver his first sermon. The church of St. Mary de Crypt where he had been baptized was crowded to the doors. And among those present was “Old Cole” who had come to rejoice in the former bartender who had often entered his church to ridicule him.

Whitefield’s subject that day was “The Necessity and Benefit of Religious Society.” As he spoke, the people were spellbound, for he had a marvelous speaking voice. His voice had both power and a broad range. David Garrick, the great Shakespearean actor of the day, declared that he would walk 20 miles to hear him preach and said, “I would give a hundred guineas if I could say, ‘Oh!’ like Mr. Whitefield.”

As he spoke, his intensely blue eyes leaped with fire. But his left eye—neglected by the nurse during his bout with measles—was definitely crossed. Because of this defect, he was often ridiculed as “Dr. Squintim.”

With tears in his eyes, and the drama of an actor, he preached the Word, related anecdotes, and left the people full of fire. A few days later, Whitefield wrote to a friend about the occasion: "Curiosity as you may easily guess, drew a large congregation. The sight at first a little awed me; but I was comforted with a heartfelt sense of the Divine Presence, and soon found the unspeakable advantage of having been accustomed to public speaking when I was a boy, and of exhorting and teaching the prisoners and poor people at their private houses, whilst at the university . . . A few people mocked, but most of those present seemed struck; and I have since heard that a complaint had been made to the bishop that I drove fifteen mad. The worthy prelate, as I am informed, wished the madness might not be forgotten before next Sunday."

Soon people began to complain "that the churches were so crowded that there was no room for parishioners, and that the pews were spoiled." Everywhere thousands turned out and hundreds were converted. Important pulpits were offered him. But even though England grovelled at his feet, he decided to

go to Georgia where John and Charles Wesley had been laboring as missionaries.

Leaving England seemed utter madness, and on the very day he was to sail, John Wesley returned from America and tried to dissuade him. But Whitefield had heard the voice of God and refused to change his mind. Money and fame meant nothing to him.

Almost at once he began to have services for the passengers and crew. At first those on board preferred their cards and wine. Then the ship was caught in a storm. Water poured into the hatches, and many feared for their lives. This was Whitefield's opportunity. "I arose," he fondly remembered, "and called upon God for myself and those that sailed with me. Then creeping on my hands and knees, I went between decks and said psalms and comforted the poor, wet people."

Convinced of his sincerity, the captain signaled for the two accompanying ships to draw close so that Whitefield could preach to the passengers on all three ships at once. And the fact that he was able to do this indicates the power of his voice.

Soon Savannah was listening to

Wish for the New Year

That nothing will come to us that will make others poorer because we received it;

That we shall have work to do which has real value and without which the world would be poorer;

That whatever comes to us, we shall have the grace to pass on to others for their benefit;

That we shall have a more understanding heart and a clearer mind to search for truth;

That we shall have the patience granted to us by God through grace.

That, above all things, we shall maintain a living faith in God.

—Selected

the good news, and once again huge crowds hung onto his every word. Then, moved by the need for an orphanage to care for the homeless, Whitefield determined to found one. Land was granted, and he began to raise money.

Back in England, he found that the churches were bolted against him. Undismayed, he announced that he would start preaching in the open fields. "They have thrust me out," he said, "and since the self-righteous men of this generation count themselves unworthy, I go out to the highways and hedges and compel harlots, publicans, and sinners to come in that the Master's house may be filled. They who are sinners will follow me to hear the Word of God!" And he was right.

At Kennington 20,000 turned out, and they gave him 7,680 coins for the orphanage. And at Moorfield "near sixty thousand" showed up. Outdoor preaching now became a regular practice. Many of those who listened were coal miners, and Whitefield remembered them with joy. "Having no righteousness of their own to renounce, they were glad to hear of a Jesus who was a friend to publicans, and came not to call the righteous but sinners to repentance. The first discovery of their being affected was to see the white gutters made by their tears which fell down their black cheeks as they came out of the coal pits."

But Whitefield could not remain in England. He crossed the Atlantic 13 times to preach in America and care for his orphans. And America loved him with the same intensity that England loved him. Wherever he went, crowds turned out by thousands, and regularly in those throngs were some of America's most distinguished men. Benjamin Franklin was a special friend and frequently emptied his pockets to help. He re-

mained loyal even though he failed to persuade Whitefield to move the orphanages from Georgia to the Philadelphia area.

Although afflicted by asthma, Whitefield refused to rest. It was common for him to preach six or eight times in a single day. His last open-air sermon was preached at Exeter on September 29, 1770. As he prepared to mount a hogshead in order to address the multitude, a friend said, "Sir, you are more fit to go to bed than to preach."

"True," replied Whitefield. Then quickly folding his hands as was his custom, he said, "Lord Jesus, I am weary in Thy work, but not of it." He then preached for two hours! In the sermon he said, "I go to rest prepared; my sun has arisen and by aid from heaven has given light to many. It is now about to set—no, it is about to rise to the zenith of immortal glory . . . My body fails, my spirit expands!"

He then took a boat to Newburyport. But he was so weak when he arrived, he had to be assisted to the parsonage. Then feeling better, he sat at the table to eat. But while he was finishing his supper, crowds began to gather. Some even pushed into the hall.

Facing them, Whitefield said, "I am tired. I must go to bed." He then took a candle and slowly started upstairs. But the sight of the eager faces stopped him. Holding the candle high, he eagerly preached again. He expounded, exhorted, and begged his hearers to turn to Christ. The candle flickered as he went on. But he kept preaching until the candle had burned into the socket. Then he crept upstairs and slipped into bed. At about 2 a.m. he had an asthma attack. Unable to sleep, he began to pray for souls and for the orphanage. Then at 5 a.m. he opened the window

wider for more air. But the additional air did not help. Turning to a friend he said, "I'm dying." An hour later, on a beautiful Sunday morning, he passed away.

On the following Tuesday, George Whitefield, according to his wishes, was buried beneath the pulpit of the

First Presbyterian Church in Newburyport, Mass.

Today his work continues. The Bethesda Orphanage just outside Savannah is still caring for the needy and is thriving. And the memory of England's greatest pulpit orator still remains.

New Cliches for Old

THE OTHER DAY I was thinking about those overworked cliches we preachers use so freely Sunday after Sunday. It must be extremely irritating to the people in the pews. Not too long ago, with the "establishment" under attack, the *old* being threatened by the *new*, with "revolution" in many areas of society in vogue, a new vocabulary was formed. And eventually this vocabulary made its way into the pulpit, as pastors tried to show they were "with it."

Now we are in danger of finding the latter worse than the former. "This is where it's at." "Isn't that exciting?" "Simply fantastic!" "This is what it's all about." "Really!" And so it goes, on and on, ad nauseum.

What is happening? Not only have

new cliches been substituted for old, but in the process poor usage of the English language has infiltrated homiletical delivery. The use of "I" instead of "me" as the object of a preposition is so common it has almost become accepted. Often one hears "he don't" instead of the correct "he doesn't." All of these downgrade the message of holiness. God has called us to preach. If holiness is the great and wonderful doctrine and experience we claim it is, it deserves a thoughtful, well-prepared presentation.

Perhaps the pastor should consider writing out his entire service, including his complete sermon. If it reads well, it will sound well. Read it aloud and listen. Great preaching by great preachers often reveals such careful and adequate preparation. Having written a sermon does not mean it should be read publicly, but a written sermon can be an inspired and anointed one when later given extemporaneously.

A little sophistication and dignity in the pulpit might even attract a wider audience. The preaching ministry reflects a high and holy calling. It ought to be given the careful attention it deserves.



by
Jerald D. Johnson

Executive Secretary
Dept. of World Mission
Church of the Nazarene

How well are we "saved" without the abiding presence of the Holy Spirit in sanctifying power?

The Road to Pentecost

NO GROUP of men and women have ever witnessed greater things than those seen by the followers of the Lord Jesus Christ. "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good" (Acts 10:38). We can only try to imagine the grace and power of His life. Its impact upon the lives of His disciples must have been great. The gracious words of His messages and the miracles that He performed adorned so well the grace and power of His life. These things must have lifted the spirits of the disciples to mountaintop heights.

These experiences were interrupted by the arrest, trial, and crucifixion of Jesus. The spirits of the Lord's followers plummeted to the depths of fear, disappointment, and despair. The experience must have been excruciating. They were overwhelmed by uncertainty and doubt. Their glamor world had crashed with lightning rapidity and ended in a storm of helpless, hopeless agony.

In this state of shock the disciples found it difficult to believe in the

Resurrection. But the Resurrection had occurred and the disciples did recover from their shock. The empty tomb, the many appearances of the Lord, the Ascension, and the message of the angels filled them with great joy (Luke 24:52). No group of people had gone through such experiences as these. It would seem that they were well prepared to go out and spread the good news of the Resurrection throughout the world. Maybe they were "itching" to get started.

Their Lord thought differently. His command was not to go but "tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke 24:49). The tarrying must come before the going.

Our theology of Christian experience falls short of this pattern. We assure the new converts that they are now saved and ready to go to work. They are encouraged to witness to the wonderful experience that the Lord has given them. In fact, we impress them with the necessity of this to retain and strengthen their experience. But the Lord commanded His disciples to "tarry until."

A question we need to ponder is How well are we "saved" without the abiding presence of the Holy Spirit? Is the new convert really prepared to enter the service of the Lord? If we catch the concern of the Lord for His disciples, we will see that souls are not safe until the Comforter abides. They are not safe



by
Ralph A. Gallagher

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in the struggle against the world, nor are they prepared for service in the armies of the Lord without the Comforter's abiding presence. Let us face it—there really is no "saved" experience without the promised Comforter and Helper. We must follow our Lord in this command to "tarry until."

When should the tarrying period begin? Our present procedure is quite vague at this point. Should it begin at the moment of the discovery of a carnal heart? Or should it begin after years of debilitating and ruinous struggle against the carnal nature when desperation goads us to drastic action? This sort of experience is quite often true of the wilderness-road Christian. Our theology of Christian experience is too largely shaped after the pattern of this type of Christian experience. It does not conform to the New Testament experience as envisioned by the Lord and practiced by the apostles. The experience of the Corinthian church was typical of what I call "Wilderness-Road Christians." They had delayed too long seeking the gift of the Holy Spirit.

I believe that the New Testament pattern of Christian experience supports the idea that the "tarrying" period begins at the moment of conversion. It is not necessary to wait until carnality has us on the ropes or on the canvas for the count of nine. We assume that every Christian must pass through a carnal experience before they can be enlightened and convicted of their need of the Comforter. This is not biblical.

We have depended too long and too much upon the *need* for cleansing as the main motivation for seeking the Gift of the Spirit. Too often this emphasis has reached the point where the Holy Spirit is reduced to nothing more than the Cleansing Agent. Our efforts to motivate the

new converts to seek the Holy Spirit should basically rest upon the *promises* of the Father and the Son. Nothing is more clearly presented in the Scriptures than the Son's concern that the Holy Spirit should be sent to take the Lord's place in the lives of His disciples. Jesus made it a matter of prayer and He received a promise from the Father that He would send the Holy Spirit to abide in the hearts of His followers.

The Lord's command to tarry, if presented properly, will strengthen the motivation to seek the Gift of the Spirit. Its effectiveness can be increased by linking it to a definite period of time. The vagueness surrounding it at the present time is not very helpful. We should insist that tarrying begin at the moment of conversion.

Many other factors can be used to strengthen the motivation to seek the Comforter:

1. The area of needs can be used to a good advantage. A crucial need of the new convert is to have the assistance and support of the indwelling Comforter in making the transition from the old life to the new life.

2. The Holy Spirit cleanses and purifies the heart when He comes to abide.

3. His presence has many positive influences. He empowers, teaches, and guides into all truth. His holy nature is shed abroad in the believer's heart and life. Such a life bears a rich harvest of the fruit of the Spirit.

4. The new converts need the Holy Spirit to help them to really understand the Lord Jesus. There never can be a deep understanding and appreciation of the Lord Jesus without the Comforter. He has a special assignment to glorify Christ. He never glorifies himself or encourages a cult of the Spirit. No one can conform to the image of God's Son with-

out the abiding Comforter.

My plea to our holiness people and preachers is that we tailor our teaching and preaching to conform to the New Testament way. Let us make a mighty effort to lead the new con-

verts to Pentecost by God's road. We must try to save them from the dangers and hardships of Carnality Road. That road leads deeper and deeper into the wilderness of doubt, defeat, and spiritual confusion.

On Reading an Annual Report

Give me eyes, O God, to see between the lines.

Long ago You showed me that the printed page is not enough.

The type does all it can—it tells the numbers, facts, and what we owe,

But hardly can it share that mighty Chancel Choir sound,

Or pass along that tender, caring hug that teacher gave to child that day.

Give me eyes, O God, to see between the lines.

The night that deacon prayed beside the bed is not charted on these sheets.

But something happened there that gave that patient hope.

Thank You, Father, for the ministry we never see.

Across the patio, and in the homes,

Faithful gather to research Your Word.

A light comes on! A truth has been revealed

That chases boredom and renews a sagging soul.

Again—these pages fail to pass along the likes of that!

Give me, this time, O God, the eyes to see the lines!

They bear a merit in themselves.

They tell of new who joined our covenant this year,

And lives are always lives—human, separate, and unique.

I love them, Lord! I hope they catch the vibes.

And what of those beyond these parish bounds?

God, give us eyes to see them too:

The campus pastor listening late into the night.

Our offerings put him there. And one more anxious sophomore

Is rescued from the brink of giving up.

But God, I'm not quite finished yet.

The lines in this report have other uses too.

I never thought before that they could serve as springboards into something more.

But, yes, they can!

Make me a vessel too. Filled with Your Spirit for a task,

Help me to spill and overflow.

So let me sing and shout and celebrate.

Give me, O God, the eyes to see between the lines;

The facts are there—but so much more!

This year, I'll walk between these lines

And join my hands and heart with sisters and with brothers too

In that awesome, strange, exciting fellowship with You.

—Alan L. Searles

Monday morning, February 21, 1977

Gleams of Immortality

By W. B. Walker*

I. "Not Built to Stay Here"

THE LORD PRONOUNCED Job a perfect man. This ancient saint came face-to-face with tremendous struggles and difficulties. He passed from one blinding experience to another. His children were taken from him; his property was swept away; his body was greatly afflicted; his best friends misunderstood him; and his wife suggested he throw his faith overboard and die.

One day Job was apparently in the pit of discouragement. He seemed to doubt the very hope of the afterlife. He felt that the grave was his house, dissolution would come as a friend, and he questioned the source of hope. In the midst of his darkest plight, he cried out, "If a man die, shall he live again?" (Job 14:14).

But Job finally triumphed over his doubt, for we hear him declaring his faith in these words, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another" (19:25-27). He saw through the eye of faith the coming of our Lord. He also saw that death is not the end of life, that there is another life that is filled with certainty.

This question of Job's has been

the question of every age and has been, and will continue to be, on the lips of every age. It is as old as humanity. It is a reasonable question—and we have a right to expect a reasonable answer. Life is filled with questions such as Whence? Why? What? Whither? The question of Job is an important one because it affects life here and hereafter.

Does death end all? Do we die as the dog or the horse? When we bid good-by to our loved ones, shall we never see them again? Will the grave hold them in its cruel grasp forever? The atheist or the agnostic cannot give us a satisfactory answer. Where shall we go for an answer? Science has no answer, neither does mortality have an answer.

What do we mean by the word *immortality*? Webster says, "It is the quality of never ceasing to live or exist—exemption from death and annihilation—life destined to endure without end." Therefore immortality means the existence of life that is incapable of decay or death. The body will die, but the soul will live on after it passes from this earthly state.

The story is told of a landsman who had never seen the sea nor a boat. One day he was visiting a shipyard for the first time, where a ship had just been completed. Looking at it in wonder, he said, "What a strange

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house with its floor on top and its roof on the bottom." After a few moments of reflection, he exclaimed, "That thing was never built to stay here." When on the launching day he saw it glide into its natural setting, he shouted, "I told you so." So it is with the soul of man—it was not built to stay here. Its resting place is beyond this troubled world.

One would as well try to find the cradle of God as to try to destroy his future existence. Ten million years from this hour we shall be in exis-

tence somewhere. In the future existence, we shall be conscious of either weal or woe. The soul of man is not built for the hours, or days, or years, or centuries, but it is built for the uncharted future and the unmeasured eternity.

Our God has fixed it so. Who will answer Job's question? Where shall we turn for an answer. I would like to attempt an answer to Job's question in the light of the blessed teachings of the Bible in the series to follow.

Hezekiah 16:1-8

(With notes by an unidentified scribe)

By Bob Black*

SIX THINGS are unbecoming the clergy, yea, seven things are an abomination to the profession of the ministry:

2 To sign one's checks and correspondence "*Rev. John Doe*";¹

3 To ask for a ministerial discount when the clerk does not offer it;²

4 To pray loudly in a hospital ward so that all one's captive audience may be included in the totals of pastoral calls;³

5 To use confidential information from counseling sessions as sermon illustrations;⁴

6 To frequent past pastorates;⁵

7 To sit while the congregation stands for hymns;⁶

8 To omit all reference to Christ in a prayer before an interfaith group.⁷

9 And all the people said, "Right on."

1. You'll never get a letter from the

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White House signed "*President Jimmy Carter*," Of course, you may never get a letter from the White House.

2. Do you think v. 2 might relate to v. 3?

3. Wonder if a greeting on the street would count?

4. Even if the congregation doesn't know the person involved, they *do know* their story may be next.

5. Methodist Bishop Warren A. Candler to young ministers: "Will you go where you are sent and *stay away from where you've been*? Now John Wesley didn't put that last question in, but if he had known what I know, he would have!"

6. The lazy, shiftless minister who announces a hymn and then goes back to his chair and sits down while the people stand up and sing it, as if praising God were no affair of his, ought to be cast out of the synagogue" (Charles R. Brown, *The Art of Preaching*).

7. "If [a clergyman] may not appear as a minister of Christ," Nolan B. Harmon has written, "he should not appear at all."

It takes a miracle from God for a new convert to be born into the Kingdom, and for a new church to grow and develop

Church Growth: An Idea Whose Time Has Come

THE TERM *church growth* can be either a threatening one or an exciting one to the pastor or missionary. Your first reaction will probably depend upon your experience. If you have seen growth in your church, you want to see more. If you haven't, you may shy away from anything to do with church growth. Shakespeare was right when he said, "Comparisons are odious."

Part of the problem stems from the fact that *church growth* is both a popular and technical term. As a technical term it refers to a specialized area of missiology from the Scriptures, theology, and research. This field of study is just barely 20 years old, usually dated from Dr. Donald A. McGavran's first church growth book, *The Bridges of God*, published in 1956. We know today more about the dynamics of how the church grows than any previous generation of Christians. A field like this

is worth studying to help us find tools for bringing people to Christ and building them into His Church.

From mission field to home field

In 1956, I read Dr. McGavran's first book and said to myself, "That's what is happening in Haiti." In 1961 I met Dr. McGavran on furlough and we talked for about three hours. That fall he started the Institute of Church Growth, and since then dozens of books on church growth have been written, based on hundreds of studies of growing churches around the world.

The original motive that launched church growth as a technical field was the desire to learn how to speed up the process of evangelizing the world in each generation. It focused on cross-cultural communication of the gospel in the Third World. Missionaries who got involved in church growth research began to learn amazing things about the details of church growth processes in their fields: about responsive and resistant populations, about culture-related conversion patterns, about using the internal communications systems of a society to spread the gospel.

Pastors began to ask missionaries on furlough why they were seeing rapid church growth on their fields. Some of the growth was due to unique situations on those fields.



by
Paul R. Orjala

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Kansas City

In other cases, there were transferable concepts which could be sorted out, which were capable of being applied anywhere in the world. In the religious slump of the sixties, when churches in the sending countries of North America and Europe were hurting for lack of growth, pastors began to get interested in learning what they could from the churches that had been founded through their missionary vision and investment.

From global church growth to American church growth

Dr. McGavran gave lectures on church growth for the Leist Missions series at the seminary in the spring of 1965, and that fall the first church growth seminar was launched for seminary students. In that first class, half of the students were planning to be missionaries and half pastors. So the missionary-oriented syllabus had to be redesigned so as to cover also the domestic scene. We were on our way to American church growth, but there were not yet any books written on the subject. The transferable concepts were the same, and we taught our students how to utilize the concepts and methods of sociology and anthropology to discover the unique factors of church growth at home and abroad.

In January, 1967, I was asked to give a paper on "Principles of Church Growth" to the District Superintendents' Conference, and this was published in the *Preacher's Magazine* in January, 1967. In June, 1970, Nazarene Theological Seminary sponsored a church growth workshop for pastors. Dr. McGavran gave the input on transferable concepts with his illustrations mainly from the missionary world, but we brought in pastors from growing churches to give case studies from their experience. This great workshop stimulated the

growing interest in church growth throughout the church.

A denominational committee on church growth was appointed in 1968, and out of their studies was published in 1970 a CST manual by Bennett Dudney, entitled *Planning for Church Growth*. This was probably the first book to appear which included some church growth concepts focused on the American scene. It was followed the next year by Dr. Leslie Parrott's *Building Today's Church*, which focused on building the kind of church that can grow.

Meanwhile, in other denominations and groups, similar things were beginning to happen. Beginning in the early seventies, pastors of growing churches (especially super churches) started writing books on why they thought their churches were growing. Some of these books advocated growth through better promotion, better church administration, better programs, or special gimmicks. A few of them showed actual acquaintance with church concepts. They are all very useful to study, but the real church growth oriented books were yet to come.

In 1973, Win Arn's interviews with Dr. McGavran resulted in *How to Grow a Church*, which was the first direct application of church growth principles to America. Then in 1976, C. Peter Wagner's *Your Church Can Grow* gave us the first comprehensive American church growth book which utilized almost all of the preceding literature. The same year Peter Wagner also came out with a self-study pack which included six 90-minute cassettes and a workbook/study guide on Dr. McGavran's monumental work, *Understanding Church Growth*, which will remain the authoritative work on church growth for years to come. This self-study pack is recommended for every pastor, missionary, and church worker

who wants to understand church growth in depth.

From general church growth to growth of the local church

The denominational church growth study book for 1978, *Get Ready to Grow*, is specifically designed as a study manual for a local church. There will be other aids for pastors, but this book focuses on what laymen and local church leaders need to know and understand about the growth potential of their church.

Unfortunately (or fortunately?) there is no way that one program can be designed for all church that will automatically(?) result in the growth of their church. Every church is unique and exists in a unique community. This year's study is designed as a tool—one which we must learn to use—with which each congregation may come to an understanding of itself, its community, and its commission in the light of church growth concepts. Suggestions are given as to how to apply these concepts, and some program models are indicated. But it remains for the local congregation to build the mix that fits them in order to maximize their growth potential. The emphasis is upon transferable concepts and infinitely reproducible patterns that can result in church growth if we apply them properly and add the necessary ingredients of just plain hard work, devoted prayer, and commitment to being the people that God can use.

We are under no delusion that church growth can automatically be manipulated if we are clever enough—at least not the kind of church growth that continues to result in new born-again Christians who then become part of God's force to win the world. The focus is on people, and it takes a miracle from God every time a new Christian is born into

the Kingdom, and for this to happen we must pay the price of being expendable for God's service.

Practical Points

that make a difference

Dear Son:

Here is a prayer that I read in the *Flame*. Pick up the May-June issue of 1977.

"Lord, Thou knowest better than I, that I am growing older. Keep me from getting too talkative, and particularly from the fatal habit of thinking that I must say something on *every* subject and on *every* occasion.

"Relieve me from trying to straighten out everybody's affairs. I ask for grace to listen to the tales of others' pains and woes, but seal my lips on my own aches and pains: they are increasing, and my love of rehearsing them is becoming sweeter as the years go by.

"Teach me the glorious lesson that occasionally it is possible that I may be mistaken on some subjects.

"Keep me sweet. I do not want to be that kind of a saint who is hard to live with, for a sour old man or woman is one of the crowning works of the devil.

"Make me, O Lord, thoughtful, but not moody; helpful, but not bossy. With my vast store of wisdom it seems a pity not to use it all—but Thou knowest, Lord, I do want a few friends at the end. Amen." (Anonymous)

Love,
Dad

Wesleyana



Wesley on Witnessing to Holiness

By Roy S. Nicholson*

THE HESITANCY of many holiness professors to testify to a personal experience of entire sanctification has been a matter of genuine concern to many. Some justify their hesitancy by referring to John Wesley's counsels in the matter. It is a fact that there was a period of time when Mr. Wesley seemed uncertain about accepting the testimonies of those who claimed to have been made perfect in love. In due time, however, he conceded that "such witnesses" might "be not self-deceived" in making such a profession. Even so, he then "counseled restraint and reticence in making such claims" (John L. Peters, *Christian Perfection and American Methodism*, Abingdon Press, 1956, pp. 29-30).

It is vitally important to remember that "Wesley's formulation of the doctrine did not leap . . . full grown from the mind of its builder. Instead it grew slowly, like a cathedral . . ." (*op. cit.*, p. 182). "The really critical feature in Wesley's formulation of the doctrine is his teaching that holiness or perfection

may be actually and consciously attained" (*ibid.*, p. 186).

William McDonald's conclusion was that "a clear and humble confession of the experience, in order to retain it, we have found to be the teaching of John Wesley. The guards which he throws around the confession of this grace are wise and should be heeded, but the grace must be confessed" (*John Wesley and His Doctrine*, The Christian Witness Co., 1904, pp. 148-49).

Wesley's Wise Counsels

In *A Plain Account of Christian Perfection*, John Wesley entered the question: "Suppose one had attained unto this [perfection], would you advise him to speak of it?" And his answer was: "At first, perhaps, he would scarce be able to refrain, the fire would be so hot within him; his desire to declare the loving-kindness of the Lord carrying him away like a torrent. But afterwards he might; and then it would not be advisable to speak of it to them that know not God [it is most likely it would only provoke them to contradict and blaspheme]; nor to others, without some

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particular reason, without some good in view. And then he should have special care to avoid all appearance of boasting; to speak with the deepest humility and reverence, giving all glory to God."

Wesley encouraged testimony to the experience of entire sanctification "when the time, place, and motive were propitious" (Peters, *op. cit.*, p. 190). He acknowledged that there were occasions when it was the duty of entirely sanctified Christians to speak "in some places very frequently, strongly, and explicitly" (*works*, 11:338).**

Wesley encouraged testimonies

John Wesley considered that testifying to the perfect love of God was "one great means of retaining it." He also encouraged those who had experienced this grace "frankly to declare what God has given you, and earnestly to exhort all the believers you meet to follow after full salvation" (*Works*, 12:332).

In her *Journal*, Hester Ann Rogers, one of the early Methodists, mentioned that at her first meeting and conversation with Mr. Wesley he "encouraged me to hold fast and declare what the Lord had wrought." Later, Wesley, in a letter to that godly lady, urged her to "encourage those . . . who enjoy it to speak explicitly what they do experience; and to go on till they know all that 'love of God that passeth knowledge'" (*Works*, 13:83).

Those having access to J. A. Wood's *Christian Perfection as Taught by John Wesley* will find specific instances of Wesley's direct encouragements to testimony to the experience of Christian perfection, or perfect love.

***Works* herein referred to is *The Works of John Wesley*, 14-vol. complete unabridged edition, reprinted by Zondervan Publishing House, from first authorized edition of 1852.

"Would silence be better?"

John Wesley answered that question in these words: "By silence he might avoid many crosses, which will naturally and necessarily ensue, if he simply declare even among believers, what God has wrought in his soul. If, therefore, such an one were to confer with flesh and blood, he would be entirely silent. But this could not be done with a clear conscience; for undoubtedly he ought to speak . . . Nor does anything under heaven more quicken the desires of those who are justified, than to converse with those whom they believe to have experienced a still higher salvation. This places that salvation in full in their view, and increases their hunger and thirst after it: an advantage which must have been entirely lost, had the person so saved buried himself in silence" (*A Plain Account of Christian Perfection*, pp. 46-67).

In the light of our Christian duty to God and man, may we substantiate our testimony to holiness by lives of "transparent sanctity."

Wesley's Words—

"Do not mend our rules but keep them."

John Wesley was an executive, and he laid firm foundations for Wesleyanism. Even today the holiness movements cannot succeed without proper constitutions (or church manuals).

Mr. Wesley was aware of those who wanted to amend the rules of his "Societies of People Called Methodists." But he was also aware that they were important rules. To him it was unthinkable that rules should be broken. Then (as now) rules were made to be kept.

—Submitted by Robert Emsley

If the pastor follows God's paths of righteousness, he need not dread those times when God makes him "lie down" for rest and renewal

"He Maketh Me to Lie Down"

THE FAMILIAR PSALM is not usually linked with the preliminaries to surgery in a large, open ward of a general hospital. Green pastures and still waters would seem far removed from nursing orderlies and a trolley trip to the operating theatre.

At the close of the previous evening's visitation, the pastor had entered the hospital, by prearrangement. He was now a patient, an individual of mixed thoughts and emotions as others—husband, father, and shepherd—analyzing his faith and feelings, seeking to apply the reins of common sense to runaway anticipation.

"He's a minister," a score of fellow-patients were informed by ward grapevine during the curtained charting, checking, probing, and first injections. A first "hesitation" in contact was soon replaced by friendliness

and volunteered confidences, arising from the common bonds of pain, weakness, and natural fear that know no barrier of person or profession. A pastor-patient is not supernaturally excluded or spiritually immune from questions and quaking as the zero hour of enforced, merciful sleep approaches. If anything, his awareness of suffering is intensified by wide experience of burdened hearts and afflicted bodies.

Yet there was a difference. A realization that "*He maketh me*"—confident, energetic leader and inspirer of others—to be down. This acceptance calmed the night hours of a pre-operation night. A comforting Hand gave the boon of sufficient sleep. As morning waking and the ministry of theatre attendants heralded a lying down in "deep sleep," first experienced by Adam in the painless Eden operation performed by a Divine Surgeon (Sir James Simpson's justification for introducing the mercy of anesthetics into the torture of surgery), a deeper peace than the drugged tranquility of pre-surgery injection was imparted by the thought, "*He maketh me to lie down.*"

Post-surgery waking was hazy, and memories of an evening visit from loved ones dim. But the first query



by
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of the next morning will not be forgotten. The questioner, a sincere but radical Christian, soon to be discharged, voiced his query to a drowsy, bewildered, captive pastor: "What do you think it will be like in heaven?" The reply was hesitant (not as harsh as the first utterance might sound), "I'm not a bit bothered about the life to come; it's all I can do to manage this one at present." The inquisitive, fundamentalist brother apologized later.

Rest and food with many tokens of remembrance and affection enabled a better management of succeeding days. Anticipations of a super spiritual state during hospital days were quickly dispelled by an inability to concentrate, attain mood or momentum in prayer. Felt weakness is indeed a most potent, unvoiced prayer in lying down days. And the prayers of others are consciously felt.

The return home, regained health, and resumed pulpit ministry harvested the lessons of "lying down" and ward routine. Familiar things are revalued and the work of doctors and nurses, orderlies and porters, domestic workers and newsboys, chaplains and voluntary helpers more deeply appreciated. A reborn, personal content is added to the familiar prayer: *We thank Thee for our creation, preservation, and above all for our redemption.*

It is a salutary experience to meet in one's own person and life the *making* pressures of circumstances shared with members and families. Job discovered this in a dark hour of sickness and desolation when a faithful friend asked: "Is this thy fear, thy confidence?" Job had visited, comforted, and exhorted others to trust and take heart. Now, unless he could take his own medicine, his testimony was endangered. He did, fully: "The Lord gave, and the Lord hath taken away." Sinning not and shrinking not, Job endured.

Unsought, unwelcome, and seemingly at times unbearable experiences can only be endured and overcome because *He maketh me* to be down. In His making is my *making*; for green pastures and still waters must be within or beyond the enforced lying down, in hospital or life's mysterious halts.

The operating theatre of a world-famous missionary and training hospital in Britain's capital displays two texts. Facing the surgeon is the promise, "Fear not, I will hold thy right hand"; and for the patient, "I will both lie me down in peace and sleep, for thou Lord only makest me to dwell in safety."

If I follow His leading in paths of righteousness, I shall not dread His making me to lie down for rest and renewal.

A man may be in darkness, and yet in motion toward the light . . . God's darknesses are not His goals; His tunnels are means to get somewhere else. His darknesses are appointed ways to His light.

There is no stagnancy for the God-directed soul. He is ever guiding us, sometimes with the delicacy of a glance, sometimes with the firmer ministry of a grip, and He moves with us always, even through "the valley of the shadow of death." Therefore, be patient, my soul! The darkness is not thy bourn, the tunnel is not thy abiding home.

—John Henry Jowett

Faith in **ACTION**

The Power of Prayer

By Letha Tolbert Martz*

WHEN OUR BELONGINGS were packed ever so precisely in the small trailer, and we were heading westward, I did not fully realize all that lay ahead. God had called, and we were taking the first step to obey Him.

We arrived at Colorado Springs just like other students. We were full of anxiety, yet joyously ready to conquer the future. I had faith. I knew God would take care of us. But as yet I had not learned the true meaning of the "power of prayer." God began immediately to teach me.

The day after our arrival my husband was hospitalized for severe chest pains. I faced the loneliness of a strange town and the fear of having no one I knew to turn to. Confronted with this situation, I turned to the One upon whom I could call 24 hours a day. I began to pray. God gave me strength to face our situation and soon my husband was back with us.

Soon school would commence. My husband had to find a job. I suppose it would have saved a lot of time, energy, and discouragement if we could have sat idle while God brought the job to us. After all, we had answered His call! We had left family, friends, job, and some household goods behind. We were here, eager to

conquer the future. What more could we do?

You know, I am so grateful that God gave us some common sense. You can guess where that common sense sent me—yes, down on my knees. I began to pray earnestly as my husband used up the gasoline fund driving here and there chasing down possible employment opportunities.

God answered prayer! He provided part-time employment thus making it possible for him to devote more time to his studies. Yes, God supplied the employment—and I was going to work too! The power of prayer seemed to take on even deeper meaning this time.

Time has passed and we have faced many experiences. It hasn't been easy being a part-time wife, mother, housekeeper, and full-time backup for this student husband of mine. Yet what deep satisfaction I receive when he arrives home after a day of work and school, and his tired face softens as he tells of a wonderful speaker he heard at school, or of a great thought presented by a professor. I receive a blessing just from listening, or by watching this man of mine grow in faith and in the knowledge of the Lord.

We are learning to take each step carefully, yet with true confidence.

*Student's wife, Nazarene Bible College, Colorado Springs.

We are realizing the power of prayer.

I thank God for college days. I believe that this is just one stepping-stone, and that here we will learn to step gently, thus creating in ourselves what God expects of us. Here we can become truly solid individuals, on fire for God, anticipating

His coming, and willing to tell others about the joy of living with Christ.

God is molding me through the *power of prayer*. I am expecting great things, for I have a great God! He supplies the power, not only to confront but to conquer all our situations.

Don't Pull the Plug!

By Bonita Monson*

MY TWO-YEAR-OLD loves to splash in the bathtub. But when bath time is over and the plug is pulled, he darts over the edge with the grace of a moose. The "glub-glub" of swirling water terrifies him, and I'm sure that he wholeheartedly believes that his 35-pound frame will be swallowed by a two inch drain pipe.

There are times when the security of my smooth uneventful life is stirred by the turmoil of "glub-glub" days until I, too, am convinced that I'm going down the drain. A tidal wave of frustration, impatience, and doubt add to my flagging spirits, and soon I'm "filled with water and in jeopardy." I want to "lower the lifeboats," but instead, I'm urged to speak a name—*Jesus*.

As Jesus sailed with His disciples, a storm came up. In secure confidence, Jesus slept. But His disciples, with a watchful eye on the storm,

beheld its magnitude. The winds mounted and the sea rolled, and soon they considered all the possible dangers of their predicament and quite humanly panicked!

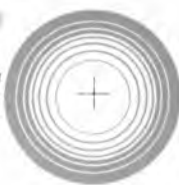
In the midst of the whirlwind, they spoke a name, "Master." Jesus immediately rebuked the wind, quieted the water, and renewed their confidence in His ability to provide their safety.

Please note that Jesus could have removed them from the storm. He could have transported them miraculously to the safety of land. But instead, He kept them surrounded by water, yet within the reach of faith.

God does not always remove the storm, nor does He always put us on safe ground. He does, however, hear our voice and He does stay within the reach of our faith.

Don't pull the plug! God is in control of our circumstances. His ability to calm the storms is matchless, yet powerless until we speak the name of "Jesus" with a heart of faith.

*Wife of student at Nazarene Bible College, Colorado Springs, Colo.



Compiled by the Department of Stewardship

LEON DOANE, Executive Director
STEPHEN J. SORESENSEN, Office Editor

■ **General Superintendent Strickland**

On Setting Goals



WE MEASURE LIFE and careers in terms of years, and the calendar years seem to slip by with increasing momentum. How we wish we could redeem some of the less successful periods of our personal history and apply to them the knowledge and experience we have since accumulated.

The past cannot be recalled, but we do have before us an uncharted new year. Filled with uncertainties and frustrations, it does present a challenge which is supported by the promises of God. Setting goals for our personal as well as congregational achievements will give more purpose to our mission and will provide a standard for our personal accounting when the year closes.

We should set definite goals for church growth. This will involve evangelism and soul winning as well as the discipling of new converts and their ultimate involvement in the work of the Kingdom through the church. Included also should be goals for the development of each department of the church and the total function of the church in ministering to the life of the community.

We should set also definite goals for personal development and improvement. Set goals to become a better individual and a stronger biblical preacher. Set goals for increasing your knowledge of the pastoral assignment. Set worthy goals for progress in personal spiritual living. Set some goals for your family to grow toward and achieve during the year.

It would then be wise to calendar a plan for the achievement of these goals. Set a pace that is commensurate with the goal and allow nothing to deter you from the labor and preparation necessary to reach a satisfactory goal. The law of cause and effect must assuredly operate in this area of church growth and personal development. We must work as though we plan to accomplish it alone, and pray and trust God as though He alone can ultimately bring it to pass.

Youth



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by Charles "Chic" Shaver

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These materials are used in the training clinics on personal evangelism and discipling sponsored by the Department of Evangelism.

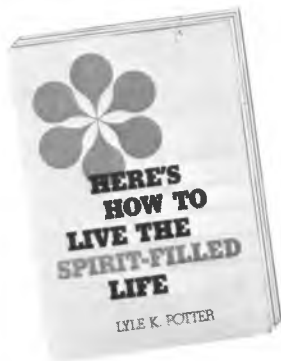
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MYRIAD CONVENTION CENTER— OKLAHOMA CITY, OKLAHOMA

NAZARENE MULTIPLE STAFF FELLOWSHIP CONFERENCE

JANUARY 7-10

(In connection with the Conference on Evangelism)

Schedule of Meetings and Activities:

January 7—Saturday

7:00 p.m.—Fellowship with Bethany First staff

January 8—Sunday

9:30-12:00—Observation of and worship with Bethany
First Church of the Nazarene

12:00—Luncheon with First Church staff

2:00—Concepts and questions with First Church staff

January 9—Monday

9:00-12:00—Youth Ministries Special (*Designed by Department of Youth Ministries*)

1:00-2:30—Children's Ministry, Youth Ministry, and Adult
Ministry Workshops

2:45-4:00—Update: Multiple Staff Ministry in the Church
of the Nazarene

5:30—Dinner with Senior Ministers' Fellowship

January 10—Tuesday

8:30-10:00—Interest Workshops (*Family Life, Discipleship,
Music, Etc.*)

10:15-11:45—Repeat of above workshops (*Go to one representing another of your interests.*)

2:00—Business Meeting: Consideration of the future of
NMSF

Dismissal to Conference on Evangelism

ALL MEETINGS TO BE HELD AT SKIRVIN PLAZA HOTEL. Make housing reservations through "Oklahoma City Convention and Tourism Center," 3 Santa Fe Plaza, Oklahoma City, Okla. 73102.

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- Baseball action highlights the thought, "God wants you safe, not out!"



Series C

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- Grandparents and child enjoy a day at the zoo. The message is, God is the basis for family love.
- Wheat harvest and a teen boy's testimony that God is Number One in his life make this spot a real witness.
- Decorating the Christmas tree, a young couple illustrates the truth, Jesus Christ is God's gift to the world.

*Order today from **Nazarene Publishing House**, Box 527, Kansas City, Mo. 64141.*

*For information write **NAZARENE COMMUNICATIONS**, 6401 The Paseo, Kansas City, Mo. 64131.*

In 1976 the General Assembly voted to create a new Department of Stewardship of the Church of the Nazarene. The General Board has elected Leon Doane to fill the assignment of executive director of the new department. He assumed the duties on September 1, 1977.

Mr. Doane's background is in banking. He and his wife, Doris, have three children and now reside in Olathe, Kans.

all from him
for
DEPARTMENT OF STEWARDSHIP
CHURCH OF THE NAZARENE

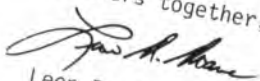
Dear Pastor:

I want to bring personal regards from the Department of Stewardship. Though I have been here a short time, I am excited about the future.

You, as the spiritual leader of your congregation, have many who look to you for guidance and answers to their needs. You have a great and wonderful responsibility.

I will be anxious to meet you personally, but in the meantime if there is anything we can do for you please contact us. The Department pledges itself to assist you in your local pastorate in any way we can.

Laborers together,



Leon D. Doane
Dept. of Stewardship

INTERNATIONAL HEADQUARTERS 6401 THE PARKS KANSAS CITY, MO 64111

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VBS staff . . .**



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Canada Central
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Central Florida
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Indianapolis
Kansas
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Louisiana
Minnesota
Mississippi
North Florida
Northeast Oklahoma
Northeastern Indiana
Northern California
Northwest Indiana
Northwestern Illinois
Northwestern Ohio
Rocky Mountain
Sacramento
San Antonio
Southeast Oklahoma
Southern California
Southern Florida
Southwest Oklahoma
Southwestern Ohio
Upstate New York
Washington Pacific
West Texas
West Virginia

MARCH

Alabama
Central California
Chicago Central
Colorado
Dakota
East Tennessee
Eastern Kentucky
Kentucky
New York
North Carolina
South Carolina
Southwest Indiana
Tennessee
Virginia
Wisconsin

APRIL

Eastern Michigan
Iowa
Missouri
New Mexico
North Arkansas
Northwest Oklahoma
South Arkansas

SEPTEMBER

Nebraska
New England

OCTOBER

Akron
Arizona
Canada Atlantic
Illinois
Intermountain
Joplin
Maine
Michigan
North Central Ohio
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NOVEMBER

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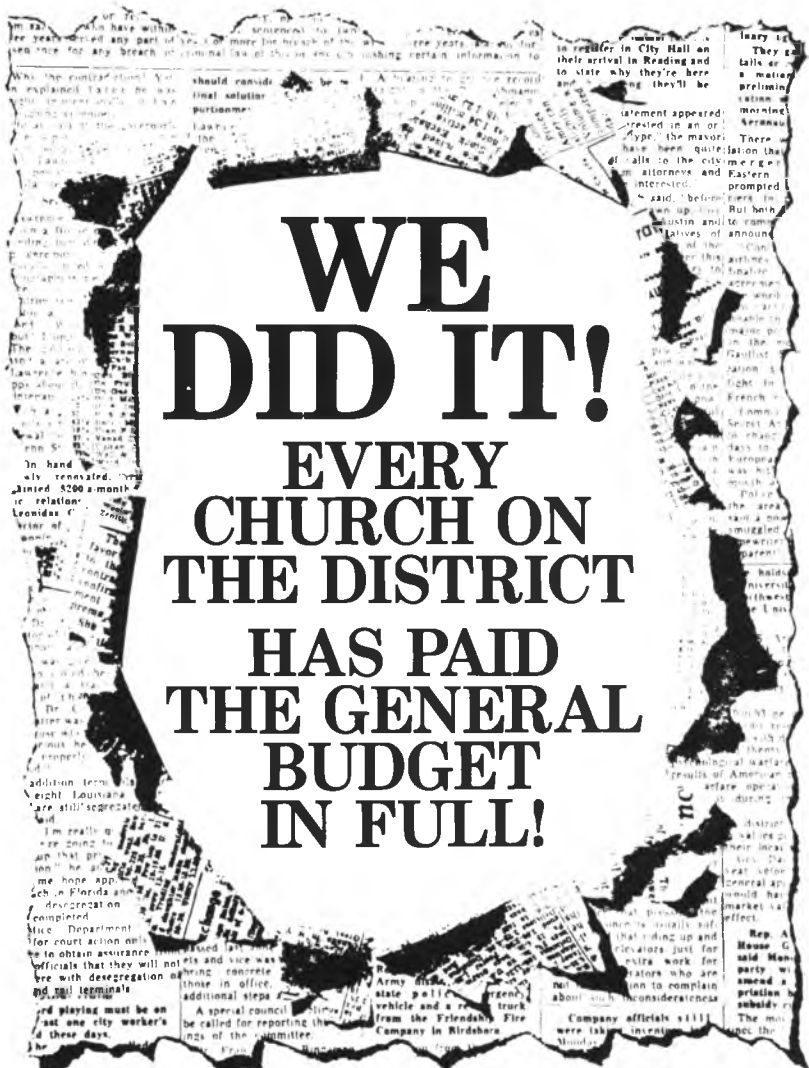
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in 1978?*



This beginning of a new calendar year is a good time to check up and see where you stand.

The expanded evangelistic outreach of both home and world missions depends on our faithfulness to the General Budget.

Thanks for your part!



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Please do your best to boost the giving in the February Alabaster box opening.

It Is Vital!

More than Just an Offering! Seminary Sunday February 12, 1978



NAZARENE THEOLOGICAL SEMINARY

1700 EAST MEYER BOULEVARD • KANSAS CITY, MISSOURI 64113 ■ (816) 333-6254

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Dear Pastor:

The Apostle Paul writes to tell of the generosity of the Macedonians who, during their own severe trial, gave whole-heartedly of the little funds they had to help the mother church in Jerusalem. He speaks of their offering, "And this they did . . . but first gave their own selves to the Lord, and unto us by the will of God." (11 Corinthians 8:5)

We feel this way about the Seminary Sunday Offering which will be received throughout our church on February 12, 1978. NTS does need your financial help! Because of a wonderful response last year we were able to keep current in our capital obligations, complete some needed renovations in business and faculty offices, and provide significant aid to our students and to our ongoing academic program.

But we found even greater satisfaction in your overwhelming expression of love and concern, expressed beautifully in your notes, calls and prayers which undergirded the Seminary Sunday offering. Truly, you gave your own selves to us by the will of God!

Pastor, give us your love again this year! Help your people to understand your Seminary, and give because they love. The needed Seminary offering, which will be fully described to you through the mail, will only be meaningful as it becomes a united expression of love, understanding and prayer.

Thank you! As we once again move toward our goal of "100% participation by every district, every church, every Nazarene," let February 12, 1978, become MORE THAN JUST AN OFFERING!

Yours for a holiness ministry,

Stephen W. Nease
President

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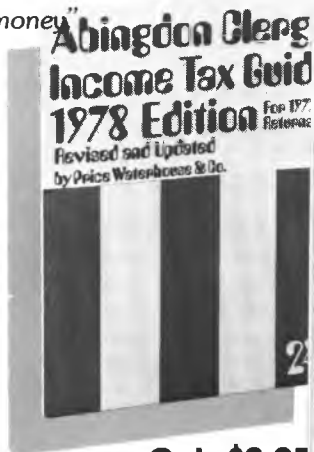
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Provides the pastor and evangelist with comprehensive information relevant to his profession. Areas covered include housing exemption, self-employment, gifts and donations, the working wife, retirement. Tax laws up-to-date through October, 1977, appear in boldface type. Shows sample tax forms. Index. 8½ x 11" format. 64 pages. Paper.

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Form for 1978

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An important reference for regular contributors when figuring their income tax. Space is provided for filling in money given through the various departments. **Be sure your treasurer has information about this form.** 5½ x 8½".

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The Department of Home Missions
will work with you to schedule a
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pictured above for a presentation based on
the 1978 CST denominational

Seminars h Growth

-A Must for Local Leaders

IN YOUR AREA!

to Schedule Specialists (February—April)



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**ir on Church Growth.
ne Missions will work
e or two trained
ists such as those
werful one-day
'Get Ready to Grow,'
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A Singles' Summer in '78

2 special events are planned for Christian singles in 1978.

YSARI in the Rockies

Place: Vail, Colorado

Date: June 14-18, 1978

Ages: 22-39

YSARI at San Diego

Place: San Diego, California (in conjunction with the International Laymen's Conference)

Date: July 4-9, 1978

Ages: No age limit

*For more information about YSARI
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Policy Statement



Department of
Pensions and Benevolence
General Board
Church of the Nazarene
6401 The Paseo
Kansas City, Mo. 64131

DEPARTMENT OF PENSIONS

HISTORY

An organized endeavor to provide financial assistance for retired ministers of the Church of the Nazarene was first established in 1919. This organization was known as the General Board of Ministerial Relief. In 1923 that board became a part of the General Board and was known as the Department of Ministerial Relief. The name of the department was changed to the Department of Ministerial Benevolence in 1940. The "Basic" Pension program was ratified and a new budget formula was voted acceptance by the district assemblies during 1970. The first monthly "Basic" Pension benefit began April 1, 1971. As a result of action by the 1972 General Assembly, the name of the department became the Department of Pensions and Benevolence.

FINANCES

The services of the department are made possible through the Pensions and Benevolence Budget received from each local church. The current year's apportionment is based on the total spent for local interests less monies spent for buildings and improvements and church indebtedness as reported at the previous district assembly. (The Pensions and Benevolence budget is equal to 4 percent of the sum of Column 9, less Column 1 and Column 2, in the annual financial report of the local church to the district assembly.)

Pensions and Benevolence funds are also bolstered by gifts, donations, gift annuities, wills, and legacies.

Capital funds of the department are invested by the Investment Committee of the General Board.

EXCITING FUTURE BENEFITS

The programs and services of the Department of Pensions and Benevolence are continually being reviewed and improved. The *Herald of Holiness* and the "Nazarene Focus" (center-supplement section of the *Preacher's Magazine*) will release information concerning new developments and improvements in benefits.

BOARD OF PENSIONS

The policies contained within this statement are employed to administer the programs of the Department of Pensions and Benevolence. Additional regulations are determined and irregular requests reviewed by the Board of Pensions. Their decisions shall become policy when approved by the Department of Pensions and Benevolence, the Board of General Superintendents, and the Finance Committee of the General Board.

RETIREMENT

BENEFITS

The Department of Pensions and Benevolence provides either the "Basic" Pension or Monthly Benevolence Assistance for all eligible retired ministers and widows of ministers. In addition the local church can create a supplemental income for their minister's retirement through investment in the Nazarene Supplemental Retirement Program during the years he is actively engaged in the ministry.

YEAR OF FULL-TIME SERVICE

One year of service is defined as 12 months of full-time active ministerial service while serving as a district-licensed or ordained minister on a district participating in payment of the Pensions and Benevolence budget (formerly NMBF). The department follows the same definition of ministerial service as the federal Internal Revenue Service and Social Security Administration.

Full-time associate ministers who are district-licensed or ordained receive a year of service credit when earning their full livelihood from such a ministry.

Any year of service covered by a church institutional pension is not eligible to be counted as a year of service for "Basic" Pension.

The years of service of ordained and licensed ministers of any denomination or group of churches uniting with the Church of the Nazarene shall be accepted on the same basis as service rendered to the Church of the Nazarene.

OTHER DETERMINATIONS

Monthly Benevolence Assistance is granted to only one minister of the immediate family, even though both husband and wife have been active ministers in the Church of the Nazarene.

Ministers who intend to receive the "Basic" Pension or Monthly Benevolence Assistance prior to age 65 must submit, with their application, a statement of disability as judged by Social Security or an equivalent statement for those in Canada. See appropriate sections following for more details.

"Basic" Pension ELIGIBILITY

Ministers. Ordained ministers in good standing in the Church of the Nazarene who have reached age 65 and have been voted retirement relation by their district assembly may be eligible for "Basic" Pension if all other qualifications have been met. (In some cases licensed ministers with service equivalent to that of an elder may be eligible. See the section entitled "Special Provisions.")

Widows. An elder's widow who is a member in good standing in the Church of the Nazarene may be eligible to receive "Basic" Pension at age 62 or thereafter. She may receive 60 percent of the amount for which her husband was eligible. Her marriage must have occurred before or during her husband's years of active service and before he began to receive the "Basic" Pension.

The widow of an elder's second marriage must have been married to her husband for at least three years prior to his death. Upon reaching age 62, she may be granted full credit for her deceased husband's total years of active service in the church.

Widowers. In the case of a widower of a retired elder, the "Basic" Pension procedure would follow the guidelines for a widower as provided through Social Security.

DETERMINATION

"Basic" Pension is determined by:

- (a) Years of full-time active service in the Church of the Nazarene.
- (b) Cooperation with the Pensions and Benevolence budget.
- (c) Financial capability of the Pensions and Benevolence Fund.

FORMULA

The formula for "Basic" Pension is \$4.00 per month for each year of service—minimum of 15 years; maximum of 40 years.

APPLICATION

An application may be secured by writing to Dean Wesels, executive director, Department of Pensions and Benevolence, 6401 The Paseo, Kansas City, Mo. 64131. Applications must be approved by the district superintendent and retirement certified by the district secretary.

BEGINNING DATE

For an elder at age 65, the "Basic" Pension may begin as soon as the first of the month following the district assembly which granted the elder retired relationship. "Basic" Pension begins when an eligible applicant makes proper application and approval is granted. If an applicant does not make application until later, the benefit is not retroactive to the time of receiving retirement status but may begin on the first of the month following the approval of the application.

Normally a minister will take retired relationship at the district assembly. Ministers attaining age 65 between assemblies and choosing to retire before the next district assembly may do so under the following conditions:

- (a) The individual indicates in writing to the District Advisory Board and to the Department of Pensions that request for retired relationship will be made at the next district assembly.
- (b) The district superintendent and Advisory Board state in writing to the Department of Pensions and Relations at the next district assembly that the elder be granted retired relationship.
- (c) Should the retired relationship not be granted at the first district assembly following the granting of the "Basic" Pension, the pension will be suspended until all qualifications have been met.

MINISTERIAL SERVICE AFTER RETIREMENT

After meeting eligibility requirements for "Basic" Pension, a retired minister or widow may continue to preach and serve in a temporary capacity, *EXCEPT*—

- (a) Serve as the designated pastor of a Church of the Nazarene. They may serve as a "supply minister."

(b) Receive an evangelist's commission or list a slate in the *Herald of Holiness*.

(c) Serve as a full-time assistant or associate pastor or any other full-time Nazarene church-related employment.

SCALE OF "BASIC" PENSION

ELDERS

Years of Service	Monthly Benefit
15	\$ 60.00
16	64.00
17	68.00
18	72.00
19	76.00
20	80.00
21	84.00
22	88.00
23	92.00
24	96.00
25	100.00
26	104.00
27	108.00
28	112.00
29	116.00
30	120.00
31	124.00
32	128.00
33	132.00
34	136.00
35	140.00
36	144.00
37	148.00
38	152.00
39	156.00
40 or more	160.00

WIDOWS

Years of Service	Monthly Benefit
15	\$36.00
16	38.40
17	40.80
18	43.20
19	45.60
20	48.00
21	50.40
22	52.80
23	55.20
24	57.60
25	60.00
26	62.40
27	64.80
28	67.20
29	69.60
30	72.00
31	74.40
32	76.80
33	79.20
34	81.60
35	84.00
36	86.40
37	88.80
38	91.20
39	93.60
40 or more	96.00

SPECIAL PROVISIONS

Licensed Ministers

Licensed ministers with equivalent service experience as elders may be granted "Basic" Pension upon request, and following approval by the Board of Pensions and Board of General Superintendents. Each case will be handled separately and strictly upon request.

Disability

A minister who is disabled may qualify for "Basic" Pension with as few as 10 years of full-time service.

Ministers who are disabled may be granted "Basic" Pension during the assembly year under the following conditions:

- If under age 65, disability must be determined by the Social Security Administration. If age 65 or over, disability must be certified by two medical doctors duly licensed to practice in the state of the applicant's residence. One of these certifications is to be from a specialist in the area of the applicant's stated disability.
- The individual indicates in writing to the District Advisory Board and to the Department of Pensions that request will be made for retired relationship at the next district assembly.
- The district superintendent and Advisory Board state in writing that they will recommend to their Board of Orders and Relations at the next district assembly that the disabled elder be granted retired relationship.
- Should the retired relationship not be granted at the first district assembly following the granting of the "Basic" Pension due to disability, the pension will be suspended until all qualifications have been met.

ELDERS ON DISABILITY

Years of Service	Monthly Benefit
10	\$40.00
11	44.00
12	48.00
13	52.00
14	56.00
15 and above	Same as Retired Elders' Benefit Scale

Nazarene Supplemental Retirement Program

The Nazarene Supplemental Retirement Program was devised to provide a means by which ministers and other church employees could supplement retirement income through investment. Income from this plan will not reduce Social Security or "Basic" Pension benefits.

All employees of the Church of the Nazarene at the local, district, educational institution, or general level are eligible for enrollment in the Nazarene Supplemental Retirement Program. However, only the employer may enroll an individual in this plan.

The Nazarene Supplemental Retirement Program is highly adaptable as a fringe benefit. For example, when the pastor is provided a parsonage, and thus is not able to build up equity in a home of his own, the tax-sheltered annuity may be used to great advantage.

Once enrollment is effected, invested funds and interest are sheltered from current federal income tax. Up to 20 percent of one's annual income may be sheltered from taxes in this manner. No federal income tax will be levied on either deposited funds or interest earned until funds are withdrawn. If withdrawal is effected in retirement, there may be no income tax liability as a result of double (over age 65) personal exemption and generally lower income. There is no penalty for early withdrawal, except for the likelihood of greater income tax liability.

Unlike other annuities, the Nazarene Supplemental Retirement Program involves no annuity cost, so interest is earned on every penny deposited. Funds deposited after February 1, 1976, are currently earning 9 percent interest per annum, compounded annually (funds deposited prior to that date earn interest at a rate of 7 3/4 percent per annum).

EVANGELISTS

Nazarene evangelists (including district-licensed and ordained evangelists, and lay song evangelists) are also included in the Nazarene Supplemental Retirement Program through the HR-10 or Keogh Plan. All provisions are identical to those stated above except that the evangelist may enroll himself in the plan and may contribute a maximum of 15 percent of his annual salary or \$7,500, whichever is smaller. However, \$750 (not to exceed the amount of your net earnings in any event) may be contributed without regard to this general limitation provided you have no common law employees.

Monthly Benevolence Assistance

ELIGIBILITY

Ministers. Ordained or licensed ministers in good standing in the Church of the Nazarene who have reached age 65 and have been granted retirement relationship by their district assembly, and classified as "retired" in the district minutes, may be eligible for Monthly Benevolence Assistance if all other qualifications have been met.

Widows. A minister's widow who is a member in good standing in the Church of the Nazarene may be eligible to receive Monthly Benevolence Assistance if her marriage occurred before or during her husband's years of active service and before he began to receive assistance from the benevolent fund. In the event a widow remarries, Monthly Benevolence Assistance automatically ceases.

The widow of an elder's second marriage must have been married to her husband for at least three years prior to his death. If the widow is under age 62, she may be granted credit only for the number of years of active service rendered by her husband during the time that she was married to him. Upon reaching age 62, she may be granted full credit for her deceased husband's total years of active service in the church.

Widower. In the case of a widower of a retired minister, the procedure would follow the guidelines for a widower as provided through Social Security.

DETERMINATION

Assistance may be granted on the basis of the individual's financial need, cooperation, years of full-time active service in the Church of the Nazarene since October, 1908 (three years minimum); and shall be contingent upon the ability of the church to pay.

The net income for both husband and wife is always considered as total income from all sources when granting Monthly Benevolence Assistance.

No provision has been made to grant Monthly Benevolence Assistance in those cases where the minister could have participated in Social Security as a minister and failed to do so.

APPLICATION

All requests for Monthly Benevolence Assistance must originate with the District Advisory Board.

Each application (new or renewal) and all information concerning the applicant shall be submitted to the presiding general superintendent and to the district assembly, to be referred to the District Advisory Board. Upon their recommendation it is sent back to the district assembly for action. If the district assembly approves the application, benefits may be granted for one assembly year. Payments may continue for another assembly year if a renewal application is approved. If the renewal is not approved, all payments shall cease within three months (90 days) after the assembly.

Each person seeking renewal must file a renewal application with the Department of Pensions and Benevolence in time for action by the district assembly.

In the interim between district assemblies, applications for assistance which have been approved and recommended by the District Advisory Board and the district superintendent, shall be treated as temporary requests. If approved by the Board of General Superintendents and the Department of Pensions and Benevolence, assistance may be granted only until the next district assembly of the district upon which the applicant holds membership.

STANDARD MONTHLY ASSISTANCE

Ministers. The basis for granting standard monthly assistance shall be approximately \$40.00 per service year per year, not to exceed \$1,200 annually (see table). Standard monthly assistance may be granted to supplement income from all other sources except income from the Nazarene Supplemental Retirement Program so that the combined total, including Social Security and Monthly Benevolence Assistance, shall not be in excess of \$3,600 annually for a minister with one dependent and \$2,400 annually for a minister with no dependents.

Widows. A minister's widow may be eligible to receive Monthly Benevolence Assistance equal to 60 percent of the amount for which her husband would have been eligible. Standard monthly assistance may be granted to supplement income from all other sources, except income from the Nazarene Supplemental Retirement Program, so that the combined total, including Social Security and Monthly Benevolence Assistance, shall not be in excess of \$2,100 annually.

INCREASED MONTHLY ASSISTANCE

Increased monthly assistance (above the standard scale) may be granted in cases of greater need. The basis of granting increased monthly assistance shall be as follows: the amount of \$20.00 for each year of service, per year, not to exceed \$600 annually, may be granted to supplement income from all other sources. The combined total of all income, including Social Security and Monthly Benevolence Assistance (standard and increased), shall not be in excess of \$2,400 annually for a minister with one dependent, and \$1,800 annually for a widow.

Application for such increases may come at the time of renewal through the regularly recognized channels, namely, the district superintendent, the District Advisory Board, and the district assembly. No increase may be made retroactive beyond the date the final approved application for increase is received in the Pensions and Benevolence office.

SPECIAL CASES

State Aid

In cases where an individual is receiving state aid, the Department of Pensions and Benevolence may grant a monthly medical contingent credit, not to exceed the amount which could be granted as standard monthly assistance. This credit may subsidize state aid in a manner approved by the state, so that the state-aid benefits would not be reduced and so that Monthly Benevolence Assistance would not become a substitute for any additional state aid to which the individual would be entitled. These medical contingent credits shall be accumulative from month to month, not to exceed a 12-month balance.

Early Retirement Due to Disability

If a minister is totally disabled and is receiving monthly benefits from Social Security, Monthly Benevolence Assistance may be granted according to need and years of active service as though he were of legal retirement age.

Early Retirement Without Disability

If a minister in the United States is eligible for Social Security benefits and retires early without disability, Monthly Benevolence Assistance shall be permanently reduced in harmony with the Social Security Administration reduced benefits actuarial formula.

Minor Children

The minor child (under age 19) of a deceased minister may be granted an amount equal to one-half of the widow's benefit. This assistance shall be granted to supplement income from all sources so that the combined total, including Social Security and Monthly Benevolence Assistance, shall not be in excess of \$3,000 annually per family.

Employed Wife

In a case where the wife is employed and helping to support the family, a minister may be granted up to 60 percent of the amount for which he would be eligible were his wife not working.

SCALE OF MONTHLY BENEVOLENCE ASSISTANCE

MINISTERS

Standard Assistance Increased Assistance

Years of Service	Amount per Month	Amount per Year	Amount per Month	Amount per Year
3	\$ 10.00	\$ 120.00	\$ 15.00	\$ 180.00
4	13.50	162.00	20.00	240.00
5	16.50	198.00	25.00	300.00
6	20.00	240.00	30.00	360.00
7	23.50	282.00	35.00	420.00
8	26.50	318.00	40.00	480.00
9	30.00	360.00	45.00	540.00
10	33.50	402.00	50.00	600.00
11	36.50	438.00	55.00	660.00
12	40.00	480.00	60.00	720.00
13	43.50	522.00	65.00	780.00
14	46.50	558.00	70.00	840.00
15	50.00	600.00	75.00	900.00
16	53.50	642.00	80.00	960.00
17	56.50	678.00	85.00	1,020.00
18	60.00	720.00	90.00	1,080.00
19	63.50	762.00	95.00	1,140.00
20	66.50	798.00	100.00	1,200.00
21	70.00	840.00	105.00	1,260.00
22	73.50	882.00	110.00	1,320.00
23	76.50	918.00	115.00	1,380.00
24	80.00	960.00	120.00	1,440.00
25	83.50	1,002.00	125.00	1,500.00
26	86.50	1,038.00	130.00	1,560.00
27	90.00	1,080.00	135.00	1,620.00
28	93.50	1,122.00	140.00	1,680.00
29	96.50	1,158.00	145.00	1,740.00
30	100.00	1,200.00	150.00	1,800.00

WIDOWS

	\$ 6.00	\$ 72.00	\$ 9.00	\$ 108.00
3	\$ 6.00	\$ 72.00	\$ 9.00	\$ 108.00
4	8.00	96.00	12.00	144.00
5	10.00	120.00	15.00	180.00
6	12.00	144.00	18.00	216.00
7	14.00	168.00	21.00	252.00
8	16.00	192.00	24.00	288.00
9	18.00	216.00	27.00	324.00
10	20.00	240.00	30.00	360.00
11	22.00	264.00	33.00	396.00
12	24.00	288.00	36.00	432.00
13	26.00	312.00	39.00	468.00
14	28.00	336.00	42.00	504.00
15	30.00	360.00	45.00	540.00
16	32.00	384.00	48.00	576.00
17	34.00	408.00	51.00	612.00
18	36.00	432.00	54.00	648.00
19	38.00	456.00	57.00	684.00
20	40.00	480.00	60.00	720.00
21	42.00	504.00	63.00	756.00
22	44.00	528.00	66.00	792.00
23	46.00	552.00	69.00	828.00
24	48.00	576.00	72.00	864.00
25	50.00	600.00	75.00	900.00
26	52.00	624.00	78.00	936.00
27	54.00	648.00	81.00	972.00
28	56.00	672.00	84.00	1,008.00
29	58.00	696.00	87.00	1,044.00
30	60.00	720.00	90.00	1,080.00

Standard Assistance: The maximum annual income allowable from all sources, including Social Security and Monthly Benevolence Assistance (excluding money received from the Nazarene Supplemental Retirement Program), is \$3,600 for a minister and his wife; \$2,400 for a single minister; \$2,100 for a widow.

Increased Assistance: The maximum annual income allowable from all sources, including Social Security and Monthly Benevolence Assistance (excluding money received from the Nazarene Supplemental Retirement Program), is \$2,400 for a minister and his wife; \$2,100 for a single minister; \$1,800 for a widow.

LIFE INSURANCE

Primary Group Term Life Insurance

Primary Group Term Life Insurance is a basic coverage that protects the beneficiary of an eligible minister from major financial disaster upon the minister's death. Premiums for this \$1,000 coverage are paid by the Department of Pensions and Benevolence as a service to eligible ministers.

All ordained ministers are eligible for this coverage. District-licensed ministers must be participating in Social Security (net ministerial income reaching at least \$400 annually) or currently enrolled as a student at Nazarene Theological Seminary or Nazarene Bible College to be eligible.

Ministers who are enrolled in Primary Group Term Life Insurance and who hold membership on districts which pay at least 90 percent of their Pensions and Benevolence Budget receive double coverage (that is, \$2,000 coverage) during the following assembly year. The policy includes special provisions for accidental death or dismemberment.

Supplemental Group Term Life Insurance

Any minister who is enrolled in Primary Group Term Life Insurance is eligible and may enroll in Supplemental Group Term Life Insurance. Through this supplemental plan, the minister may provide life insurance coverage for himself and his dependents at the lowest cost.

Supplemental Group Term Life Insurance is purchased in units. Each unit of personal insurance provides \$5,000 coverage. Each unit of dependent insurance provides \$1,000 coverage on the minister's spouse, \$500 coverage on each dependent child 6 months but less than 19 years of age, and \$100 coverage on each child 14 days but less than six months of age. The minister must purchase at least as many units of personal insurance as he does of dependent insurance. The cost of each unit and the maximum number of units which each minister is eligible to purchase is based on the minister's age.

The policy includes special provisions for accidental death or dismemberment.

Supplemental Group Term Life Insurance has been specially designed so that if the local church makes the premium payment, the minister will not be required to report the amount of that premium as income for federal income tax purposes.

BENEVOLENCE

Emergency Medical Assistance

REGULAR

Grants for medical emergencies may be provided to active or retired ministers or to their immediate families. Applications for such grants must originate with the District Advisory Board and the district superintendent and must be approved by the Board of General Superintendents and the Department of Pensions and Benevolence.

The department expects all ministers to carry basic hospitalization insurance for themselves and their families. Those persons age 65 and over are expected to participate in Medicare, Plan B if they are eligible. The Department of Pensions and Benevolence assists in paying expenses beyond the amount which is covered by insurance and/or Medicare.

NORMAL CHILDBIRTH IS NOT CONSIDERED TO BE A MEDICAL EMERGENCY.

The amount granted shall be determined as follows: The net balance of medical expenses (including only doctor, nurse, medicines, and hospital care) less insurance reimbursement shall be the consideration for emergency assistance.

- (a) If one has an annual income of more than \$4,800, the individual shall assume the first \$200 of the net balance, and the department may grant up to 80 percent of the remaining balance.
- (b) If one has an annual income of more than \$2,400 but less than \$4,800, the individual shall assume the first \$100 of the net balance, and the department may grant up to 80 percent of the remaining balance.
- (c) If one has an annual income of \$2,400 or less, the individual shall assume the first \$50 of the net balance, and the department may grant up to 80 percent of the remaining balance.
- (d) If one receives "Basic" Pension or Monthly Benevolence Assistance, the individual will not be required to assume any deductible. In such a case, the department may grant up to 80 percent of the total net medical cost.

The regular medical emergency grants for the department may not exceed \$500 in any 12-month period.

EXTREME

In cases of extreme medical costs, when a family has had more than \$1,000 out-of-pocket medical expenses in a 12-month period, the department may grant \$500 for the first \$1,000 (the maximum amount allowable for regular assistance) and 50 percent of the amount over \$1,000. However, the maximum emergency grant, including both regular and extreme medical emergencies, may not exceed \$1,000 in any 12-month period.

Temporary Monthly Disability Assistance

This benevolence is for a minister who has become disabled and who has been certified to receive a monthly disability benefit from the Social Security Administration. Recipients must wait several months to receive Social Security Disability. Therefore, Temporary Monthly Disability Assistance is designed to give the disabled minister a lift for no more than five months while waiting to receive the Social Security benefit.

This monthly benevolence may begin in the period when the local church income has ceased and while waiting for the certified Social Security Disability benefit. The amount of the monthly assistance will be equal to the monthly amount certified by the Social Security Administration. This is in addition to any "Basic" Pension the disabled minister might be receiving.

Funeral Assistance

Funeral assistance shall be made available for the minister or immediate family in case of need. Those already protected by any group life insurance program of the Department of Pensions and Benevolence are not eligible for funeral assistance benefits.

A maximum of \$500 is allowable and may be granted upon request.

HELPFUL INFORMATION

An important part of the services provided by the Department of Pensions and Benevolence for Nazarene ministers is the information supplied to churches and ministers.

The department has taken an active role in encouraging church boards to assist their pastors with full Social Security tax reimbursement. Information is also distributed to ministers regarding changes in Social Security which apply to them.

Each year the department sends a booklet prepared by a ministerial tax expert to assist the minister in preparing his federal income tax return. The booklet deals with the best methods of handling car expenses, housing allowance, travel, and other business expenses of the minister, in relation to federal income tax.

Many associate ministers and more and more pastors are receiving a housing allowance rather than a parsonage. Because of the complexities involved, a special booklet covering this subject is available upon request from the Department of Pensions and Benevolence.

The Department of Pensions and Benevolence stands ready to answer additional questions about these and other matters, including ministerial compensation (salary and benefits) and the programs sponsored by the department. Write for more information about any of these items.

FOR FURTHER INFORMATION,

WRITE:

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Are You Magnetic?

MY HUSBAND AND I had gone to the National Convention in Atlanta, Ga. It was a joy to meet others of like-minded pursuits and ministries. I had looked forward to the women's luncheon because Ann Kiemel was to speak. Ann and I had been corresponding concerning her coming to minister to our fellowship. Her cards and calls were so consistent with her book, and I sensed she seized every opportunity to talk about her Friend Jesus. She made opportunity—that's more like it. When she talked about Jesus, she didn't leave you out of it like someone looking in the window. How many present Jesus this way!

Ann strode in the banquet room—plain, simple, but posed and serene. All the usual and nice things were said and . . . "Now, Ann."

"I'm Ann. I'm nobody. But I'm going to change the world. Just you wait and see. There's a giant of a God in me."

From that time on I never broke eye contact. The magnetism held several hundred of us captive. For some strange reason you knew she would change her world.

No wonder her book rang with power, simple but profound. It was genuine. She was what she was. She

didn't try to impress anyone. This gave opportunity for the true person to shine through. After it was over, I ran to the platform. Our eyes caught and our hands clasped. Through our few encounters she understandably looked at me—or through me. "I'm so glad you believe in dreams too."

I was stunned. How could she know? It was not a cliché.

What is this stimuli of another which causes us to think higher thoughts and live more nobly? Magnetism.

Ann didn't leave me hopeless as I have felt on some occasions. I felt pulled up to full height. I felt someone was cheering me on. Dream big! Dream on! Dreams come true! No man can hope or believe too much with a giant of a God in him.

We had left one of our former pastorates. I saw one of our parish a few years later. She lovingly said, "You always believed in us when we couldn't believe in ourselves."

I thought it was a beautiful compliment at the time, but more recently I wish I might have heard another confession from her lips. I'd like to have heard her say, "You helped us to believe in ourselves."

It really isn't saying much when you move from someone's company

and they have to stagger to find their own way. If we've become such a prop that our removal cripples another, we have done him an injustice.

Now I'd rather hear someone say, "You've taught us how to know God for ourselves. Thank God for you, but thank God for me too."

I don't worry too much about such a person. He gets his own sustenance. He's not a parasite living off another's dedication. Some plants only survive as parasites off another. They are beautiful but not self-reliant.

True magnetism comes through when a person is submerged in the Spirit. He's not engrossed nor stunted with man-made things. He's consumed with an almighty purpose and an Almighty Friend. The magnetism from my spirit makes wider doors of opportunity open, not because they open for me but they ignite a spark in me which enables me to see the door and makes me unafraid to walk through.

When a spark of Divinity strikes the center core or the spirit of the person, that one is like Isaiah who had a vision of God's omnipotence and his own impotence. After a hot coal touched and cleansed his lips, he was like a schoolchild. God said, "Whom shall I send, and who will go for us?"

Isaiah shouts and jumps to get God's attention. "Here am I! Let me do it, Lord." All inferiority and inhibition is swallowed up in divine awareness.

Jesus walked with two discouraged disciples on the road to Emmaus. After their eyes were opened and He had disappeared, they said, "Did not our heart burn within us, while he talked with us by the way?"

Some people give me "heartburn." I thank God for the people in my world who give me spiritual heartburn. These have not all written books. They have not all gained

notoriety, but they touch a spiritual nerve center in me.

Through the new birth we are already magnetized with Jesus Christ. There's a chord within each of us to respond to certain stimuli by the very nature of Christ within us.

Someone speaks a word of hope to a discouraged soul, and light shines in his prison.

Often while my husband and I talk deeply of God-inspired truths, we feel magnetized. It's like a piece of iron touching a great steel magnet. Two souls in agreement, fused into the Holy Spirit, bringing a divine awareness.

Sometimes we are magnetized after a great play or reading a great book. Sometimes it lingers for days. In fact, it never entirely wears off.

A magnetic friendship always brings out the best. David and Jonathan's friendship brought out the best of two royal souls.

Blessed is the mother who sees infinite possibilities in her child. Blessed is the mother who sees virtue and genius in the wiry youngster the educators give up hope for. I'm glad God didn't allow any efforts of mine to curb the creative possibilities of my youngsters to succeed. Today I realize those uncurbed potentialities were their greatest assets.

A magnetic person builds up the self-confidence of another. They cause us to double our power of accomplishment. They never pour cold water on another's dreams or hopes, but grant him the knowing feeling that he can succeed.

Many a person has dormant strength within him. The magnetic man gives another an intense belief he can succeed. He gives him the hope he would not otherwise believe himself capable of.

The strong magnetism of faith from another toward you is a tremendous incentive to do right. The fact

that they expect a lot from us makes us rather die than fail them.

My father was a man of few words. My mother guided us much in our spiritual life and pursuits. But there were magnetized words spoken to me by my father which fastened

themselves like barnacles. His few words have rung in my mind for years. My dad believed in me. He spoke words of magnetic magnitude which were a beacon to me.

Magnetize people higher and holier, and you'll be the richer.

By providing day-care services that are supportive and complementary to the family, the church can enhance and protect family life

A Day-care Center for Your Church

By Claity Price Massey*

YOUR CHURCH MAY consider expanding its ministry to include a day-care center. Here are some suggestions concerning issues to be evaluated by your study committee.

The most significant issue you have to deal with is to what extent your church wants to become involved in meeting human needs in the community. Child care is a real and crying need in the United States. Recent statistics released by the National Council of Organizations for Children and Youth indicate that since 1970 the number of children under six with mothers in the labor force has increased from 5.6 million to 6.5 million—a 17 percent increase. Less than 10 percent of these children have access to a licensed day-care center.

In our society, families are facing many pressures: financial pressures

from inflation and consumer society, and pressures to achieve personal gratification, all magnified by pressures from the influence of television. These pressures are no doubt seriously affecting the relationships between husbands and wives and parents and children. According to a CBS news report on March 31, 1976, there has been a 30 percent increase in one-parent families since 1970, and the divorce rate has increased 6 percent this year. Thirteen percent of American families are one-parent families headed by women, and these families include 10.5 million children.

Dr. T. Berry Brazleton sees our current problem as one of trying to satisfy the needs of both parents and children. Our foremost concern should be the welfare of the children, but the psychological welfare of the parents cannot be divorced from this. Families are in desperate need of support. Our mobile American families are becoming isolated from the

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Member of the Wesleyan Church.

extended family and from the community itself. In their search for a substitute for the extended family, many families are now turning to the church for support. By providing day-care services that are supportive and complementary to the family, the church may indeed become the needed extension or "larger family" and thereby enhance and protect American family life.

This kind of ministry requires real commitment from a church. Each church member must see the potential for personal ministry through the center and be touched by the needs of mothers and fathers who find it necessary, for any number of reasons, to be separated from their children during the day. This compassion and concern from the church body itself will make the center an integral part of the total church ministry.

Another significant issue that must be dealt with is the use of church resources. By church resources I refer in particular to facilities, finances, and personnel.

Thousands of churches have Christian education facilities that are being used only one or two hours a week. Even though this seems like a tremendous waste, it definitely has its advantages for the Sunday school teachers and the administrative staff. They may be assured that from Sunday to Sunday things will remain untouched. Supplies and equipment will be just like they left them and just where they left them, and there will be little reason for confusion on Sunday mornings.

On the other hand, if you should decide to make full use of your facility and provide a day-care service five days a week, there will probably be a certain amount of confusion on Sunday mornings from time to time. (This probability is in direct proportion to the amount of moving that is

necessary to set up the weekly program.) The tables and chairs may not be arranged in proper order, and occasionally some accessories may even be missing.

Ironically, there seems to be a greater potential for misunderstanding when using adult rooms for children during the week. Yet, you will find that this use is often necessary because there is generally a larger amount of space available in the adult classrooms than in the children's classrooms. Using adult classrooms necessitates complete take-down of adult furnishings every Sunday and putting up the day-care equipment, with the process being reversed on Friday evenings. This, of course, increases the probability of not having things exactly as they were.

Another problem that should be resolved is the use of the wall space. Can the adults in your church accept the beautiful artwork of three-, four-, and five-year-olds plastered around the walls along with the stimulating teaching aids and posters, or must they have their beautiful green walls free of blemish?

The biggest problem that occurs when using the children's Sunday school classrooms is the disappearance of supplies such as crayons, scissors, pencils, etc. Be prepared to order an extra dozen of each.

Keeping the building at minimal usage may be appealing to the trustees of the church. It is only natural that increasing the usage from 2 hours to 50 hours a week will increase maintenance. Suddenly the trustees will find themselves faced with a number of maintenance problems they have never anticipated: the shining floor surfaces may suddenly become plagued with horrid black streaks caused by busy little feet or toy trucks or wagons; the floors will have to be thoroughly mopped every

night to keep the spilled milk and green peas from staining the floor, and eliminating odors in the bathroom may seem to be an impossible task. The freshly painted walls are so quickly soiled by little hands that the painting schedule will have to be more frequent. There is the problem of repairs. No doubt there will be frequent plumbing problems, sometimes because of paper towels in the toilet, but mostly due to the heavy usage of the facilities. Also there is a strong possibility that after a few months the shades and drapery holders will work their way out of the wall.

A program of this magnitude will take real commitment on the part of the Sunday school teachers, church trustees, church administrators, and the church members themselves. To be successful, it demands the support of all.

Because of the tremendous cost of quality day care, there will have to be a financial commitment to the day-care program as an outreach ministry of the church. The first year will be the most difficult financially, and the center will need church support to get off to a good start. After the first year the center should be able to break even while paying its own salary and equipment expenses.

One of the most important measures of the quality of a day-care program is the teacher-child interaction and relationship which is sig-

nificantly affected by the teacher's attitude. This brings us to one of the most important resources of the church, its personnel potential. When church members are moved into the professional and paraprofessional roles of care-givers, they may serve by modeling Christian attitudes and behavior. Workers who perceive their jobs as a ministry evidence a higher level of motivation and deeper commitment.

Finally, I suggest you deal with the breadth of the religious dimension of a day-care program. The religious dimension is much broader than telling Bible stories and conducting short periods of worship. It concerns every moment the teacher and children spend together. Spirit-filled people should be carefully selected.

As Christians we have a responsibility to meet human needs wherever we can. I feel that the need for quality child care is a growing need that affords many churches an opportunity to significantly contribute to the welfare of their communities.

However, the decision to become involved in this ministry for children requires a real commitment by the church and should be entered into with a clear understanding of the potential problems as well as the potential good. I hope this article will assist you and your committee in realistically evaluating your church's possibilities for an expanded ministry.

Ours must be a fellowship *plus*. The world has fellowship, and sometimes the Church suffers by comparison. Let our fellowship have the plus of the *Unseen Guest*, the plus of honesty and integrity, the plus of loving people for themselves, not for what they can do for us.

—Wilson R. Lanpher



Exegetical Studies in the Scriptures

Frank G. Carver, Professor, Point Loma College

Introduction

The purpose of the textual studies beginning in this issue is to illustrate the kind and sequence of interpretative questions that enable one to move authentically from biblical text to sermon. One must question the Scriptures as the words of men in order for them to speak as the Word of God.

These studies are written with two basic assumptions. First, that the reader has a general knowledge of biblical literature and some acquaintance with interpretative method. Second, that everyone who attempts to utilize the procedures demonstrated possesses at least a minimum of basic tools for biblical interpretation. These would include two or three standard translations, e.g., RSV, NEB, NASB, NIV;¹ two substantial commentaries on the book in question,² one a standard commentary of proven usefulness and the other a more recent work utilizing the research of contemporary scholarship; an Old and New Testament introduction or survey; a Bible dictionary; and a standard work on Old and New Testament theology.

The interpretative questions should be asked one at a time and in the order

1. The more paraphrastic versions, Phillips, *The Living Bible*, etc., are of use as one more commentary on the text; or once having determined the meaning of the text, they may express that meaning in a striking manner. They are a secondary and not a primary exegetical tool. That one has and uses the KJV is assumed.

2. This does not include the short treatments in one-volume commentaries which are of value for the broad perspective but not for verse-by-verse exegesis. Information on the better individual volumes or treatments in the larger sets on any biblical book can be obtained from those who teach biblical literature in the educational institutions of the church.

suggested. They are designed to (1) simplify the interpretative task by focusing on each issue in relative isolation, and (2) to build progressively as each question lays a foundation for the consideration of the next. To ask one question at a time in proper sequence prevents the trauma of "exegetical anxiety" that comes from facing every facet of the text at once, an anxiety that more often than not leads to theological and homiletical eisegesis.³ The information is not always available to answer each question, but the question should be asked regardless and a tentative answer given from the biblical text itself. It is better to have no answer for the right question than all kinds of answers for the wrong question. It is important that one *know* what he does not know about the text!

The basic tool is the English Bible. The primary method is the personal observation of the English text in its literary and historical context. All else one does and all else one reads must be brought into subjection to one's own reading of the text in English. All other tools and methods are designed to help the text speak to the interpreter in the form in which he reads it. It is not the commentary but the text alone which is sovereign, for "every man must see for himself or he does not see at all."⁴

The illustrative studies which follow have been written only with the tools that appear in the footnotes. The attempt is to show that with limited tools and little time the text can be set free to speak on its own terms. It is our conviction that

3. I.e., a reading "into" the text from contemporary concerns apart from the prior reading "out" (exegesis) of the text.

4. Howard T. Huist, *Scripture and the Christian Response* (John Knox Press, 1947-64), p. 35.

preaching is actually easier, not to say more authentic, when one depends on the central thrust of the text rather than on human ingenuity and expediency to inform the sermon. A fully biblical sermon flows from the intention and takes serious the content of the biblical text.

The Interpretation of 2 Cor. 5:14-15

"For the love of Christ controls us, having concluded this, that one died for all, therefore all died; and He died for all, that they who live should no longer live for themselves, but for Him who died and rose again on their behalf" (NASB).¹

I

The Historical Question: Where Do We Find Our Text?

What was the life setting of 2 Corinthians?

In what historical form? The presence in an expanded and Christianized form of epistolary formula opening (1:1-2) and closing (13:11-14) 2 Corinthians as well as the normal epistolary thanksgiving (1:3-11) all indicate that it assumes the recognizable form of the ancient Greek letter.² Then as now it was a literary form designed for communication between those physically separated from one another.³

From what historical setting? The address names "Paul, an apostle of Christ Jesus" (1:1)—along with Timothy, his younger missionary companion—as the WRITER. This Paul was Saul, the Pharisee who persecuted the Christians (Acts 8:1-3). The risen Christ met him on the road to Damascus (Acts 9:1-19; 1 Cor. 9:1; 15:8) and transformed him into His

missionary to the Gentiles (Acts 19:15; 15:1-3; 26:17-18).

The WRITING took place while Paul was ministering in Ephesus during his third missionary journey in the autumn of A.D. 57. The READERS were "the church of God" in Corinth including all the saints . . . throughout Achaia (1:1).⁴

The problems within the church reflected its pagan environment. In 1 Corinthians Paul dealt with such problems as divisiveness, immorality, and idolatry. To further correct matters Paul paid a "painful visit," painful, for some there challenged his apostolic authority so severely that he withdrew in haste. On his return to Ephesus he dispatched by Titus (7:6-8) a sorrowful letter written "out of much affliction and anguish of heart" (2:4) which moved the church to repentance (7:9-10).

Thus the PURPOSE for Paul's writing was to express his relief at the success of Titus' mission of reconciliation and to answer the derogatory charges of his critics.⁵ Paul's THEME as he wrote was the integrity and authority of his ministry among the Corinthians. He defended his ministry as one whose integrity is that of the gospel it proclaims and whose authority is that of the presence of Christ. His presentation focused in Christ crucified and risen—the weakness of His humiliation and the power of His resurrection: "So death works in us, but life in you" (4:12; cf. 13:4).⁶

✂ How does 2 Cor. 5:14-15 function in the letter?

Apart from the more personal sections (1:11; 6:11-16; 13:11-14) and Paul's concern for the collection (8:1—9:15) the letter falls into two main sections. Paul's defense of his apostolic integrity in regard to his motives and methods takes up 1:12—6:10, and in 10:1—13:10 Paul seeks to vindicate his apostolic authority in the light of attacks made against it.⁷ Our text comes in the first section where the appeal is to the character of the gospel. Paul has just shown the function of the Christian hope (4:16—5:10) in rela-

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

2. C. K. Barrett, *A Commentary on the Second Epistle to the Corinthians*, *Harper's New Testament Commentaries* (Harper and Row, 1973), pp. 53, 57, 341.

3. Donald Guthrie, *New Testament Introduction: The Pauline Epistles* (London: Tyndale Press, 1961), pp. 64, 46.

4. *Ibid.*, p. 46.

5. *Ibid.*, pp. 61 f.

6. Frank G. Carver, "The Second Epistle of Paul to the Corinthians," BBC, 8:647.

7. *Ibid.*, pp. 489 f.

tion to his earthen-vessel ministry (4:7-15). Now he opens his presentation of the gospel as a ministry of reconciliation (5:11—6:10) with a defense of his motives as a minister (5:11-15). Our verses (14-15) present the source and dynamic of that motivation.

II

The Recreative Question: What Did Our Text Mean to Its First Readers?

How does the writer seek to communicate his message?

What is the form and structure⁸ of the text? Along with vv. 11-13 with which it forms a basic unity, vv. 14-15 can be viewed as an apology for the sincerity of apostolic motives. It is also a part of the larger passage, vv. 11-21, in which he is moved by his subject "to write in an exalted style that suggests the language of hymn or liturgy."⁹ Verses 14b-15 give some appearance of a kerygmatic formula, that is, a set theological formulation coming from the setting of preaching or worship which Paul may have molded into his apologetic argument at the appropriate point.

Paul has presented the motives for his ministry in vv. 11-13 and vv. 14-15 then function as the ground or basis for them. Their structure can be analyzed as follows:

5:14a Basis proper: "For the love of Christ controls us."

5:14b-15 Explanation: "having concluded this . . ."

5:14b Interpretation of "the love of Christ": "that one died for all, therefore all died."

5:15 Application of "the love of Christ": "And He died for all, that they who live should no longer live for themselves, but for Him who died and rose again on their behalf."

*The basis proper (14a): "For the love of Christ controls us."*¹⁰ The "for" indi-

8. How do the major structural elements of the text function in relation to each other?

9. Barrett, p. 163.

10. Following now the structure of the verses derived from the preceding form critical analysis, the meanings of words and the relationships between words or phrases are interpreted contextually in order to understand the writer's concepts and the use he makes of them to accomplish his intentions in the text.

cates that what follows gives the reason Paul cannot commend himself to the Corinthians in a self-seeking manner (vv. 11-12). Rather his behavior as a Christian and an apostle is properly motivated (v. 13). That the "love of Christ" refers primarily to Christ's love for Paul is obvious from the reference to the death of Christ in vv. 14 and 15. Paul understands the death of Christ as His limitless self-giving which proves the love of God in Christ for him (Rom. 5:8). Implied in the phrase "the love of Christ" is its reception by Paul for, in his words, God's love for us "has been poured out within our hearts through the Holy Spirit who was given to us" (Rom. 5:5). The Holy Spirit has made the death of Christ transformingly real to Paul's life.

This is "the love of Christ" which "controls" Paul, that is, confines and restricts his ministry within the bounds¹¹ of the selfless service summed up in v. 13. Paul is held back from mere self-commendation by the controlling grip of Christ's love on his life.

Explanation (5:14b-15): "having concluded this . . ." Paul's thought goes deeper than the response of life to life. The transitional phrase, "having concluded this," shows that he had come to an understanding of the death of Christ which accounts for his assertion that "the love of Christ controls us." Basic is the fact that Christ "died for all" (14b-15a). Two perspectives follow that determined the motivation of the apostle.

1. The interpretation of "the love of Christ" (14b): "that one died for all, therefore all died." Paul makes two declarations in relation to man. First, when Christ died, the whole human race was involved. All men are now regarded as dead and in need of redemption. If not, Christ would not have needed to die. Second, men are not only identified with Christ in what he did for them ("died"), but also in that same event He identified himself with their sinful condition (5:21).¹² Although the form ("for") of Paul's statement suggests representation or substitution, the context demands a more realistic understanding. For Paul goes on

11. Carver, p. 550.

12. *Ibid.*, p. 551.

to emphasize that when Christ died, he died ("all died"): "knowing this, that our old self ("old man," KJV) was crucified with *Him*" (Rom. 6:6; cf. Gal. 2:20). In Christ's death Paul saw both the need of all mankind and that something had actually happened to all men. The entire human race was now in a radically different situation since Christ died. From this perspective Paul can now move into a second perspective about the death of Christ as excluding self-seeking from his life.

2. The application of "the love of Christ"—5:15: "And He died for all, that they who live should live no longer for themselves, but for Him who died and rose again on their behalf." In Paul's thought the crucifixion and resurrection of Christ are inseparably linked in His redeeming work (Rom. 4:25). When the Holy Spirit awakens faith-identification with the death of Christ (Rom. 5:5 ff.), the believer is united also with His resurrection life (Rom. 5:10). The crucified One is also the risen One. Opened up for men is "a new kind of human existence, no longer centered upon self but centered upon Christ,"¹³ in Paul's words, "on Him who died and rose again on their behalf." Characteristic of Paul is the thought that justification always reaches out to embrace sanctification (Rom. 6:1-11).¹⁴

What is the writer attempting to accomplish in the passage?¹⁵

Against those in the church at Corinth who would accuse him of self-aggrandizement Paul is defending and declaring his motives as a servant of Christ by an interpretative reference to the heart of the gospel. He is kept from self-commendation by the experienced fact of Christ's love for him. This love which reached Paul through the message of the gospel completely masters his motives as a Christian and an apostle. This is so (1) because it has convinced him irrevocably

of his desperate helplessness and radical deliverance as one who died when Christ died, and (2) because that death which was followed by the resurrection of Christ has changed unalterably the foundation of his human existence and thus liberates him for a life devoted utterly to God: "For me to live is Christ" (Phil. 1:21).

III

The Life-Response Question: How Does Our Text Apply to Contemporary Life?

What do I hear?¹⁶

What does the text say to me about my understanding of God as revealed in Jesus Christ?

What does the text say to me about my relationship to God, for my faith-grasp of Jesus Christ?

What does the text say to me about my manner of life before God in the midst of men?

What do I proclaim?—A sermon: Controlled by Christ

Introduction

1. Paul's motives as an apostle were under question, vv. 11-13.

2. Paul's defense was "the love of Christ controls us" (v. 14a). He is held back from self-seeking by Christ's love for him.

3. It is this same faith-grasp of "the love of Christ" that is our only sure safeguard against selfish motive in the services of Christ. With Paul when the death and resurrection of Jesus through the Spirit of Christ experientially reaches our living . . .

We discover that our death with Christ is the only adequate foundation for life and service: "having concluded this, that one died for all, therefore all died" (14b).

1. When Christ died, we died—our utter need before God is an established fact.

2. When Christ died, we died—our past life lost its power to characterize our future. Furthermore . . .

We discover that Christ's risen life is the only adequate dynamic for life and

16. Space limitations prohibit the articulation of what the text says directly to my own life, but the questions of personal hearing need to be asked and answered before one can legitimately and authentically go on to proclaim the text.

13. Barrett, p. 169.

14. Cf. Gal. 2:15-21; Rom. 3:21-8:39.

15. This question involving the function of the text seeks to focus the meaning and significance of the passage in terms of the writer's intention in its literary, historical, and biblical-theological context. The hermeneutical bridge which enables one to bring the text to present application is best found in the intention and theology of the text.

service: "and He died for all, that they who live should no longer live for themselves, but for Him who died and rose again on their behalf" (v. 15).

1. Christ died and rose again, liberating us to live Christ-centered rather than self-centered lives—the *what*.

2. Christ died and rose again, liberating us to live in the stream of His resurrection life in the world—the *how*.

Conclusion

To receive "the love of Christ" is to purify our motives as we live and serve Him, for the Holy Spirit brings home to our hearts the cross and resurrection of Christ as the essence of our Christian experience.

THE STARTING POINT

Clarifying the Task

In Galatians 2, Paul talks about the mission of the church, and its message. For those wanting a couple of "quick starters" here are some thoughts: (1) Paul talks about the *adversary* of the church's mission in v. 4, "false brethren" (NASB).¹ (2) He follows this quickly with the suggested *action* the church should take in v. 5, "we did not yield."

Along the same lines, but what could be a separate sermon, Paul suggests two other items that relate to the mission

1. All quotes from Galatians are from the *New American Standard Bible*, copyright © The Lockman Foundation, 1960, 1962, 1963, 1968, 1971.



by
C. Neil Strait

Pastor, First
Church of the Nazarene
Lansing, Mich.

and message of the Church: (1) He describes our *assignment* (v. 7) when he speaks of being "entrusted with the gospel." (2) He described our *authority* in proclaiming the gospel (v. 9) when he speaks of "recognizing the grace that has been given to me."

Three Aspects of the Gospel

When the Apostle Paul encountered Peter at the Council in Jerusalem, he confronted him with three aspects of the gospel: (1) The *claims* of the gospel (v. 14) wherein he writes about "the truth of the gospel." And the conversation between Paul and Peter focused in on the claims of the gospel apart from human additions or subtractions. (2) The *command* of the gospel (v. 16), "Nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law." Our Lord's command was to "preach the gospel" and the gospel, first of all, is the good news that man can be justified by faith, and not by works. It was the liberating word heard by Martin Luther. (3) The *Christ* of the gospel (v. 20), "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me." Sad, but true on occasions, the Christ of the gospel is obscured by other thoughts and other things. Our preaching must bring men to trust in Him alone for the life more abundant.

Wonderful News

Three thoughts just "fall" out of 2 Cor. 5:19, from *The Living Bible*.² Let me share them with you: (1) *Wonderful name*, "Christ." The prophet Isaiah said, "His name shall be called Wonderful." Hymn writers across the centuries have attempted to put into music their respect and their response to the name of Jesus. (2) *Wonderful newness*, "restoring the

2. All quotes from 2 Corinthians are from *The Living Bible*, copyright © 1971, Tyndale House Publishers, Wheaton, Ill. Used by permission.

world . . .” The great message and miracle of the Cross is that Christ restores broken lives. (3) *Wonderful news*, “This is the wonderful message he has given us to tell others.” News so wonderful cannot, and should not, be contained. It must be shared!

Spiritual Strength

In Ephesians, Paul highlights the spiritual strength available for the Christian in three areas: (1) Through Christ’s *riches*. In Eph. 1:7-8 (NIV),³ he talks about “the riches of God’s grace,” and speaks of these being “lavished on us.”

3. All quotes from Ephesians are from *The New International Version*, copyright © 1973 by New York Bible Society International. Used by permission.

In 2:4, he speaks of the riches of His mercy, in 2:7 of the riches of His kindness, and in 3:8, he talks about “unsearchable riches of Christ.” (2) Through our *relationship* with Christ. In 1:4, “he chose us,” and in 1:5 we are “adopted as sons.” In 2:13, Paul states that “. . . now in Christ Jesus you who once were far away have been brought near through the blood of Christ.” (3) Through our *redemption* by Christ. In 1:7, he says, “In him we have redemption through his blood, the forgiveness of sins . . .”

When the Christian is able, through faith, to appropriate these advantages for his living, they come through as strength for the testing moments of his life.

Seeds for Sermons

January—The Month of Beginnings

January 1

THE BEST BEGINNING POINT IS WITH GOD

TEXT: “In the beginning God . . .” (Gen. 1:1).

January is the month of beginning. This challenges us to take a look at the Book of Genesis as the beginning record of sacred Scriptures. The first chapter of Genesis is the most famous passage in the Bible because the three astronauts

aboard Apollo VIII, in making their ninth orbit around the moon at Christmastime of 1968, turned their spacecraft into a chapel. As their cameras were turned on the moon, and 50 million people on the Earth planet watched them on TV, the astronauts took turns reading select passages from the first chapter of Genesis. This was one of the most amazing moments in the twentieth century.

The chapter opens with the thematic declaration: “In the beginning God.” This lets us know three things:

I. THE BIBLE DECLARES THAT GOD EXISTS

The Bible never tries to prove that there is a God. It assumes that the evidence of God’s existence is so convincing that no effort is required to prove this truth. However, the Bible is concerned with revealing what kind of God does exist. Thus, the remainder of the Bible is designed to let us know what our God is like. The climax of this unfolding



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revelation is found in the Christmas story. "The Word was made flesh and dwelt among us." On one occasion Jesus said: "He that hath seen me hath seen the Father," letting us know that the heart that beats back of our universe is like the heart that broke on Calvary.

II. THE BIBLE DECLARES THAT THE BEST WAY TO START ANYTHING IS TO START WITH GOD

We put our best foot forward when we start with God. Things go better when we place God first. We are on safe ground and move from the right starting point when we begin with God.

III. THE BIBLE DECLARES THAT GOD HAS ABSOLUTE PRIORITY IN ALL THINGS

No other subject is as important as He. No other consideration should be put before Him. No action should be pursued without first consulting Him.

We will start our New Year right if we start with God first and foremost.

January 8

GOD'S FIRST GIFT WAS LIGHT

TEXT: "And God said, Let there be light: and there was light" (Gen. 1:3).

The first gift of God to the Earth planet was light. No doubt something drastic happened between the first verse of Genesis which declared that "God created the heaven and the earth," and the second verse that stated that "the earth was without form, and void; and darkness was upon the face of the deep." God always creates in a perfect manner. The second verse indicates that His perfect creation was spoiled. It is generally considered that Lucifer instigated a war in the heavens because he wanted to be equal with God. This act of rebellion resulted in the chaos and ruin that is described above. In order to rehabilitate the disaster area, God's first act was to make the gift of light. This development tells us three things:

I. GOD ALWAYS ACCENTS LIGHT RATHER THAN DARKNESS

He operates in the sphere that is clear, transparent, and bright. He keeps every-

thing He does in the open, and all of His suggestions are in the direction of right reason, clarity of understanding, and illuminated procedures. Anything contrary to these qualities will be the work of Satan to produce confusion and darkness.

II. GOD ALWAYS MOVES TOWARD LIGHT AND AWAY FROM DARKNESS

He is concerned about bringing a dawn into every situation. Thus, when you examine the references to a day in the first chapter of Genesis, you will find that each creative day starts in the evening and closes in the morning. This lets us know that no matter how dark circumstances may become, there is always a dawn in Christian living.

III. GOD GIVES LIGHT AS THE FIRST STEP IN REHABILITATING BLIGHTED SOULS

After man rebelled against God in the Garden of Paradise, the soul of man took on the same characteristics as the cursed universe described in v. 2. That is, the soul of man was without form or purpose; it was void and empty; and darkness was over the depth of his spirit. God's prevenient grace and everlasting mercy became operational, and He commanded that light should penetrate the darkness of man's lostness. The light of revealed truth, the light of the wooing of the Holy Spirit, the light of divine love showed lost mankind a way back to the Father's heart and a heavenly home.

January 15

GOD'S SECOND GIFT WAS LIFE

TEXT: "And God said, Let [there be brought] forth abundantly the moving creature that hath life" (Gen. 1:20).

The second step God took in rehabilitating His universe that had become a disaster area was to create life. He could not be satisfied with a lifeless, barren world. He wanted His world to be pulsating with life, alive with action, and seething with productivity.

In the same measure, when He engages in the process of rehabilitating the lost estate of man, if man is responsive to

the light He brings, then that soul that has been dead in sins and trespasses suddenly pulsates with spiritual life. Prior to that moment, the soul is stunted and dwarfed. But suddenly the soul is touched by the redemptive power of God, and that brings transformation. One becomes a new creature in Christ, old things pass away, and all things become new. When God speaks His creative word to the soul and says, "Let there be life," it makes a *world of difference*, and a *different world* for one to live in. Three things happen when this divine miracle occurs:

I. WHEN WE COME ALIVE UNTO GOD, WE ARE JUSTIFIED

This means that all condemnation is removed; all guilt is blotted out; and all committed sins are forgiven. The death penalty is removed from over our heads. The past record is cleared of everything that might be a source of embarrassment. Now we can look God—as well as man—straight in the eye and not shift our eyes because all estrangement is erased.

II. WHEN WE COME ALIVE UNTO GOD, WE ARE ADOPTED INTO HIS FAMILY

We are no longer orphans in our universe, or a lost waif in a lost world. We feel perfectly at home in our world because we know the Maker and Owner of our world as a Heavenly Father. By the same token our world takes on a new meaning because we are personally acquainted with its Author.

III. WHEN WE COME ALIVE UNTO GOD, WE HAVE SPIRITUAL LIFE IMPARTED TO US

This gift of life provided a new heart with a new start for spiritual growth. The life of God is planted in the soul of man, and we live in a new dimension, in a new sphere, at a new level.

January 22

GOD'S THIRD GIFT WAS LIKENESS

TEXT: "And God said, Let us make man in our image, after our likeness" (Gen. 1:26).

The third step God took in rehabilita-

ting His universe that had become a disaster area was to create a creature after His own likeness. He had moved from light, to life, to likeness. Love always creates things in its own image and likeness. He took clay and fashioned various shapes but came to the conclusion that He preferred the product that was formed exactly like himself. His creature was perfect in mind, body, and spirit. His creature reflected His glory, grandeur, and greatness. His creature was designed to live forever in holy love and holy fellowship with the Creator of the universe. God could see himself mirrored in the personality of man.

In the same measure, when He engages in the process of rehabilitating the lost estate of man, if man keeps walking in the light that God gives him, he will not only have spiritual life, but he will have a crisis in which the image and likeness of God is restored. Three things are involved in this encounter with the Lord:

I. TO HAVE HIS LIKENESS, WE MUST MAKE AN ALL-OUT SURRENDER TO HIS WILL

The last thing we want to give up is the right to run our lives the way we please. This right must be abdicated as we move under the absolute control of the Holy Spirit. We must erect a YIELD sign, that indicates that we yield the right-of-way to Him. We no longer claim the right to run our lives our way, but give Him the unconditional right to run our lives with no strings attached.

II. TO HAVE HIS LIKENESS WE MUST APPROPRIATE THE MERITS OF CHRIST'S ATONEMENT TO THE DEGREE THAT HE CAN FREE US FROM ALL SIN

The measure that He can redeem from sin is described in this verse: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12).

III. TO HAVE HIS LIKENESS, HE HONORS OUR CONSECRATION AND REWARDS OUR FAITH BY PROVIDING A MIRACLE THAT CLEANSSES US FROM ALL SIN AND MAKING US A CLEAN VESSEL SO THAT HE INDWELLS US IN HIS FULLNESS

This restores us to the level of holy love and holy fellowship with God.

THE BIRTH OF GRACE

TEXT: "And I will put enmity between thee and the woman . . . it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

During the creative program of God He would look upon the product of His workmanship and declare, "It is good." Particularly was this true regarding His masterpiece. The stage was set for God to have His hero, made in His likeness, to make His appearance. Thus, the culmination of His capacity to design perfect objects was when He made man. His creature was so amazing and magnificent that God welcomed the chance to walk and talk with him.

Man, in turn, possessed the capability of having perfect communication with the eternal God. Love and fellowship were reciprocated between the Creator and the creature. God's love was blending all creation into a symphony of praise. The perfection, the beauty, and the majesty of this ideal world turned the cosmos into a paradise. There was a total absence of discord, disharmony, and discontentment. Everything functioned the way it was designed to function when God made it. God's love bound everything together and kept everything well ordered, peaceful, and beautiful.

However, these ideal conditions continued for only a short time. Satan entered the arena and attracted the attention of the original parents by telling them that they could be equal to God. Satan challenged them to resort to status seeking and close the gap between themselves and the Most High. This appeal to selfish ambition caused man to rebel against God, break His law, and set his will against the divine will. This brought disaster to the perfect world.

For the first time there was something in the world in rebellion against God, totally foreign to Him, and completely out of harmony with His will. The amazing thing that showed up was that God did not cease loving mankind, even though fallen man was unlovely, unloving, and unlovable. That is the moment when grace was born in our world. Up to this point God had loved everything be-

cause it was good and in harmony with His planned universe. However, when He kept loving the rebellious parents in the Garden and announced that He was not giving up on fallen humanity, that is the juncture when love is turned into grace. His word of assurance was that He would do whatever is necessary to bruise or crush the head of Satan and make him a defeated foe. This lets us know that when God keeps loving sinful man, grace is born and becomes operational.

February—The Realities of Religious Experience

February 5

THE REALITY OF A PERSON-TO-PERSON RELATIONSHIP

TEXT: "Jesus . . . said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house" (Luke 19:5).

The Lord does not deal with us in wholesale lots or carload amounts. He deals with us person by person. He located Zacchaeus when he thought he was hidden from everyone, and He called him by name when he thought he was a stranger to everyone. No one is ever overlooked, bypassed, or ignored in the spiritual realm. No one is considered worthless, downgraded, or left unidentified when the Lord is a part of the picture. God makes himself so personal that He often announces that He is the God of Abraham, Isaac, and Jacob, revealing that He is concerned about individuals, and works with each of us on a person-to-person basis. This personalized relationship tells us three things:

I. WE MOVE FROM NONENTITY TO IDENTITY WHEN WE HAVE AN ENCOUNTER WITH THE LORD

We are never an unknown nor a nobody in His books. When we meet Him, we

find an answer to this universal question, Who am I? He lets us know that we are the type of person He wants to be associated with. There is something about us He wants to own and possess and use.

II. WE ARE IMPORTANT ENOUGH TO BE THE OBJECTS OF HIS ATTENTION

He is so personally interested in us that He does things with us in mind. He sets up a worship service so that it is exactly suited to our needs. He allows things to come our way so we can learn a lesson which could not have come to us by any other means.

III. HE HIGHLIGHTS OUR INDIVIDUALITY WHEN HE IS IN CONTROL

He accepts us the way we are and respects our individuality. He lets us know that we have unique contribution to make to His kingdom-building program. His program is so people-centered that everything is based on a person-to-person relationship.

February 12

THE REALITY OF THE TIME FACTOR

TEXT: "This day is salvation come to this house" (Luke 19:9).

The Lord deals with us in such a specific manner that we can give a definite date to the time that His salvation became a reality in our hearts. He does not deal with us in generalities and nebulous universalities. He is so clear-cut in manifesting himself to us that we can pinpoint the unforgettable moment when He touched our lives. The passing of time does not efface the memory of a crisis moment when He transforms our lives. The time factor is such a reality that we date everything by the number of years since we became a Christian. Whatever happened before that momentous event we discount as nothing. Three things are evident in the time aspect of our encounter with Him:

I. THE MOMENT HE COMES INTO OUR LIVES MARKS THE TIME WHEN WE BEGIN TO LIVE

This experience is so transforming, so

revolutionizing, so miraculous that we can testify to the fact that former things have passed away and all things have become new. The witness of the Spirit with our spirits is so definite that we can say beyond the shadow of a doubt: "I know I have passed from death unto life."

II. THE MOMENT HE BRINGS HIS SANCTIFYING GRACE INTO OUR HEARTS SHOULD BE JUST AS SPECIFIC AS OUR CONVERSION

The Holy Spirit is just as specific in witnessing to our hearts in the second crisis experience as He is in the first. Can you date the exact time when you were cleansed from all sin? Is there an element of indefiniteness that leaves room for a doubt or question about this all-important experience?

III. THE CALENDAR OF OUR LIVES SHOULD SHOW THESE CRISES AS "RED LETTER" DAYS IN OUR LIVES

These experiences stand out as the greatest events that can happen to us in our pilgrimage.

February 19

THE PLACE FACTOR

TEXT: "This day is salvation come to this house" (Luke 19:9).

The place factor is just as real in salvation as the time factor. In the instance under consideration, the place aspect was in the home. Jesus originally said to Zacchaeus that He must abide at his house. Now He makes his home the specific place where salvation becomes a reality. This highlights the fact that the Lord does not deal with us in generalities or uncertainties, but He underscores specific references.

He wants us to be clear in relation to the time and place of our salvation so we can give a clear-cut testimony regarding the same. He knows that if we are uncertain in either of these areas, we will be hesitant about giving specific references to these gigantic crises in our lives. One of the most convincing proofs of the reality of our dynamic relationship with the Lord is that we have nailed down some specific centers of reference which

are indisputable. This citation of the home involves three items:

I. THE LORD IS INTERESTED IN WHAT HAPPENS IN THE HOME CIRCLE

He is concerned about the problems, the emergencies, and the activities which take place in the everyday give-and-take of life. He wants peace and happiness and understanding to reign in every home.

II. HIS PRESENCE MAKES A DIFFERENCE IN THE WAY THINGS GO IN THE HOME CIRCLE

Things go better when He is involved in the affairs of the home. The awareness of His presence will cause sharp words to be silenced and hot tempers to be cooled. When He is honored as the unseen Guest, divine love smoothes out the relationships and binds the members of the family in a close-knit relationship.

III. THE LORD DESIRES TO ABIDE IN OUR HOMES

He becomes so involved in our daily lives that He wants to invade the atmosphere of the home. Thus He can give a little touch of heaven by keeping that home filled with peace and love and happiness.

February 26

**THE REALITY OF THE
HOME-TO-HOME RELATIONSHIP**

TEXT: "Today I must abide at thy house . . . For the Son of man is come to seek and to save that which was lost" (Luke 19: 5, 10).

Jesus concludes this phase of His initial contact with Zacchaeus by the dramatic declaration: "For the Son of man is come to seek and to save that which was lost." In other words, Jesus came to bring about the total redemption of man, so that man could have restored to him everything that had been lost. One of the things that had been lost was the Paradise of Eden where man and God dwelt together in perfect love and fellowship. The invasion of sin into the world completely changed this arrangement. In the two references above, we find a twofold thrust in the realities of religious experience:

I. JESUS WANTS US TO OPEN OUR HOMES TO HIM SO HE CAN ABIDE THERE

II. JESUS WANTS TO OPEN HIS ETERNAL HOME TO US SO WE CAN ABIDE WITH HIM FOREVER IN PERFECT LOVE AND FELLOWSHIP

This indicates the full cycle of His saving or restoring everything that was lost. The crises of grace were designed to restore the divine image and likeness in the heart of men. When our hearts are filled with the Holy Spirit as a product of these miracles of grace, we will take these changed lives into the home circle. This means that when we receive a new heart, we will automatically have a new home. Jesus becomes Lord of the household. He becomes a resident of our residence. He wants us to be Christlike in our attitudes and relationships in the home circle.

In the future He wants us to come to His home and abide with Him forever. He comes to our home now, so we can go to His home in the next world. This home-to-home relationship is a climax to the superlative realities which are operative in religious experience.

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Gleanings
from the Greek

Matthew 1—3

"Christ" or "Messiah"? (Matt. 1:15)

The Greek word is *Christos*, which in English comes out as "Christ." In v. 16 there is no article with the word, but v. 17 has the definite article. A footnote in the NIV informs the reader that "'The Christ' (Greek) and 'the Messiah' (Hebrew) both mean 'the Anointed One.'"¹

The New English Bible has in v. 17 "the Messiah."² Personally, we have a strong preference for this translation, so that the reader may recognize at once what "Christ" meant to the Jews—the long-awaited Messiah. In John 1:41 we find Andrew saying to Peter: "We have found the Messiah." (The Greek has a grecized form in the Hebrew word.) Both there and in John 4:25 (the only two places in the NT where *Messias* occurs) it is interpreted as meaning *Christos*. Probably the best solution is to translate *Christos* as "Christ" and indicate in the margin that this means "Messiah" (so the NASB and NIV).

"Espoused" (Matt. 1:18)

The NASB has "betrothed," which is more modern than "espoused." But today we say "engaged" (RSV). Isn't that the best?

The objection to "engaged" is that too many engagements today are not very binding; they are very easily broken. But such was not the case with a Jewish betrothal. It was a legal contract (Gen. 29:21; Deut. 22:23-24) that could be broken only by a legal process. So "engaged" is too weak. It will be noted that Joseph is called Mary's "husband" in v. 19.

"Holy Ghost" or Holy Spirit?"

(Matt. 1:18)

We once heard a sincere but ill-informed minister say, "If you hear a person say 'Holy Spirit,' you know he's a modernist." That is about as far from the truth as one could go! Yet there are still some diehards.

In the NT, the KJV has "Holy Ghost" 89 times and "Holy Spirit" 4 times. Yet in the Greek it is the same!

When the KJV was made (in 1611), "ghost" was used for the spirit of a living person. Now it is used only for the spirit of a dead person. To say "Holy Ghost" is to imply that God is dead and His "Ghost" now is around. Even the KJV has "Spirit of God." But "Spirit" and "Ghost" translate the same Greek word, *pneuma*. It ought to be obvious to any thinking person that "Holy Spirit" is both more reasonable and more reverent.

"Expose" (Matt. 1:19)

"Make . . . a public example" is one word in Greek (only here and in Col. 2:15). Today we would say, "expose her to public disgrace" (NIV).

"Put Away" or "Divorce"?

(Matt. 1:19)

The Greek verb *apoluo* literally means "loose away." But it is the regular word in the New Testament for a husband divorcing his wife. So "divorce" is the proper translation here.

"Privily" (Matt. 1:19)

This is obviously an obsolete form of "privately." The Greek word is *lathra* which means "secretly." Joseph was going to divorce her quietly. This would require signing a document, but without any accusation or public trial.

"Take" or "Take Home"?

(Matt. 1:20, 24)

The Greek verb is *paralambano*, which literally means "take beside." Commentators are agreed that the correct idea is "take Mary home as your wife" (v. 20) and "took Mary home as his wife" (v. 24, NIV).

"Knew Her not" (v. 25)

This is what the Greek literally says. But obviously the literal sense is a falsehood. He did know her.

In the Bible "know" is often used as a euphemism for having sexual relations. "He had no union with her" (NIV) is more adequate, yet chaste.

"Wise men" (Matt. 2:1)

This is one word in the Greek: *magoi*, from which we get "magic." These men belonged to those ancient groups called magicians.

Just who these men were and where they came from is still a matter of uncertainty. We do not even know how many there were. The idea that there were three seems to have originated from the mention of three gifts—gold, incense, and myrrh. The popular legend, reflected in *Ben Hur*, that their names were Caspar, Balthasar, and Melchior, has no foundation in fact. Superstition has gone so far as to claim that the skulls of these

Magi are actually to be found in a casket in the Cologne Cathedral.

Herodotus, the Greek historian, mentions a tribe of Magi and notes that Daniel was counted among them. It is probable that the Magi in Matthew 2 were astrologers who came from Babylon or Persia.

It is interesting to note that the same Greek root is used in describing two other characters in the New Testament, both in the Book of Acts. In the eighth chapter we read of Simon who "used sorcery" (*mageuon*, v. 9). In chapter 13 we find that Paul encountered at Paphos a certain "sorcerer" (*magon*). He is referred to as "Elymas the sorcerer" (v. 8), "Elymas Magus." Both of these men were magicians in the bad sense. This was probably not true of these Magi who came to find Christ. They were sincere astrologers.

We once heard a preacher state emphatically: "The Holy Ghost says that these men were wise, and wise men always seek Christ." This is a typical example of ignorant use of the literal wording of the KJV. Of course, the Holy Spirit does *not* say that they were wise men. Under divine inspiration Matthew records the fact that they were "Magi," and that is the correct translation (see NASB, NIV).

"Repent" (Matt. 3:2)

Most people think that the verb *repent* means being sorry. But the Greek word is *metanoeo*. It comes from *meta*, which suggests a change or transfer, and *nous*, "mind." So it literally signifies a change of mind. To repent is to change our thinking with regard to God, to sin, and to ourselves. When one really repents of his sin, he decides that he is done with it. Repentance is far more than emotionalism; it is a moral decision, involving the intellect and the will.

In 4:17 we find that Jesus began His preaching ministry with exactly the same message as did John the Baptist. The

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first thing the people of Israel needed to do was to turn away from their sins, and then accept Jesus as their Messiah. In Him the kingdom of God had come.



A Look at Ultimates

By J. Melton Thomas

The Ultimate Requirement

SCRIPTURE: Mic. 6:6-8

TEXT: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (v. 8).

INTRODUCTION: Story of man who showed driving skill by getting as close to edge of cliff as possible. People often have such attitude toward duty to God—get as close to sin and world as possible. Poses the question, What does God require?

We often associate duty with "rules." I *can't* do this; I *must* do that. What is the heart of God's requirement? The ultimate requirement? Answers are found in the broad realm of principle rather than the narrow field of detail. The text speaks of ultimates.

I. IN ACTION WE ARE REQUIRED TO DO JUSTLY

- A. Let us do justly by the Lord—give Him the love, obedience, priority
 1. The ancients: Thousands of rams? Rivers of oil? Fruit of the body?
 2. These are secondary.
 3. Due God? "Give me thine heart."

- B. We are to do justly by our fellow-man

1. Many ways: physical, charitable
2. Spiritual most of all. Bresee: "We are debtors to every man to give him the gospel in the same measure as we have received it."

- C. We are to do justly by ourselves
1. Why deprive ourselves of the best?
 2. "God's way is the best way."

II. IN ATTITUDE WE ARE TO LOVE MERCY

A. The mercy of *allowance*

1. People human—subject to traits as such, whatever state of grace
2. May be under pressure unknown to us
3. Things not always as they look

B. The mercy of *charity—love*

1. Postpones belief of wrong in others
2. Believes the best of others
3. Even covers wrong at times—Love "shall cover the multitude of sins."

C. The mercy of *remembrance*

1. That we too are tempted
2. To get beam out of own eye
3. The merciful receive mercy—which one day may be needed.

III. IN EXPERIENCE WE ARE TO WALK HUMBL Y WITH GOD

A. Need Holy Spirit's conviction for suggestion of walk

1. He makes the overtures.
2. He seeks us. Illus.: Adam, "God called."
3. New Christian, "The church sought me, not me the church."

B. Need the Lord in crisis experiences

1. Salvation. "He shall save" (Matt. 1:21).
2. Sanctification. Paul, "Being sanctified by the Holy Ghost."

C. Need Him in daily life. Song: "I Need Thee Every Hour."

CONCLUSION: People are so proud, so sinful, so self-sufficient. Let us lay it all aside for the privilege of walking with God. He will walk with us all the way—in victory or defeat; joy or sorrow; poverty or affluence; in good times and bad times; for time and for eternity.

The Ultimate Commandment

SCRIPTURE: Mark 12:28-34

TEXT: Vv. 30-31

INTRODUCTION: Mankind needs a restraining hand, as is indicated by the presence of law. Left to himself, man always seems to veer to the right or left.

Organized society is controlled by law. Was so from beginning. Came to code in Israel and others. Is so today in home, school, nation, church.

Laws can be extreme, legalistic. In the scripture cited, the scribe wanted to know the greatest commandment. Jesus gave answer as to the greatest, the final, the ultimate commandment.

I. THE COMMANDMENT LOCATED—"Thou shalt love."

A. It was a positive program—LOVE—do!

2. Not that negatives are unimportant
1. Of 10 commandments, 8 are negative. Only Sabbath and parent positive.
2. Many other "thou shalt nots"
3. Negatives are important: God's red light; insulation; traffic cop. So far, no farther.

C. Negatives important, but not supremely so

1. Not heart-altering, for one thing
2. Not as hard as the other, for another

D. The ultimate is in the seat of affections—not a program of "don't"; one of "do." Illus.: The difference between refusing liquor and working for salvation of the dealer

II. THE COMMANDMENT ANALYZED—Love the Lord:

A. With all thy heart

1. Go back to "Hear, O Israel"—God is One!
2. Hence must love with ALL heart
3. For He will not share with another.

B. With all thy soul—soul is usually animal life; hence (Clarke) with all thy life

1. God wants a heart affection.
2. He also wants a life commitment.

- a. We all give our lives for something.
- b. Thrill by giving it to God
- C. With all thy mind
 - 1. Hence delight to think on God
 - 2. Delight to hear about God
 - 3. Delight to feed on Word of God
- D. With all thy strength
 - 1. Our actual strength to be used for Him: work to be done; prayers to be prayed
 - 2. Fruit of our strength dedicated to Him

III. THE COMMAND AMPLIFIED

- A. If we hate man whom we have seen, how love God whom we have not seen?
- B. This command: He who loves God loves his brother also.
- C. So love for God and man are intertwined.
- D. Let us express love for God in what we do for man.
 - 1. Active goodwill
 - 2. Be neighbor to him.
 - 3. Pay our debt to him.

CONCLUSION: The true motivation is "I will serve Thee because I love Thee." May we have more than the constraints of outward compelling. May we have the joy of inward impelling, God's love shed abroad in our hearts by the Holy Spirit.

The Ultimate Conclusion

TEXT: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it shall be evil" (Eccles. 12:13-14).

INTRODUCTION: To any thoughtful person there are bound to be questions about the meaning and significance of life. What? Why? Whence? These are the queries that have always haunted the minds of men.

"What is man, that thou art mindful of him? And the son of man, that thou

visitest him?" was the question of one of old. James again voiced the same when he asked, "For what is your life?" And the same haunting query is in the search of Job in the long ago, "If a man die, shall he live again?"

All embody the perennial questions: From whence did I originate? Why am I here? What is the significance of the things that happen to me? Where shall I spend life after I die?

It is with this sort of thing that Solomon is dealing in this book. He has been seeking out the end of life, and varied are his conclusions. Note some of them:

1. *All things are vain* (1:2). "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity."

2. *Human enjoyment is life's end* (2:24). "There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour."

3. *That man is no better than any other animal* (3:19). "For that which befalleth the sons of man befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity."

These and many other things characterize the trend of his thought as he goes along. He tries work; he tries wisdom; he tries creativity (chap. 2), he tries mirth. He says at last, "I considered the tears of such as were oppressed . . . I praised the dead which are already dead more than the living which are yet alive" (4:1-2). These things have not answered his soul cry, so he comes to the end of the book saying: "Here is the ultimate. Here is the final conclusion."

I. THE ULTIMATE ATTITUDE TOWARD LIFE—"Fear God"

A. What this does not mean—

- 1. Not the servile attitude of hiding—that we must get away from God. Illus.: Hiding from the tornado
- 2. Not that God wants to condemn us

B. What does it mean?

- 1. That life is to be a thing of reverence, too sacred to throw

away in base habits, thrills, indulgence, etc.

2. Life is to be a stewardship. Poem: "The Bridge Builder"

II. THE ULTIMATE PATTERN FOR LIFE—"Keep his commandments"

- A. What am I going to be when I grow up?—the child's query
- B. Real conviction: Whatever God wants is best for me. Illus.: Samuel Morris and shoeshine boy
- C. Life's pattern then: Keep His commandments
 1. Those general commandments that concern us all, for they are clearly biblically stated
 2. Those interpretations which become binding because I have accepted them in my church
 3. Those personal commandments that are between God and me alone—"Others may . . ."

III. THE ULTIMATE OUTCOME OF LIFE—"God shall judge." We account for life at life's end:

- A. In realm of activity: every work, word, deed, sin
- B. In realm of heart: "every secret thing." No hiding then—from family, church, preacher
- C. In realm of quality: "good and evil"

CONCLUSION: Judgment has begun now. The poet observes that sitting alone with conscience was judgment enough. And present judgment will resolve into the final judgment and separation. To reward. To punishment.

BULLETIN



BARREL

NEW YEAR'S RESOLUTIONS

Although they have become a joke to many people, New Year's resolutions can be of real value. Your resolutions may take the form of goals for the year or of rules for day-by-day living. Here are the seven rules for

daily living practiced by F. B. Meyer:

1. Make a daily, a definite consecration of yourself audibly to God.
2. Tell God that you are willing to be made willing about everything.
3. Reckon on Christ to do His part perfectly.
4. Confess sin instantly.
5. Hand over to Christ every temptation and every care.
6. Keep in touch with Christ. (Read the Bible, good books; pray; seek places and people where He is.)
7. Expect the Holy Spirit to work in, with, and for you.

A New Path

*A new path lies before us;
We're not sure where it leads;
But God goes on before us,
Providing all our needs.
This path, so new, so different,
Exciting as we climb,
Will guide us in His perfect will
Until the end of time.*

—Linda Maurice

* * *

Questions to consider as I read my Bible:

1. Is there in this chapter an example for me to follow? Did anyone do anything that I ought to do?
2. Is there an error for me to avoid?
3. Is there a command for me to obey?
4. Is there a promise for me to claim?
5. Is there a prayer for me to echo?

(Found on the flyleaf of my mother's Bible. Roger M. Williams)

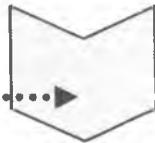
* * *

*When we think about people,
Trouble grows.
When we think about God,
Trouble goes.*

Politeness is a trait in folks
That's easy to explain;
They're the first to show their gratitude,
And the last ones to complain.
—Carice Williams



HERE AND THERE



AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

Christian Holiness, Restudied and Restated

By Sidlow Baxter. (Zondervan Publishing House, 1977. 716 pp., \$12.95).

Zondervan has taken Dr. Baxter's *A New Call to Holiness, His Deeper Work in Us, and Our Higher Calling*, compiling them under the above heading. The book is a closely reasoned argument from Scripture on Christian holiness. It is a call to both a reopening of the doctrine and a recommitment to its implications. The reader will find a comprehensive review of the various positions, both apologetic and historical. Whether one agrees with all that he says—which he will not—he will find the book a valuable source book in the continuing dialog concerning life in the Spirit. Perhaps the key statement is found on p. 115 of *Our Higher Calling*—remembering that the author, by tradition, is a Calvinist who admits that the Calvinist definition of sin makes holiness impossible:

"So according to traditional Calvinism we *cannot* be completely sanctified in this present life, but according to Paul we *can*, and he prays that we *may* be. What, then, is our verdict? Is not this a case where some of us must choose between venerated orthodoxy and plain Scripture? My own advice is: Hold firmly to the Word itself rather than to any traditional interpretation which smothers it. I counsel you to reject the gloomy blunder that there cannot be on earth a thorough renewal of our moral nature into true

holiness. Let us believe the divine promise that entire sanctification is provided for us *now* in Christ."

The author falls into the trap of interpreting "eradication" with the kind of "sinlessness" that admits of no possibility of fault (p. 46), and "instantaneousness" as an interpretation of the "second blessing" which is impervious to growth. However, his emphasis on victory over sin and yieldedness to the Spirit leave only logical differences. The biblical emphasis is all there. I am more concerned about his rendering of Rom. 6:6 which is interpreted judicially. One understands his motive, however, in making sin relational and trying to avoid some of the aberrations which have plagued the passage. He does not leave us with a positional holiness, but goes on rather vividly into the experiential dimension. On the other hand, while not quoting from contemporary holiness sources, Baxter comes to the same conclusions which holiness theology has arrived at, not realizing that some of the "extremism" of both "eradicationalists" and "counteractionists" is not held by holiness scholars at all.

The author is careful to make a clear distinction between regeneration, sanctification, and entire sanctification. In his chapter on "Sanctification and Depravity" he concludes triumphantly:

"Christian believer, lay hold of it firmly and gratefully: you and I, as members of Christ, may be inwardly cleansed and *changed* (1 Tim. 1:5; Acts 15:8-9; Eph. 4:23; Rom. 12:2). . . . This inwrought

cleansing and renewal, this moral metamorphosis . . . is one of the most precious and prominent reiterations of the New Testament epistles. Yes, we may be "transformed through the complete renewing of our minds' into full conformity to the 'good and acceptable and perfect will of God;' and that indeed is *sanctification*."

OSCAR F. REED

The Rebirth of the State of Israel Is it of God or of man?

By Arthur W. Kac. (Baker Book House, 1976. 373 pp., \$4.95).

This rather startling book celebrates the thirtieth anniversary of Israel by arguing from Scripture that the nation is here to stay. The author draws from his wide knowledge from which he draws his answers. His thesis is that we confidently believe that God is in both the establishment and the continuity of Israel—and their contributions to the world.

OSCAR F. REED

Ethics in a Christian Context

By Paul Lehmann. (Harper and Row Publishers, 1976. 380 pp., \$4.95).

This book is one of the classics in the field of Christian ethics. It was written in 1963 and now appears in paperback. Lehmann covers the history and source material exhaustively, and then takes the best of the contemporary scenes and weaves them into his own perspective. His view of community as the cradle of conscience gives an incisive understanding of the church as the environment from which the Christian ethics arise. It should be in the library of every minister who is sensitive to the great ethical issues of our day.

OSCAR F. REED

The Holy Bible An American Translation

William F. Beck. (A. J. Holman and Co., 1976. 1,430 pp., \$8.95).

This complete translation of the Bible under one cover is a welcome addition to the many translations and paraphrasings that have come out in the last few years. The manuscript is highly readable, but faithful to the text so that you have, as

Dr. Beck indicates, a highly readable Scripture that "talks to the heart of the people in their own language." It bears the recommendation of William F. Arndt and other biblical scholars. It emerges from the study of 5,000 manuscripts. This is a new Bible that everyone should have in their Bible library. It also includes a selection of psalms for 72 different needs and occasions.

OSCAR F. REED

BOOK BRIEFS

I Believe in Evangelism

By David Watson. (Eerdmans, 1977. 189 pp., cloth, \$2.95).

A fine little book on the issues and opportunities of evangelism in the contemporary church.

How Can I Get Them to Listen?

By James Engel. (Zondervan Publishers, 1977. \$4.95).

A technical handbook on communication strategy and research. It is written from a biblical perspective, and a number of examples given in the enlargement of that point of view.

I Believe in the Historical Jesus

By I. Howard Marshall. (Eerdmans Publishers, 1977. Paperback, 245 pp., \$2.95).

Marshall outlines the issues of the quest for the historical Jesus, introduces the methodology for the New Testament analysis, and examines the role that faith takes in a study of the life of Jesus.

Transcendental Hesitation

By Calvin Miller. (Zondervan Publishers, 1977. Paperback, 184 pp., \$1.95).

An explanation of why a merging of TM with the Christian faith is not true to the latter. An excellent book to acquaint oneself with the issues and dangers of TM.

Great Verses from the Psalms

By Norman Hillyer, ed., (Zondervan Publishers, 1977. Cloth, 267 pp., \$8.95).

"For today's readers, *Great Verses from the Psalms* contains selections carefully chosen from Charles H. Spurgeon's classic work." It is skillfully edited in the form of devotional readings.

Thessalonians

By Donald Grey Barnhouse. (Zondervan Publishers, 1977. 110 pp., hardback, \$5.95).

"Sanctification" is a big word in theological and ecclesiastical circles today. It is always interesting to see one such as Dr. Barnhouse emphasize personal holiness. Here is a Calvinist moving with candor toward the truth of sanctification.

The Gospel of John

An Expository Commentary

By James Montgomery Boice. (Zondervan Publishing House. 400 pp., cloth, \$9.95).

Dealing with John 9:1—12:50, the volume is the third in a series by Dr. Boice, who succeeded Dr. Barnhouse at the renowned Tenth Presbyterian Church in Philadelphia.

Preachers' Exchange



WANTED: By missionary in South America, *Fletcher's Checks to Antinomianism*, abridged (Peter Wiseman, Beacon Hill, 1953). Dorothea Wolcott, 2823 Berry Ln., Independence, Mo. 64057.

WANTED: Following books on Nazarene history: *Our Pioneer Nazarene*, Corlett; *Tempest Tossed on Methodist Seas*, Haynes; *A Man Sent of God*, Heath; *The*

Boy Who Made Right Choices, Ramquist; *The Boy with Many Problems*, Ramquist. Larry Stover, 7402 E. 110th St., Kansas City, Mo. 64134.

WANTED: *Preacher's Homiletic Commentary*. Herman M. George, P.O. Box 74, Barrett, W.Va. 25013.

WANTED: to buy *Holiness and the Human Element*, by H. A. Baldwin. E. M. Fox, 100 Walnut St., Laurel, Del. 19956

WANTED: Following copies of the old Daily Study Bible by Wm. Barclay: *The Gospel of John*, Vol. 1; *The Gospel of Matthew*, Vol. 1. Michael A. Heady, 111 Indiana Ave., Iowa Falls, Ia. 50126

COMING
next month

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● The Congregation in the Rural Setting

Before "giving up" on the rural church, we should take a careful look at its unique problems and helpful solutions.

● Pentecost Sunday Can Be a Big Day in Your Church This Year

We make much of birthdays. Why not really celebrate the birthday of the Church?

In Memoriam

Dr. James Paul McGraw, 63, professor of preaching and the pastoral ministry at Nazarene Theological Seminary and editor of the *Preacher's Magazine*, died of cancer September 16.

Dr. McGraw graduated from Bethany Nazarene College, held a master's degree in education from Texas Christian University, and an earned Ph.D. in counseling and speech communication from the University of Kansas. He was the recipient of an honorary Doctor of Divinity degree from Bethany Nazarene College in 1969.

Ordained in 1936, he pastored churches of the Nazarene in Ballinger and Fort Worth, Tex.; Norman, Okla.; and Sacramento, Calif.

Dr. McGraw joined the seminary faculty in January, 1953, after serving as dean of religion and assistant to the president at Northwest Nazarene College in Nampa, Ida., 1946-49.

Dr. McGraw was elected editor of the *Preacher's Magazine* in November, 1971, and his editorials have been widely read and appreciated. Among books he has written are *Men Who Met Jesus* and *Great Evangelical Preachers of Yesterday*, and he edited *The Holiness Pulpit*.

He is survived by his wife, Elizabeth Dobson McGraw, and a son, Lee, of Kansas City.

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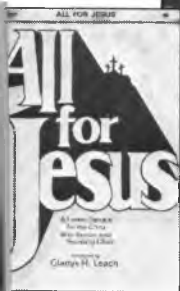
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