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# The Preacher's Magazine

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# Meditations on Human Freedom

By Ross E. Price\*

**M**AN HAS THE POWER to use uncoerced any motive given in self-consciousness. He has an intuitive sense of this freedom which is basic to all his deliberation. This freedom is more than an attribute of the will; it is the very essence of selfhood manifesting itself in the ability to select a goal, adopt an ideal, and pursue it persistently. Man's freedom, therefore, involves willful action translating imagined possibility into actuality. This makes teleology a unique peculiarity of human nature. And in this aspect man exists in the image of God.

God respects human freedom so thoroughly that man is able to choose ways not in harmony with the divine mind. This is part of the price that the universe pays for the creation of sovereign, self-determining persons. Here too we have the axiological involvement of the human self as it intuits the metaphysical aspects of its own egological situation. Man is free and he knows it. He could have chosen otherwise. Moreover, he realizes that the exercise of this free will brings into existence either value or disvalue.

Man may resist both the divine will and the overtures of divine grace. In so doing he becomes the architect of his own moral classification and destiny. There is no such thing as

omnipotence in the realm of moral suasion. Grace is not irresistible, and man's election to salvation is not unconditional. Man is free to choose or reject the grace which enables him to do righteous acts and reject sinful deeds.

But while man can choose between alternatives he is not able to determine the consequences of his own choices. His freedom lies mainly in the realm of the moral and intellectual and not in the material world. He cannot escape the fact of his own time-space creaturehood. He could not have chosen another century in which to be born or another planet on which to exist or another set of ancestors. Man cannot become independent of some type of moral sovereign. He can only make choice between good and evil, Satan or God. He knows himself as a servant of either God and right or Satan and sin. Human independence of Deity is but another name for satanic slavery bondage. The refusal to accept and acknowledge this creaturehood was man's chief sin against God. And as a result of that initial refusal the human will is now tainted by sin and a predisposition toward self-exaltation over against the "Thou" of Deity. It is because of this that man needs the enablement of divine grace (preventive grace) to make choices in deference to the divine will and to effectually realize them in action. Hence man is not absolutely free.

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And in the light of this fact salvation must always involve a divine-human co-operation (synergism). But none will ever be eternally lost who will co-operate with divine grace.

In the light of all this, sin must never be defined for man in the absolute sense of "any deviation from the perfect law of God." It is rather deviation from the good will—purity of intention—that seeks the realization of the will of God and the good of his fellow man. "Sin is a wilful

transgression of a known law."—John Wesley.

To repeat and summarize: Man is free but not absolutely free. He has sufficient freedom for the development of moral character, but he lacks the ability to become absolutely sovereign in a universe of choice-making-personalities. And the highest achievement of human will is acceptance of one's own creaturehood in the divine-human affirmation: "Not my will, but thine, be done."

## FROM the EDITOR

### IX. Liturgical and Nonliturgical Worship

WE CANNOT LONG discuss the matter of worship without coming to use the terms "liturgical" and its opposite, "nonliturgical." While these terms are heavily overworked and are frequently misused, yet we must face them and come to a general understanding of what they mean. Let us notice this month some of the principal points of comparison between these two types of worship.

The term liturgy, from which other forms of the word are derived, is defined as: (1) The public rites and services of the Christian Church; and (2) A rite or body of rites prescribed for public worship. Under this rather general definition many of our patterns of public worship could accurately fall. However, the term has in common usage a more specific meaning, centering around churches with a certain type of worship pattern. It is the purpose of this month's study to see just what are the characteristics of liturgical worship, especially as they are compared with the nonliturgical.

As we have noted, there are in the

strict definition of the term four liturgical churches. These are the Greek Orthodox, the Roman Catholic, the Anglican, and the Lutheran. Certain of the Reformed churches use liturgy in some parts of their services and hence would be defined by some as being liturgical. However, in the main, it is understood that those churches which utilize a set form of worship for the entirety of the service and would build upon a philosophy of worship which depends upon this set form are those which are properly defined as liturgical. The nonliturgical churches are those which, out of the Reformation, restored to one degree or another the "free" worship pattern of the Apostolic Church. As the term indicates, they are more or less liberated from the "set" forms of the liturgical churches.

Let us note comparisons more in detail.

1. *The source of the ritual.* The liturgical church has a supplied, prescribed ritual. Those officiating in the local worship service are given a ritual for the entire service. The

minister assumes very little personal responsibility. In the case of the non-liturgical church, this of course is not the case. The minister assumes responsibility to plan the service and carry it through to completion.

2. *Responsive features.* The liturgical churches feature many responsive readings and musical numbers. All services are noticeably antiphonal. This alternates between officials and priest, choir, people, etc. And these responsive features are a part of the set liturgy, varying with the season of the year but fixed for that service. The nonliturgical churches, of course, do not have the "fixed" liturgical responses, and what responses they do have are confined largely to the Scriptures and are comparatively brief.

3. *Relationship to history.* The liturgical churches pride themselves in having a strong continuity of worship with Christian history. These churches deliberately and with great satisfaction use expressions and rituals in their worship which they have taken from the Church of the past and which have voiced the feelings of worshiping Christians for centuries. The nonliturgical churches prefer, however, to stimulate the individual worshiper to express his worship in terms which are real to him at the moment. They place greater emphasis upon the leadership of the Holy Spirit in worship, upon the Spirit's guiding the individual minister, preparing for a particular service, and in the Spirit's moving the individual worshiper in his particular situation.

4. *With respect to the place of worship.* The liturgical churches have a "temple concept" with respect to the church edifice. In a sense they pick up the Hebrew idea, for there the

worshiper approached the Temple with reverence and even awe. The liturgical worshiper acknowledges the omnipresence of God. He believes in the immanence of God and he believes that God dwells in the church sanctuary. Hence he acts accordingly. The nonliturgical churches, born out of necessity in many instances such as with the Reformed groups and the American Methodists, see in the church primarily a place where the people can gather to worship God. God is present, these feel, as He is brought in the heart and faith of the individual worshipers. Hence their churches are more utilitarian. They believe that man was not made for the church but the church for man.

5. *With respect to the church year.* The liturgical churches build their ritual around the church calendar and that calendar is set by events in the life of Christ, Advent, Lent, Easter, and Pentecost. In addition there are days set apart for leading followers of Jesus. These churches make much of New Testament hymns, those connected with the life of Christ—Elisabeth's song, Mary's song (the Magnificat), the prophecy of Zacharias (the Benedictus), etc. They make use of the historic creeds, especially those which tend to define the person of Christ—the Apostles' Creed, the Nicene Creed, and some the Athanasian Creed. Furthermore, the symbols they use relate themselves to Christ and are made very prominent—the cross, the crucifix, etc. But above all, the sacrament of the Lord's Supper (the Eucharist) is more or less prominent.

The nonliturgical churches do not make use of these in the same strict sense. While they do observe phases of the Christian year, it is not with the same sense of set prescription.

They use "contemporary" hymns and gospel songs which reflect the thought of worshipers more nearly in tune with the problems and feelings of the present. They turn to the Scriptures rather than creeds for their worship, the creeds being left largely in the background as a basis for theology. They make less use of the symbols, and even when they are used they are not invested with the "real" meaning of liturgical thought. The sacrament of the Lord's Supper is approached with less formality and with a different theology and becomes a sacrament and a "means of grace" by faith rather than through any formal observance and external efficacy.

#### VALUES AND WEAKNESSES

Following a brief and simple statement of the characteristics of the liturgical churches it does appear that they have maintained some values. However, they have also accrued some weaknesses. Nonliturgical, Reformation worship of course came into being to try to correct the weaknesses which it felt were damaging and damning. The reformers, each in his own way, as we have noticed previously, sought to build a type of worship which would correct the faults of the Roman worship and yet preserve or substitute for the points in that worship which they felt had value. As we have noted, the Anglican and Lutheran churches, while Protestant, did not throw off all of the concepts of liturgical, Roman worship but sought only to revise it. So let us consider the broader base for liturgical worship which includes these two Protestant groups.

1. Liturgical worship tends to become stiff, formal, objective, and unrelated to the experiences and needs of the individual worshiper, even though it may preserve some of the

great prose and poetic historical expressions of the Church. In tying the contemporary man to the past, they forget him as being contemporary. Nonliturgical worship has sought to preserve the value of these historic ties through the use of the Scriptures, the hymns of the Church, and the observance of the Lord's Supper. In it all these people feel that they have recaptured the real heart of the New Testament pattern of worship, which is far more real and significant than any formal patterns of worship might be which arose during the history of the Church.

2. The liturgical churches tend to make the minister an impersonal factor in worship. Indeed, in the extreme instances prior to the Reformation, many men who were unworthy were conducting worship, the feeling being that the character of the man was no great deterrent to the significance of the worship service. One of the principal points of departure of the nonliturgical churches was, of course, to place responsibility in the hands of the minister. He is to plan his prayer and pray it extemporaneously. He is to prepare his message under the guidance of the Spirit and deliver it himself. He is to plan the entire service, under the direction of the Holy Spirit, using that which he feels to be the most relevant at the time. While this plan does have weaknesses if the character of the man breaks down, yet it makes for a reality in the service which the liturgical pattern does not produce.

3. The liturgical churches fail to take into account the individual "situations" and the individual worshipers. With a set liturgy, following the calendar of the year and following a set pattern, repeated time after time, there is a tendency for worship to miss the individual situation. The

nonliturgical service, on the contrary, gives prominence to the individual and to the circumstances from which he comes to worship God. It is true that this can become too person-centered and hence become less than true worship. However, by maintaining a constant purpose to magnify God in the service and by maintaining a sensitiveness to the Holy Spirit this worship can be real at the same time it is being significant.

4. Liturgical worship tends to be objective and non-experiential. That is, the service being so largely drama, the worshiper can come and go and not actually participate himself. It is one thing for the church to dramatize the plan of redemption and yet, no matter how well this is done, it may (and often does) make no provision for the individual worshiper to experience God himself or have an opportunity to express his experience before God. And when this happens, there is little true worship. The nonliturgical churches, however, have sought to make the experience of the individual worshiper paramount. Here was the genius of the worship of the Early Church; here was spontaneous expression of experiential religion; here is worship at its highest, the nonliturgical churches believe.

5. The liturgical churches do not give full place to the principle of fellowship among the believers. While uniting them in a sense of oneness in the service itself, the unreality and remoteness of the services do little to bring the worshipers together in true fellowship. But fellowship was a principal feature of the New Testament Church. The nonliturgical churches have sought to capture this. In the informal, Spirit-filled services, in the sharing of experiences, in the union of hearts in prayer, in song, and in the other expressions of common wor-

ship there can be a fellowship which is unmatched in any other sort of gatherings of human beings.

## RELATIONSHIPS

While we have sketched these values and weaknesses from the point of reference of the nonliturgical position, we would not be true to the facts not to state that there are dangers and weaknesses in this position also. In the main, they are weaknesses which the liturgical churches have sought to overcome by their philosophy of worship.

Actually, the history of worship shows us that the liturgical churches tend to move in the direction of the nonliturgical, and the nonliturgical tend to move in the direction of the liturgical. At the present time in the church world these trends can be seen quite easily. For example: within the Roman Catholic church today there is a "liturgical movement." Among other things this is an attempt on the part of Catholic laymen to find meaning in the worship services. At the same time, within the ranks of many rather conservative, nonliturgical churches within Protestantism there is a move in the direction of the ritualistic and even the liturgical.

This is probably indicative of the fact that the human heart seeks to find reality in the face of its forms and to find order in the midst of what may be chaos and confusion. Here stands the challenge of every Protestant minister, particularly those who are convinced that the nonliturgical pattern of worship is more nearly the essence of true Christian worship. He must make this worship relevant, and he must direct it Godward, so it will be objective. He must seek to tie the worshiper of today with the historic Christian Church. At the same time he must help his people find those



values which are inherent in this type of worship.

Above all things we must see that the differences between the liturgical and nonliturgical services are basic differences. There are fundamental variations in the basic philosophy of worship. We must be on guard lest we forfeit that which is inherent in

the nonliturgical heritage in an attempt to improve what seems to be a weakness here and there in the operation of our worship services. The type of worship we follow is not a matter of personal choice or personal likes or dislikes. Inherent in worship is our theology. We cannot betray one without betraying the other.

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## The Preaching of Halford E. Luccock

By James McGraw\*

HE SEEMED TO BE THE CHANNEL of a communication, and not the source of it." These are the words of Walter Bagehot after he had heard a sermon preached by Frederick Denice Maurice, and these are the words quoted by Halford E. Luccock when he declares in his book *In the Minister's Workshop* that this can be said of all true preaching. It is a perfect tribute to say of any preacher and it is a tribute the listeners of Halford Luccock would give to him. As few other men on the contemporary scene have been able to do, this man has made himself a channel of communication—as a preacher, a teacher of preachers, and writer.

Born in a Methodist parsonage to Bishop and Mrs. Naphtali Luccock on March 11, 1885, in Pittsburgh, Pennsylvania, Halford E. Luccock has for more than forty years combined the vocations of teaching, preaching, and writing in just about equal proportions. He was ordained a deacon at the age of twenty-four, and made an elder two years later. He has been the pastor of churches in Windsor and New Haven, Connecticut, and has

been invited to preach in some of the leading churches of his denomination as his labors have kept him in various fields other than the pastorate.

He has taught at Hartford Seminary and Drew Theological Seminary, and for several years has been the professor of homiletics at Yale Divinity School.

Luccock is a graduate of Northwestern University (B.A., 1906); Union Theological Seminary (B.D., 1909); and Columbia University (M.A., 1909); and holds various honorary degrees from such schools as Allegheny College, Syracuse University, Wesleyan University, and University of Vermont.

He is known for his work as a contributing editor of *Christian Advocates*, and for eighteen or more books he has had published, including two excellent homiletics books. He wrote *In the Minister's Workshop*, and his Beecher lectures on preaching at Yale were published by Harper and Brothers under the title *Communicating the Gospel*. Perhaps he is best known, however, for his column in *Christian Century* under the nom de plume of Simeon Stylites. Collections of these witty, cogent masterpieces, have been

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published in books entitled *The Best of Dick Shepherd* and *Like a Mighty Army*.

As "the channel of communication," Halford Luccock always has set an example of adequate and thorough preparation for his preaching. He insists that preaching does not come easy, but rather is the result of hard work and strict discipline of mind and heart. He tells of an experience he once had with an entering student in theological seminary who asked the dean if he might be excused from taking a required course in preaching. "Monkeying around with sermon outlines," this student explained, "and all that one-two-three stuff is fiddling while Rome burns." But Luccock uses this student's own argument to refute him, for it is just when the compelling urgency for getting a thing done is at its greatest that the concrete means for its accomplishment assume the greatest importance.

Luccock uses Sir Winston Churchill as an example for this point, recalling the truly appalling urgency which rested upon him in June, 1940. As the leader of a nation in its time of greatest peril, his was the task of lifting its people to a new level of fortitude and faith. He did it with words. "Anyone could have shouted, 'Let us be brave,'" declares Luccock. "It was the artist who could etch an unforgettable picture in the minds of the millions, the picture of a defending army giving ground but never giving up: 'We shall defend our island, whatever the cost may be, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills; we shall never surrender.' It was the artist who lifted a nation to its feet." So it is that preparation and study, long and diligent hours of it, are the warp and woof of the things which make preaching great. It never comes

by accident, nor does it ever come without hard work.

Halford Luccock frequently emphasized to his students, and epitomized in his own preaching, the ideal of audience-centered preaching. He recalls the terrible phrase from another day, "princes of the pulpit," a phrase descriptive of "great ones" high and lifted up, lording it over their subjects in the pews "with an onrush of overpowering oratory or by turning on the charm of personality." In either case, Luccock observes, preaching which is "centered on a display of ability more than on a lowly serving of those sitting at meat in the pews" is anything but preaching as it is intended to be by the Master who calls men to the ministry.

Halford Luccock disagrees with those who believe that the sermon outline should not be clearly seen by the listener, but rather concealed from his view. He declares, "The sermon is not a species of detective story, inducing a maze of baffled speculation about whether it is this or that. It is more like a highroad well posted with legible signs indicating, 'This is where we are now; the next place will be so and so.'" When the preacher makes clear to his hearer the point at which his sermon has arrived, he says in effect, "This is where we are. Let's keep that in mind, pull ourselves together, and go on the next step." Thus Luccock explains the advantage of making the outline of a sermon clear and concise, and making the transitional sentences such as will let the audience know where the speaker is in his sermon.

The Bible should be the chief source of all preaching, Halford Luccock believes. He sees in it an expression of a common language, the tongue of the Christian Church. In it is the most vivid, dramatic, arresting material the preacher can use. In it is an unrivaled

spring of variety and freshness, an inexhaustible wealth of life and vitality for which there is no substitute. The preacher who preaches the Bible will never run out of something to preach.

Concerning the preaching of the Bible, however, Luccock has some very vigorous and definite ideas. He decries what he calls "pulpit prestidigitators"—men who treat their texts much like a magician treats his hat from which he pulls rabbits, as though saying as he preaches, "Now you see this text, folks? Nothing in it. Look at both sides. Nothing up my sleeves, see! Now watch carefully; the hand is quicker than the eye. Presto change! See the little rabbit jump out of the hat." Luccock wants for none of his homiletics students the reputation earned by a certain chaplain of the Duke of Marlborough of whom John Byng speaks in his *Torington Diaries*, who was nicknamed "Dr. Tickle-Text." Biblical preaching, in the true sense of the word, is not "the finagling of quaint allegories out of isolated texts, but preaching that makes the faith that is in the Bible real to people." Probably everyone would agree with Halford Luccock on this.

As has already been evidenced in the quotations and evaluations of Luccock's preaching theories, he makes good use of humor in the pulpit. He wants it only in its proper and fitting place, however. He sees the sermon as "an orchestration of many instruments . . . with an occasional drum tap of humor," and therefore the use of humor in a sermon is to be as a minor instrument among many, brought into play only occasionally, a *tap* rather than a *crash*. "A touch of humor," Luccock writes, "assures an audience that the preacher is a man of like passions with them and thus establishes a relationship

over which the truth can freely pass." He sees in it a salvation to the preacher and his audience from the "monumental blunder . . . of confusing seriousness with solemnity."

Luccock has demonstrated a unique ability to gain and hold attention, which is evidenced even in his sermon titles. He uses the text in Hebrews 11:8, "By faith Abraham . . . went out, not knowing whither he went," and preaches a sermon on the subject "Marching off the Map." His sermon on the subject "News from the Graveyard" captures interest as he takes the text, "Except a corn of wheat fall into the ground and die, it abideth alone." An appropriate seasonal message is preached from the text, "And they came with haste, and found both Mary, and Joseph, and the babe lying in a manger" (Luke 2:16). His title for this sermon is "The Christmas Rush."

His sermon entitled "Sleeping Through a Revolution" begins with the story of Rip Van Winkle. There was a sign on the inn in the little town on the Hudson from which Rip went up into the mountains for his long sleep. When he went up, the sign had a picture of George III of England. When he came down, it had a picture of George Washington. "The striking thing about the story of Rip Van Winkle," Luccock says, "was not that he slept twenty years (almost anyone could do that!) but that he slept through a revolution." And with this striking thought Halford Luccock begins his sermon showing how we sometimes sleep right through significant changes which take place around us, changes that we should be alert and awake to help make possible.

It is the difficult art of using illustrations such as this one that makes Halford Luccock's preaching interesting and clear. He makes "windows"

of his illustrative material. For example, he tells of a policeman friend who asked him one day, "What is the degree which preachers have which makes them doctors?" Luccock says he replied, "It is usually a D.D." His friend's face lit up and he said, "That's funny. That is the commonest entry on every police blotter in the country. 'D.D.' It means 'Drunk and Disorderly.'" Luccock then makes his application: "My thoughts went back to the Book of Acts. It is remarkable that those were the two charges continuously brought against the first heralds of the gospel. They were charged with being drunk . . . and disorderly. . . . I wish I could say to

all of you, in solemn tones, 'By virtue of the authority committed to me, I confer upon you the degree of D.D. That in figurative terms is a very honorary degree. Without it we are not in the apostolic succession.'

And so it is that a student of preaching finds here an example in Halford E. Luccock of a man who is "the channel of a communication." He has had something to say, and he has said it in tones of urgency for today's crises. Those who have heard him preach and those who have sat in his classes would do well to catch his vision of the unlimited potential for "communicating the gospel" in our age.

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## The Approaching End

By Edward A. Johnson\*

SCRIPTURE: Luke 21:25-36

In this passage the Evangelist Luke tells of the approaching end of this world. This is a concern for many in our age and time no less than in Luke's. Since the Scriptures clearly indicate that the wickedness of this world will grow more and more intense toward the end, seemingly knowing no bounds, and since we see how men today are becoming ever more desperately wicked, Christ's second coming surely cannot be far off. The presence of A-bombs and H-bombs, together with the constant publicity given to intercontinental missiles and the development of new destructive weapons ever since the first Russian Sputnik of 1957 flashed across the autumn skies, naturally increases speculation as to when the day of the Lord will finally arrive.

\*Dongola, Illinois.

People scan the future anxiously. They scan the present to see what it might reveal of the future. Well might we say with the Scottish poet Thomas Campbell:

*'Tis the sunset of life gives me  
mystical lore,  
And coming events cast their  
shadows before.*

("Lochiel's Warning")

So also with those to whom our Lord spoke, those who were eagerly awaiting His triumphal return to judgment. Many believed that Jesus was about to eject the hated Roman legions from the Holy Land and re-establish the Davidic dynasty on Mount Zion in holy Jerusalem. Unless we see in the Biblical account something of this almost breathless anticipation of an event believed to be quite imminent, we shall not read the New Testament aright, but shall

completely overlook many of the implications and vital nuances of its proclamation.

However, in Luke 21:25-36, Jesus probably is speaking not merely of the end of the world, but more specifically also of an event which was to come one generation after His time, in A.D. 70. In that year the Roman conquerors of Palestine, determined to put down their proud and rebellious Jewish subjects after a number of minor skirmishes and rebellions, moved their legion into Jerusalem and crushed the Jews in an extremely bloody and vengeful manner comparable to the Soviet action of 1956 in Budapest. The Jews already had had trouble with their hated foe when he had attempted to foist his ritual practices upon them, plant his pagan emblems and statues in their Temple, and force them to abandon their ancient worship of the one God of Israel; but the wholesale destruction of A.D. 70 surpassed even those outrages. It was then that the beautiful old Temple which the Jews had so painstakingly rebuilt after their return from exile in Babylon, and which had been the center of post-exilic Jewish life and worship, was completely leveled, never to be rebuilt.

All of this tore the whole fabric of Jewish life and culture so completely asunder that Judaism never has been the same since. Jewish religious life came to center, as it does even now, in the synagogues. The center of Jewish attention and interest shifted from the ritual in the Temple to the congregational worship. Christians no longer worshiped in the synagogues but in their own homes and, still later, in the Roman catacombs. In the immediate wake of the Roman reprisals the infant Christian congregation in Jerusalem, which had boasted such notable leaders as the Apostle Peter and the Lord's

brother James, had to flee eastward across the mountains and the river Jordan to the impregnable, fortress-like cliffs of Pella.

In our passage Jesus very likely was forecasting this complex of events—events so horrible as still to make Jews shudder at their mere recital. It may also be, as some affirm, that what happened in A.D. 70 was but a foretaste of some still greater cataclysm to come at the time of the end. The Jews, incidentally, were superstitious about just such signs as those Jesus describes. For about a year prior to the siege there reportedly hung over Jerusalem a giant, sword-shaped comet, a dread omen of even more dreadful events to come and perhaps of the enduring darkness in which the Jewish people must even now wander for their rejection of the Messiah (John 1:11-12).

In any event, when the day of the Lord comes, tremendous convulsions will tear the entire creation asunder. Everything will be jarred loose from its moorings. The "perplexity" mentioned in verse twenty-five is not just simple bafflement, but the frantic and utterly bewildered despair of men who find nothing in this world to be any longer reliable or safe, and who can only expect worse things yet to come. This time not just Israel, but the whole inhabited world, will be involved. And, just as the blossoming of the fig tree into full leaf is a sign that summer has come (verse thirty), so these terrible experiences will be a sign that the long awaited heavenly Kingdom is at hand. Jesus himself, of course, makes no attempt to fix the exact date. Only His Father can do that. The implication is simply that these events will occur within the lifetime of some of His hearers.

Our passage from Luke indicates something of the thinking of these early Christians. Many of them felt

that only Christ's physical return to earth could justify their faith in Him and seal their promised triumph over both their pagan and their Jewish persecutors. They also were anxious to be alert and ready for Him when He returned, not drunken or sunk in stupor with the cares of this mortal life.

Now, going back, let us pick up three important strands:

1. Christ's second coming is still imminent. Even though, as we have said, its exact date must be left up to God, we are told that the full forces of evil will be unleashed just prior to the end in one last, unprecedented cosmic upheaval. We see every indication of this now, even though each generation always is tempted to think that no other generation ever faced what it faces (I Corinthians 10:12-13). What of the day when our intercontinental missiles will finally launch off into space with their fearful cargoes of death? What of the ominous portents of such novels as Nevil Shute's *On the Beach*, which tells of the slow and terrible (and no longer improbable) annihilation of the earth by a strange radiation sickness?

Still more subtle and deadly is the rapidly mounting evidence of spiritual and moral decay in modern America. This shows up most vividly, perhaps, in our distorted sense of values, a necessary prelude to the dominion and increase of evil. The Sputniks of 1957 and their canine cargoes not only shocked us with the fact of Soviet superiority in the guided missile race but also exposed several glaring and inexcusable weaknesses in our educational system. In December of that year Dr. Truman B. Douglass, executive secretary of the board of home missions of the Congregational Christian Churches

(United Church), told the National Council of Churches at its triennial assembly in St. Louis that "something is terribly wrong when Americans will give \$64,000 to someone who can come up with highly inconsequential dabs of information on a quiz program, yet force their educational system to get by on peanuts"—or when they will spend on cosmetics, tobacco, liquor, and amusements eight times what they pay their schoolteachers. No wonder young people flock to other professions! Or when they shower extravagant welcomes upon dignitaries from abroad, yet make many of their fellow Americans live in degrading squalor for having the "wrong" nationality or skin color! Or when, in my home state of Illinois, we never seem able to scrape together more than a bare minimum of operating funds for our schools and mental hospitals, yet always manage to scrape together enough for public works signs to plaster our highways with our governor's name every time someone tears up a section of concrete! What tragic symptoms of our general national lack of perspective!

Some terrible day God's wrath will descend upon us for all of this. None can escape his own involvement in these sins, for all of us are involved by the very fact that we live here at this time. When God's judgment comes there will be absolutely no escape (I Thessalonians 5:3).

2. Jesus said: "Heaven and earth shall pass away: but my words shall not pass away" (Luke 21:33). The rabbis were then debating whether, in the world to come, the sacred Law would still continue in force. Jesus, not wanting His followers to waste precious energy haggling over such details, reminded them that His authority is far greater than that of the sacred Law. His authority springs, not from the printed page, but from

His close, constant, and obedient relationship to His Father and from His resultant confidence that He knows fully what is His Father's will.

3. Consider the deeper aspects of all these things. Let us not be overly preoccupied with the physical details of prophecy or the mathematical determination of dates. One reason Jesus did not pinpoint the exact time of His second coming was that He did not want His followers to get bogged down on such relatively trivial points. The fact that my church, the Lutheran church, has appointed Luke 21: 25-36 as one of its Epistle lessons for the Advent season preceding Christmas shows us, I think, a deeper truth concerning the approaching end: that while in one sense Christ's return to judgment is a future event, in another very real sense He is already here. Already He has come on earth, first at Bethlehem and then along the dusty roads of His native country, teaching and preaching and healing wherever He confronted human need. Already, on the Cross and at the emptied tomb, He has sealed the final defeat of the forces of darkness. Already He has ascended to His heavenly home and has sent us the Holy Spirit as a Comforter and Counselor to "... teach you all things ..." (John 14:26). Christ even now dwells inwardly in the life of each believer. Now, while we struggle with

the flesh, we are assured of His power and might and His ultimate victory. Now, by faith, we already see "... the Son of man coming in a cloud with power and great glory" (Luke 21:27), even as we shall see Him physically at His return.

All this means that we need to make sure now, in the only time we have to work with, that we are on the Lord's side as individuals and as a nation. We need, no less than did those earliest Christians, to keep awake and alert and on the job as our Lord's workmen and stewards and witnesses, so as to meet Him at His return with "... clean hands, and a pure heart" (Psalms 24:4). We need to "... take heed to yourselves, lest ... your hearts be overcharged with surfeiting, and drunkenness, and cares of this life ..." (Luke 21:34) rather than centered upon God as they should be.

God already has made His first advent upon earth. Since His second coming is imminent, you and I must be ready to meet Him at any moment. We must be open to the judgment of His Word and His healing grace if we expect to share in the great joys of His kingdom. Perhaps America can still profit from Luke's warning and the experience of ancient Jerusalem and sincerely ask God for His forgiveness, before that night finally falls in which no man shall labor any more.

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## HOPE

Little Emma was taking an examination in school; one of the questions asked was this: "Upon what do hibernating animals subsist during the winter?"

Emma thought about that one for a long time; then wrote on her paper this answer: "On the hope of a coming spring."

—FRANK S. MEADE in *"Tarbell's Teachers' Guide"* (Fleming H. Revell Company)

# The Holy Spirit's Work in Creating the N.T.

By H. C. Hathcoat\*

TEXT: II Timothy 3:16

The fact of the Bible's being the infallible, inerrant, inspired Word of God makes it not only the Book of God, but "the god of books." It is more correct to say the Bible is the Word of God than to say it contains the Word of God. The reasons it is a "Holy Bible" are that it expresses the mind of a holy God, it was inspired by the Holy Spirit, and holy men wrote it as they were influenced in a unique manner by the inspiration of the Spirit.

It is interesting and profitable to study the steps taken and the results achieved by the Holy Spirit in creating and preserving our English New Testament of the Bible.

## I. THE HOLY SPIRIT CREATED A UNIFORM ORAL GOSPEL FOR THE EARLY CHURCH.

The first preaching done by Christians was verbal witnessing to accepting a Person who had miraculously changed their personalities and patterns of behavior. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us" (I John 1:3). Strictly speaking, the order of the "ministry" was unknown as distinguished from the "laity." Early preachers had no New Testament to preach from and the art of homiletics was unknown. This situation held true for the "twelve," the "seventy," and all heralds of "The Way" prior to Paul's writing his first letter to the Thessalonians.

This oral testimony was the gospel or "good news" that became our New Testament. It was proclaimed by messengers from various callings in life, of different ages, of varied cultural and intellectual backgrounds and different nationalities. It was spoken to Jews and gentiles alike.

In their proclamation of that unwritten message, earth and heavenly heralds agreed. There were no artificial or professional efforts toward that end. It was due to an indelible impact made on their memory by the inspiration of the Holy Spirit. The cause of this unity of voice was the oneness of their conviction of the truth. This doctrine of spoken truth was described by Luke as "... those things which are most surely believed among us."

Thus under the Holy Spirit's influence a uniform oral gospel was preached in all the churches of God in the world, before a written Bible was canonized or accepted.

After Paul had preached an oral gospel for fourteen years to the gentiles, he made a trip to Jerusalem to check with the leaders of the Church, who had preached to the Jews, and found that they had preached a message essentially like his (see Galatians 2:1-2). If there had been any semblance of division in the witness of those early preachers, the world would not have accepted their message. Even factions over leaders were condemned by Paul in I Corinthians 1:10-13. If preachers and churches enjoyed such unity in witnessing

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without, and before, a written Bible, how much better should the Church today give a united voice in things essential?

## II. THE RECORDING OF THE GOSPEL BY THE FOUR EVANGELISTS.

The second step in the Spirit's creating our New Testament is seen in the four Evangelists' recordings of the gospel story of redemption for the salvation of future generations. Each wrote his message separately and with a specific purpose in mind. Luke mentions that "... many have taken in hand ..." to write a Gospel, but his motivation for writing was that he "... had perfect understanding of all things from the very first ..."

Matthew, being a Jew, wrote to the Jews, and the burden of his Gospel was that Christ was the promised "... King of the Jews." The words "king" and "kingdom" are prominent in his writings. He traces the genealogy of Jesus back to Abraham, the sire and federal head of the Jewish race. He begins the earthly sojourn of our Lord with His immaculate conception and the visitation of the Magi from the East in quest of the "King of the Jews."

Mark, a traveling companion of Peter, imbibed some of the traits of his tutor. Mark's Gospel is noted for action and compactness. He never mentions the birth of Jesus but begins His biography with the advent of the forerunner, John the Baptist. Mark's burden was to show the miracle-working power of Christ. To him Jesus was the fulfillment of God's faithful servant carrying out the Father's will among men.

Luke was a gentile and a physician. His writings are more in detail and he adds side lights that the others omitted. He writes more like a historian than the other three. His Greek is more classical and contains

more medical terms than the others. Being a gentile, he traces the genealogy of Christ all the way back to Adam. The burden of his message is to show that Christ is the Saviour of all mankind, of all the human race. He begins the earthly existence of Christ with the Nativity scene, at the manger.

John, like Mark, says nothing about the birth of Christ. He dates the beginning of Jesus as "in the beginning." To him Christ antedated history. His burden was to show the deity and sonship of Jesus. "... the Word was made flesh, and dwelt among us . . .," is the heart of the last Evangelist's message. For John, Jesus was incarnated to give us a perfect revelation of God, to provide a substitutionary death for our sins, and to give us a perfect example in Christian deportment.

The unity with diversity of the four Gospels is proof that the Holy Spirit inspired the Evangelists to write a uniform message without a uniformity of style. The whole of this combined message was already familiar to the Church, who had heard it spoken by inspired preachers.

## III. EXPANDING CONCEPTS OF THE GOSPEL STORY.

The expanding of the gospel story is best told in the Acts of the Apostles. It could be more properly termed "Acts of the Spirit." Chapter one, verse eight, is the key verse to the entire book. Note the three *E's* this verse held for the apostles.

"But ye shall receive power, after that the Holy Ghost is come upon you." This was a new *experience* for the 120 in the Upper Room on Pentecost. It was an additional measure of the Spirit they received subsequent to their conversion. It was a divine plus for their depraved minuses, as

it is still the heritage of all believers today (Acts 2:38-39).

"... ye shall be witnesses unto me..." indicates the *expression* the new experience augments in the Church and in believers. Pentecost, ancient or modern, always begets activity and evangelism. The fruit-bearing branches bear more fruit, and those who have spiritual life receive abundant life. Consecrations and commitments are deeper than ever before. Prayer becomes the breath of the soul and the gifts become functional in the body of Christ when the Spirit indwells spiritual temples.

"... in all Judaea, and in Samaria, and unto the uttermost part of the earth" indicates the *expansion* of the organic witnessing phase of the Church. Early Christians contained a divine compulsion that the told must tell, the won must win, the found must find, and the saved must serve. This principle held true without exemption or exception. The difference between the ministry and laity in evangelism was one of degree and not of kind.

Paul was God's theologian and his letters were inspired by the Holy Spirit to interpret the "mystery of godliness." He affirmed that this revelation was not after man. "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Galatians 1:12). This educated, gifted, humble, and Spirit-filled apostle enlarged on the nature and purpose of the incarnation of Christ, the doctrine of free grace, the mystical union and nature of the body of Christ, the superiority of the new covenant over the Old Testament law, and many other doctrines, including sanctification. They were in embryo form in the writings of the Evangelists and are contained in principle in the Sermon on the Mount.

Paul brought them into full bloom by the inspiration of the Spirit.

The writings of Peter and other New Testament writers, likewise, expanded on the doctrines of last-day events and the Lord's second visible coming. John's vision in the Revelation is a graphic struggle of the Early Church and her final victory over every weapon that the enemy should raise against her. All writings from the four Gospels onward are in explanation and theological arrangement of the gospel truths taught by Christ and His immediate apostles.

#### IV. THE ACCEPTANCE AND PRESERVATION OF THE INSPIRED WRITINGS BY THE EARLY CHURCH.

One of the earliest written books in the New Testament was Paul's first letter to the Thessalonians. Here (2:13) Paul claimed divine inspiration led him to write this letter, and also praised the church for receiving it, "... not as the word of men, but as it is in truth, the word of God." In chapter four, verse eight, he declared that those who despised his writings despised, not men, but God. And in 5:27 he urged that this epochal Epistle be read "... unto all the holy brethren." Later, in I Corinthians 14:37, this apostle made the proof of the apostolic order contingent on acknowledging his Epistles to be inspired. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

Throughout the Early Church the written books of the New Testament were accepted with reverence and veneration and as the inspired Word of God.

With so many more writings in circulation during the days of the infant Church, one may wonder how they were to determine what was in-

spired and what was to be preserved as the oracles of God. Who was to judge and pass censorship on the Spirit's mind in these matters? Here again the Spirit's impact on the hearts of the believers registered the divine will. Only those writings were canonized which made their appeal to the redeemed spirit in man, and which fitted the practical working out of a divine concept. Paul's test of inspired scripture was that ". . . which effectually worketh in you that believe" (I Thessalonians 2:13). The test of "Does it work?" was the plumb line of early Christians. This rule should be applied to all later and modern "extra" books of the bible, to the supposed inspiration of the Book of Mormon, the writing of Mary Baker Eddy, the Koran, and sacred books of Oriental religions. That is, Will following the teaching produce holy lives?

Jesus declared, ". . . ye shall know the truth, and the truth shall make you free." This knowing the truth means to know it from personal experience, as given in the Greek. The faithful were not only to contact and hear the truth, but were to recognize and identify it as the truth when they came into contact with it. As light is made for the sight and air for the lungs, so do the soul and spiritual truth have a mutual affinity for each other. ". . . the people . . . know the joyful sound," said David.

Antioch of Syria, in Asia Minor, was the first gentile church in history. Its charter members consisted chiefly of converted Greeks (Acts 11: 19-26). It was here that the disciples were first called "Christians," and here Paul and Barnabas spent over a year in labors and teaching. From here the Holy Spirit called Paul and Barnabas to be the first missionaries of the Church (see Acts 13:1-2). A "school of the prophets" seems to

have grown up in this center of Greek culture and virgin Christian soil, as is indicated in 13:1. In this atmosphere of Greek scholars, pious preachers, and dynamic saints, the Holy Spirit began His work of canonizing and preserving the New Testament.

Accepted scholarship tells us that John sent his Gospel and his three Epistles with Revelation to Asia. Paul sent there his letters to the Ephesians, Galatians, and Colossians, as well as personal letters to Philippians and Philemon. His two letters to Timothy were sent to Asia Minor, and the apostle was living in Ephesus when he wrote his two letters to the Corinthians. Peter wrote his two books to the saints in "Pontus, Galatia, Cappadocia, Asia, and Bithynia," and all of these places are in Asia Minor, in close proximity to Antioch. Matthew also is said to have written his Gospel in Antioch. Hebrews, James, and Jude were sent to the churches in Asia also.

Since the churches in Asia Minor, including Antioch, were the recipients and guardians of so many "original" copies of the Greek writings of the Epistles, it is natural to suppose they began to collect them and to assemble them into one accepted volume. Harnack, the church historian, theorizes that the four Gospels were first gathered together in Asia Minor, early in the second century. Goodspeed and Kilpatrick assert that the first collections of Paul's Epistles were made in Asia even at the close of the first century. Evidence tends to show it is not improbable that the four Gospels and Paul's Epistles were bound together in book form in Asia Minor or at Antioch as the first books of the New Testament. Bethlehem was the cradle of the Incarnation; Jerusalem (the Upper Room) was the cradle of the Spirit's infilling; and Antioch was the cradle of the New Testament.

It is safe to believe that not later than the early second century the purest type of Greek New Testament writings were canonized and accepted by the churches in Asia Minor. This became the traditional and historical

text of the Early Church. Students of textual criticism claim, with logic and historical data, to trace our English New Testament to this fountain-head of pure waters from which flowed the Word of life.

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## *Preaching Holiness\*\**

# I. The Basis of the Holiness Message

By Eric Jorden\*

**H**OLINESS, says Wiley, occupies a central position of importance in the moral government of God.<sup>1</sup> In God, holiness belongs to His essential nature in a deeper and more profound sense than merely as one attribute among others. It is primarily that disposition which is back of all the attributes, a disposition or a nature which manifests itself in a love for righteousness and in a hatred for iniquity. It is holy love. Holy love demands a community of persons, each separate and distinct; and the purity of love depends upon the strict regard which is paid to the limits which separate one from the other. Holiness in the *ethical* aspect of the Divine Being is characterized by the separateness of God in essence from all other beings. It belongs to the integrity of His being rather than to His relationships. Holiness is immanent and essential to the

very idea of God. Love has its seat in the *free* relations of the persons of the Divine Trinity, but holiness belongs to the necessary relations. Holiness in God, then, is more fundamental in some sense than love, though love may occupy the more exalted sphere. Wiley quotes Martenson to the effect that "the kingdom of love is established on the foundation of holiness."

Holiness is not only the inward character of God as perfect goodness, but consistency with this character as a standard of His own activity. The character of God as holy could not be such unless it possessed all moral goodness. It is the sum of all excellencies, not as a mathematical total, but as a nature which includes every perfection, not one of which could be diminished without destroying His holiness. In God's consistency with His perfections we have the action of the will to which holiness is sometimes ascribed. But perfect character demands perfect conduct, and for this reason His perfect freedom must be in perfect harmony with

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<sup>1</sup>Wiley, I, 369 ff.

His character. Holiness demands not only a nature, but a nature consistent with itself. Since that nature is in its outgoings always love, then holiness in God requires that He always act out of pure love.

When we view the nature of God from the standpoint of love or self-communication, then it is God's nature to impart himself and that self is holy. Holiness must always act according to love, and love must always win its object to holiness. Holiness furnishes the norm for love and therefore is superior to it. God is not holy because He loves, but He loves because He is holy. Holiness and love are the two perfections which together may be called the nature of God, and these are the only two terms which unite in one the attributes and essence. Both holiness and love belong to the divine essence as well as to the attributes and cannot be separated except in thought.

Wiley also notes the close connection between holiness and perfect love, between purity and perfection. These qualities are all strangely blended in the divine nature. It has been indicated that God could not be love if He were not holy. Love being the impulse to give all, then perfect love in its highest degree can exist only as it has all to give. If He were not perfect, it could not be said of Him, "God is love." Thus perfection and perfect love are inseparably conjoined. Nor can there be perfect love in the creature unless to the measure of his capacity he gives all. But, on the other hand, love desires to possess another in fellowship, a fellowship which demands the highest good of the object loved. There must be no touch of selfishness, else it would not be pure love. Purity is, therefore, love free from defilement, and the self-affirmation of this purity is holiness.

Such a holiness of nature and outgoing, selfless love in God becomes at once the basis, necessity, and challenge for holiness in man. "Be ye holy; for I am holy," is not just an affirmation of faith; it is the bedrock foundation for our fellowship with God. With a clearer vision of God's essential nature, we see the validity of "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14). But we also see the reasonableness of the possibilities of divine grace in the "Therefore ye shall be perfect, even as your Father in heaven is perfect" (Matthew 5:48, Wesley). Since holiness in God is the self-affirmation of love free from all defilement, giving its all, not simply of its parts, then we, being cleansed of all inner defilement of sin and selfishness of nature, may attain an outgoing relationship whereby we love God with all the heart, soul, mind, and strength and our neighbor as ourself. We have been "made perfect" in love. This I understand to be "scriptural" holiness, since God's essential nature and the possibility of being like Him are made known to us in His Word. Such a conviction is necessary to preserve us from preaching holiness defensively. As Dr. G. B. Williamson states, "All who effectively preach this message must be fully persuaded in their own minds that holiness is a sound Bible doctrine. This certainly will save the preacher from speculation—he will not feel he must preach controversially."<sup>2</sup> To use a figure of speech, we need more forwards and fewer guards on the floor in our battle with sin and Satan.

To preach scriptural holiness, one must not only be fully persuaded of its necessity and possibility; he must be in possession of the experience. This

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<sup>2</sup>Williamson, *Preaching Scriptural Holiness* (Beacon Hill Press, 1953), Preface.

is not to exclude the possibility that one may preach holiness of heart and life while still searching for its personal reality. Some have, and have then found. What I mean is that to possess is to speak with a note of authority.

To preach scriptural holiness, one must have an ever-expanding understanding of its implications. To preach holiness implies more than preaching a few sermons on the "secondness of sanctification." "When considered in all its aspects and with all its implications," states Dr. G. B. Williamson, "holiness includes the whole gospel message."<sup>3</sup>

Holiness, it is evident from its divine origin, falls broadly into two large categories of thought. First, there is its essential nature. Holiness in God, says Wiley, "is that which severs God from His creaturely activity, even apart from sin." Holiness in man must relate to the same factor. Here, then, is a wide area for sermons on the nature of God, the origin of sin, its effect upon man, the plan of redemption. Any sermon on sin and deliverance from it is, to a degree, preaching holiness if it is related to the great theme, "Be ye holy; for I am holy." I say "to a degree" because this kind of preaching may end simply in the justification of the soul. Perhaps it could be stated thus: To preach scriptural holiness one must lay a firm foundation in preaching clearly a first work of grace. One has to be justified before he can be sanctified. For purposes of distinction, perhaps we might call this area "secondary holiness preaching."

"Primary holiness preaching," then, would be related to the presence and nature of inherited depravity, the provision for its cleansing in the atonement, the divine and human require-

ments for such cleansing, the work of the Spirit in full salvation. In this general area must be included sermons of instruction on "how to live the holy life." The difference between sin and temptation; patience, impatience, and carnality; how the blessing may be lost—these are but a few of the seed thoughts for sermons that instruct.

Primary holiness preaching reaches into the second broad category of thought, namely, "Purity is love free from all defilement—there can be no perfect love in the creature unless to the measure of his capacity he gives all. Love desires to possess another in fellowship, a fellowship which demands the highest good of the object loved. There must be no touch of selfishness, else it would not be pure love." In our terminology, this is holiness in action. We are now in the area of Christian ethics. This is an instructional area slightly different from that of living the holy life. That is the area where the soul is related to God primarily; here the soul is related to others.

Ethics is a relationship that in God is utterly inseparable from His nature. But how often do we preach on the "ethics" of the holy life? We preach, and we should, but how may we instruct so that the "...man of God may be...thoroughly furnished unto all good works"? We forget that perfect love is the touchstone of Christian ethics. Dr. R. T. Williams once wrote: "The importance of right ethics cannot be overestimated, for it determines our relationship to people as holiness [the experience] determines our relationship to God."<sup>4</sup> He continues: "The ethics of holiness must have a foundation. This consists of two things;

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<sup>3</sup>Ibid.

<sup>4</sup>R. T. Williams, *Holiness, the Experience and the Ethics* (Beacon Hill, n.d.), p. 55.

namely, inner divine purity and what the Bible calls light. Ethics should be the product outwardly of a state that exists inwardly. Ethics should be an exposition of a right condition of character in which purity and knowledge are mighty and indispensable factors."<sup>5</sup>

Preaching the "ethics" of holiness, then, is as much holiness preaching as

preaching the experience. One is doctrinal and instructional, the other practical and instructional. But each is the complement of the other. As Dr. Williamson so aptly states, "In order to preach holiness—according to the Scriptures—it must be presented as a well-balanced, full-orbed, and comprehensive message, for it includes all the counsel of God."<sup>6</sup>

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<sup>5</sup>*Ibid.*, p. 42.

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<sup>6</sup>Williamson, *op. cit.*

## Cottage Prayer Meetings Are Dangerous

By Neil E. Hightower\*

**I**T IS DANGEROUS to have revival cottage prayer meetings!

Not because they may become avenues through which "cliques" in the church are strengthened, nor because they may possibly degenerate into "critic meetings," with individuals praying at people in the church. Truly, these are formidable dangers; but the wise pastor should, by careful prayer and planning of the meeting places and selection of leaders, overcome these dangers. And of course it goes without saying that the wise pastor has not allowed spiritual extroverts in his congregation to "get the jump" on him in privately arranging cottage services. He has taken the lead in the matter.

Nevertheless it is dangerous to have cottage prayer meetings in preparation for revival. It is dangerous because these may become the springboards for phariseeism—the judging of the spirituality of those who do or do not attend. This ought not to be; for there are many legitimate reasons why good, spiritual people cannot at-

tend. Therefore, these cottage services ought to be presented with this in mind. The pastor should refuse to let them become "spiritual testing grounds" in his congregation. He should strive to create an atmosphere in the public services which will frown on such testing. And by implication in sermons preparatory to revival he should bring to bear his spiritual authority.

Further, cottage prayer meetings are dangerous because they may become a substitute in the minds of some for the necessary work of bringing the unsaved to the revival. Sometimes sincere folk will feel that their revival responsibility is concluded when they have prayed to a certain emotional pitch. This danger presents the necessity for the scriptural injunction that "faith without works is dead."

Though there are dangers here, let us not give place to them and rob our revivals of the tremendous spiritual interest, energy, and concern which cottage prayer meetings generate.

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# Gleanings from the Greek New Testament

By Ralph Earle\*

## Romans 9:14-18

In verse fifteen there is a quotation from Exodus 33:19. In the King James Version it reads: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." The American Standard Version reads the same, except that it correctly translates the present tense in the second part of each statement: "on whom I have mercy . . . on whom I have compassion." The Revised Standard Version does the same. (The failure of the King James Version to distinguish between the two futures and the two presents here highlights one of the most common faults of that version.)

The Old Testament passage reads: "I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy" (R.S.V.). Yet the Greek text reads exactly the same as it does in Romans 9:15.

The first verb is *eleeo*, from *eleos*, "mercy, pity, compassion." So it means to "have pity" or "show mercy." The second verb is *oiktiro* (only here in New Testament). It means "to pity, have compassion on."<sup>1</sup> Cremer notes that the former verb "when applied to God, means to have mercy upon any one, to make him a partaker of saving grace, Romans IX. 15, 16."<sup>2</sup>

It is obvious that the two words are practically synonymous. However, Thayer does point out a slight difference, as follows:

"*Eleeo* to feel sympathy with the misery of another, especially such sympathy as manifests itself in act, less frequently in word; whereas *oiteiro* [variant spelling] denotes the inward feeling of compassion which abides in the heart. A criminal begs *eleos* of his judge; but hopeless suffering is often the object of *oiktirmos*."<sup>3</sup>

He also indicates that the second verb is from *oiktos*, "pity," which in turn comes from the interjection *oi*, "oh!"<sup>4</sup> It refers, therefore, to the pity or compassion that is aroused by the sight of suffering.

In connection with the long quotation above it might be well to note that etymologically "compassion" and "sympathy" mean exactly the same thing. The former is from the Latin, the latter from the Greek. The literal meaning of both is "suffering with."

## RUNNING

On first thought, the combination in verse sixteen may seem a bit odd. Paul writes: "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." What connection does running have with willing?

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<sup>1</sup>Abbot-Smith, *Lexicon*, p. 313.

<sup>2</sup>Cremer, *Lexicon*, p. 249.

<sup>3</sup>Thayer, *Lexicon*, p. 203.

<sup>4</sup>*Ibid.*, p. 442.



The point that Paul is making is that neither determination nor effort on our part can save us. Salvation is only by the mercy of God. Sanday and Headlam explain it thus: "God's mercy is in the power not of human desire or human effort, but of the Divine compassion itself."<sup>5</sup>

With regard to the meaning of *trecho* in this passage Abbott-Smith says: "Metaphorically, from runners in a race, of swiftness or of effort to attain an end."<sup>6</sup> In a similar vein Arndt and Gingrich write: "Using the foot-races in the stadium as a basis . . . *exert oneself to the limit of one's powers in an attempt to go forward, strive to advance* Romans 9:16 (the emphasis is entirely upon the effort which the person makes . . . )"<sup>7</sup>

Paul is not discounting the importance of faith and repentance. What he is saying is that no amount of self-effort can save anyone.

#### RAISED UP

In verse seventeen occurs another quotation from Exodus (9:16) in which God declares that he "raised up" Pharaoh in order that He might display His power in him. What is meant by "raised up"?

Arndt and Gingrich hold that here *exegeiro* means "cause to appear, bring into being."<sup>8</sup> But Sanday and Headlam object to this idea. They write: "The interpretation which makes *exegerein* mean 'call into being,' 'create,' has no support in the usage of the word."<sup>9</sup>

They call attention to the fact that some have favored this meaning: "I have preserved thee and not taken thy life as I might have done." But they add:

"The correct interpretation . . . is therefore one which makes St. Paul generalize the idea of the previous passage, and this is in accordance with the almost technical meaning of the verb *exegeirein* in the LXX. It is used of God calling up the actors on the stage of history."<sup>10</sup>

Denney is in complete agreement with this. He says that Paul means: "For this reason I brought thee on the stage of history."<sup>11</sup> Knowing that Pharaoh would stubbornly rebel, God made a public example of him.

#### DIVINE SOVEREIGNTY

Verse eighteen contains one of the strongest New Testament statements about the sovereign will of God: "Therefore hath he mercy on whom he will . . . , and whom he will he hardeneth." What are we going to do with this?

The first thing that should be said is that we must balance this with the many invitations in the New Testament to believe and accept Christ. All of these imply freedom of the human will, or the language is a farce.

Sanday and Headlam have noted this well. After pointing out that Paul has already said practically the same thing in Romans 1:20-28, they write: "In both passages he is isolating one side of the Divine action; and in making theological deductions from his language these passages must be balanced by others which imply the Divine love and human freedom."<sup>12</sup> They also go on to make a very important point: "The Apostle says nothing about eternal life or death . . . . He never says or implies that God has created man for the purpose of his damnation."<sup>13</sup>

<sup>5</sup>*Op. cit.*, p. 254.

<sup>6</sup>*Op. cit.*, p. 450.

<sup>7</sup>*Lexicon*, p. 833.

<sup>8</sup>*Ibid.*, p. 273.

<sup>9</sup>*Op. cit.*, p. 256.

<sup>10</sup>*Ibid.*

<sup>11</sup>EGT, II 662.

<sup>12</sup>*Op. cit.*, p. 257.

<sup>13</sup>*Ibid.*, p. 258.

One of the finest statements on divine election that we have ever seen comes from the pen of Dr. A. B. Simpson, the sainted founder of the Christian and Missionary Alliance. We jotted it down years ago and are not able to document it now. It reads: "Redemption is a sacred temple, on whose front we read, 'Whosoever will may come'; but when we enter in, we find inscribed on the walls, 'Chosen in Him before the foundation of the world.'"

#### ELECTION (cont.)

While on the subject of divine election it might be worthwhile to note a few items in Sanday and Headlam's summary of this topic.

After pointing out the prominent place this holds in the Old Testament, in both the Pentateuch and the Prophets, they say:

"But between the conception as held by St. Paul's contemporaries and the Old Testament there were striking differences. In the Old Testament it is always looked upon as an act of condescension and love of God for Israel."<sup>14</sup>

They continue:

"But among the Rabbis the idea of Election has lost all its higher side. It is looked on as a covenant by

which God is bound and over which He seems to have no control. Israel and God are bound in an indissoluble marriage . . . : the holiness of Israel can never be done away with, even although Israel sin, it still remains Israel . . . : the worst Israelite is not profane like the heathen . . . : no Israelite can go into Gehenna . . . : all Israelites have their portion in the world to come . . . ; and much more to same effect."<sup>15</sup>

These beliefs—all of which are documented—were held by the Jewish rabbis of Paul's day. Israel was to enjoy God's favor and mercy, but the gentiles were to be destroyed. As Sanday and Headlam say, "The Jew believed that his race was joined to God by a covenant which nothing could dissolve. . . . This idea St. Paul combats."<sup>16</sup>

The emphasis on the absolute divine predestination of each human soul for either heaven or hell has its roots in rabbinical Judaism, not in the New Testament. We must read Paul's Epistles in the light of the controversies of his day. The great apostle was correcting some extreme views of his contemporaries. He was seeking to give the Christian view of divine election in the light of the Old Testament.

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<sup>14</sup>*Ibid.*, pp. 248-48.

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<sup>15</sup>*Ibid.*, p. 249.

<sup>16</sup>*Ibid.*

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#### FAITH

In the crypt of Allegheny Observatory, at the University of Pittsburgh, there is an inscription that reads: "We have loved the stars too fondly to be fearful of the night."

That is good! It speaks of the faith of those who know that the love of God, revealed to them in Jesus Christ, protects them against any darkness, any evil. The love of God is the most potent power in our world.

—FRANK S. MEADE in *"Tarbell's Teachers' Guide"* (Fleming H. Revell Company)

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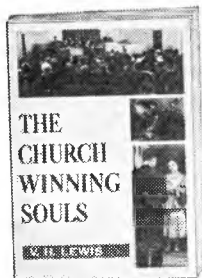
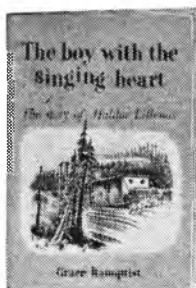
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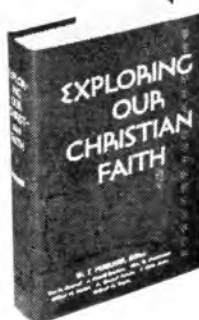
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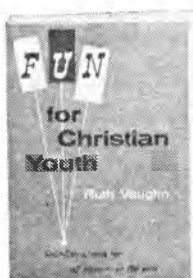
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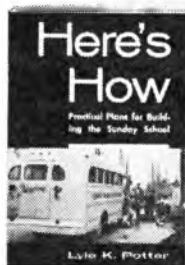
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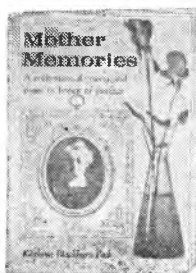
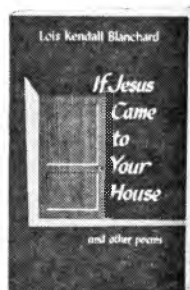
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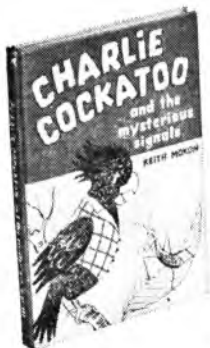
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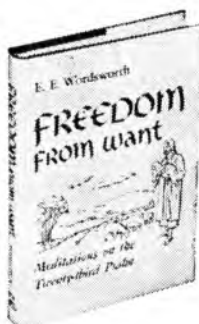
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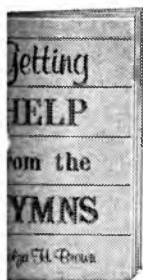
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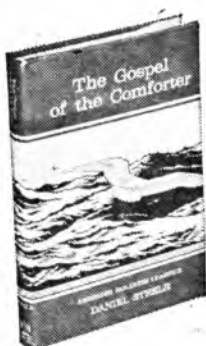
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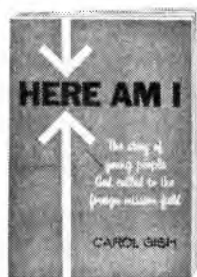
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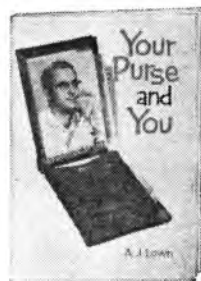
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## II. Revive Us Again

By Charles Higgins\*

**L**AST MONTH we looked at two of the principal benefits of revival, restoration and a God-consciousness. Let us notice two further factors for which we all should seek as we seek to lead our people in evangelistic campaigns.

Let us note first *soul compassion*. Little or no soul burden is to be found today in the average congregation. The great need in the average congregation is soul burden; we desperately need more weeping Jeremiahs crying: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" We need Evan Robertses praying, "O God, bend me! O God, bend me!"; or the David Brainerds weeping and wrestling in agonizing prayer in zero weather till their clothing becomes wet with perspiration. We need more Chapmans crying with broken hearts, "All out for souls, all out for souls!" It seems a far way to that day when our fathers and mothers wept "between the porch and the altar" over wayward sons and daughters.

When we behold the barrenness and fruitlessness of modern-day revivalism we feel like asking, "Where is the Lord God of Elijah?" We need to be possessed with that compassion which Jesus possessed. When "he saw the multitudes, he was moved

with compassion . . . because they . . . were . . . as sheep having no shepherd." Let us not forget that the conviction on sinners will not be greater than the burden on the Church. It is a solid Bible truth that when "Zion travailed, she brought forth her children," and will be repeated when the Church recaptures the burden and concern for the lost.

The story has been told of the days of D. L. Moody's revivals, when he and his fellow ministers were in the southland conducting union meetings. The meetings had been running for a week or more without any visible results. Mr. Moody became distressed over the situation, so he took himself to prayer and fasting to determine the cause of failure. Across the street from the tabernacle lived an old colored ex-slave who had been a local preacher in former years. He would bring his chair and sit at the edge of the tent and listen to the white folk preach. While in prayer Mr. Moody felt led to have the old colored preacher to preach in one of the evening services. So he mentioned the matter to the committee on arrangements and they reluctantly agreed to let him preach. When Moody spoke to the old gentleman about it, he said, "I'm not sure, but will talk to my Heavenly Father about it."

All night and unto the next day the preacher lay on his face, praying and fasting to know the answer. His soul

\*Las Cruces, New Mexico.

became weighted with a message from God. He went to the great evangelist and told him he would preach one message. Moody announced that at the evening service the colored brother would deliver the message. At the proper moment the preacher rose, read his text, and began to pour forth the truth under the anointing of the Holy Spirit. A deathlike seriousness settled on the congregation, and before he was half through his message "Heaven came down their souls to greet while glory crowned the mercy seat." The result was a great, soul-shaking revival, with scores of sinners saved, and the Christians awakened.

So, "to your tents, O Israel," and plead with the Lord for a mighty revival ere the night overtakes us and finds us with our task half done.

A second factor essential to our successful evangelism is that of *moral convictions* or *walking in the light*. For the most part, this generation is without moral convictions. Some even within the Church have laid aside their convictions, casually, with a shrug, and an "Oh, well, everybody does it." But everybody is not doing it; and if everybody did, that is all the more reason why Christians should not do it!

The Church must be awakened to the importance of lining up to God-given convictions. Light, once given, must be walked in. Light is given to walk in, not to look at. Some have failed to walk in the light regarding holiness, standards, or tithing until they are all but blinded by the light.

It is as Dr. Paul Rees says: "We should not be surprised if the Holy Spirit goes to work on us by pointing out something we already know. A strained relationship, that needs to be relaxed, through confession and the humbling of one's self. A call to duty that we have dodged. A wounded pride that we have not allowed to heal, a nasty temper that has more than once reduced the effectiveness of our witness."

Jesus said: "Walk while ye have the light, lest darkness come upon you" (John 12:35). We must get across to our people that smothered convictions degenerate into weakness, and ultimately into sin.

A businessman asked the writer, "Is there any difference in God's sight in me selling tobacco in my store and church members who take active part in church work who use it?" The writer answered, "Was it a conviction with you when you put in your business?" whereupon the man answered: "It was." So I said, "Then it must still be a conviction now." Years of time cannot cancel the previous light, nor can one forget a former God-given conviction. Mark Twain had it right when he said, "It is not that portion of scripture I don't understand that bothers me, but the part I do understand."

God has called his people to a life above the sin line (I John 3:8-9), and when we fall beneath that line, we not only incur the frowns and displeasures of God, but will disappoint people who are watching our lives.

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## FAMILIES

The Sunday school with a solid foundation, one that will grow steadily, must be built with families. Let's aim for them!

—Selected

## "QUEEN of the PARSONAGE"

*May she who in the parsonage dwells be radiant, poised, serene;  
And every moment of each day be every inch a queen!*

**Contributed by Ruth Vaughn\***

### Portrait of a Queen

**D**O THE BEST YOU can in every way and then do not worry. Let God take care of the future. This is the philosophy of a quiet, reserved, dignified lady who possesses a warmth toward and appreciation for people that is rare in its quality. She is Mrs. Ray Hance, queen of the Kansas District parsonage.

Mrs. Hance endears herself to everyone whom she meets. She does so many "little" things to show her love for those about her. She never neglects a birthday of a friend or an anniversary. For some act of kindness to her she will crochet an edge of lace around a handkerchief in a gesture of appreciation.

Although Mrs. Hance has been a district parsonage queen for almost fifteen years, her husband speaks of her as a pastor's wife in these words: "She was always unassuming and never wanted to be in the limelight, yet she was always anxious to bear the burdens of others and help when needed. She was loved by all but especially by the mothers. They felt she had a special interest in them and their families. She was always concerned about the welfare of their children. She is a lady, in every sense of the word, who could grace any parsonage."

Mrs. Ray Hance is a most practical

woman, who makes sound and wise decisions. Nothing she does is on the spur of the moment, but she thinks before she speaks. Her home, person, and belongings are always attractive and clean. Mrs. Hance is a superb cook and an unexcelled seamstress. Her common sense and love for simplicity have been an asset to Brother Hance in his ministry and to her children in the home.

She has one son, Ray Lunn Hance, who is a junior in Bethany Nazarene College. He wrote of his mother: "My mother has certainly been an inspiration and encouragement to me as I have endeavored to be a sincere Christian young man. She has had a deep interest in every area of her children's lives, causing us to want to do our best in all things; however, she has never held us above others and caused us to feel proud of any accomplishments. She understands us and she is easy to understand. Certain high goals and principles that she holds dear are also cherished by her children. To me, my mother is the ideal preacher's wife. Since I have been called to be a preacher, I want to find a girl who is as wonderful as my mother.

"If a word could be used to describe her, it would be: 'dedicated.' First, dedicated to the Lord and His kingdom, and second to her preacher husband and her three children, and then to the needs of others." Truly this is a portrait of a queen!

\*Pastor's wife, Amarillo, Texas.

## ROYAL COOKBOOK

For a most delicious and unusual salad, try this one. My husband's grandmother gave me the recipe and it measures up in each detail to a grandmother's unsurpassed cooking ability.

Mix in bowl: 1 cup crushed pineapple, 1 cup canned orange slices, 1 cup miniature marshmallows, 1 cup coconut, 3 tablespoons sour cream. Allow to set for several hours.

### OVER TEACUPS

In the last issue we began the feature of a paper prepared and presented by Rev. Claud Burton at the Dallas District Preachers' Convention. This is concerning the preacher and his family and contains much pertinent information for parsonage families everywhere. This is the second portion of the paper prepared by Claud Burton.

"Now the best teaching happens when a child is very young. The innocence of a small child fools many people and puts them off guard. They seem to think that because he is innocent he will not be affected by what goes on around him. How mistaken they are! This is the time when a child is the most affected. His heart and mind are plastic, and impressions are easily made and difficult to erase. Watch carefully; do not 'blab' in the presence of a child. How can a child feel you are sincere when one day you tell a friend, in his presence, how 'mischievously cute' he is, and then the next day punish him for the same thing?

"I wish you would think of that little child of yours as a blank piece of paper for you to write God's message upon. He is not embarrassed by, nor ashamed of, Christian principles. Embarrassment never starts until the child gets old enough to notice that some people do not approve—and

that rarely happens before the child is old enough to go to school. In that seven years, a parent that is wise can have him well prepared for his first battle with opposition. You must be there to hold his hand as he walks along, so that he can be strong to hold his head high. And as you walk, tell him how God has honored the great men of the past who have walked with Him. You can cause that child to be filled with a spirit of heroism and a deep respect for the right, until he will proudly take his place in the battle of life by the side of Moses, Elijah, David, Stephen, and all the rest. You can even have him converted and walking with God in an experience of his own by the time he is seven. I know a girl who is today a Christian mother herself who was converted at the age of five at her mother's knee. She had been diligently taught in a private school by a mother who realized the mighty power she possessed over the future of the child. At three this child was teaching others the will of God. She was heard to rebuke a playmate for carrying a ball from a neighbor's yard by saying, 'We must not do that. God said: "Thou shall not steal."'"

### BOOKSHELF WITH LACE

Leslie Parrott has imagined himself in the position of being absolutely ignorant of holiness and asks in a book entitled *What Is Sanctification?* all of the questions that arise in your own life from people who are in that state of ignorance. This book will give you the answers in dealing with those who are striving to defeat carnality in their lives but have not grasped the true meaning of God's plan for "purity and power." (N.P.H., 25c)

### THE KING'S HOUSE

Does your parsonage contain one of those prevalent, but unattractive,



structural defects in the wall—or do you have two rooms thrown together in a most unprosaic fashion? In one “king’s house,” I saw a most enchanting “cover-up.” It was composed of five sheets of varying colors. I believe these were pastels of blue, green, pink, aqua, and yellow. The sheets were hung with the wide hem at the bottom, selvage to selvage, and reached from the ceiling to the floor. The obstruction was obscured in a most delightful manner. This would also make a lovely “room divider,” and who would know that the origin for such colorful glamour was bedsheets? They work wonders in the parsonage.

Mrs. E. S. Phillips, parsonage queen in Bethany, Oklahoma, gave

these formulas for success in the parsonage:

“I have learned over the years to take people seriously but not too seriously. I have learned that their feelings and moods fluctuate, and many times wounds which seem to be inflicted purposefully may be the result of thoughtlessness. To me, it seems to be important to treat all members of the church as impartially as possible. In order to be happy, it is necessary to put forth a special effort to forget all the unpleasant experiences and remember only the pleasant.

“I have found that a good formula to go by is to strive to please God, then be yourself.”

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## *A Good Sermon*

# VI. The Delivery of a Good Sermon

By **W. E. McCumber\***

**D**ELIVERING THE SERMON is really the toughest assignment. However vital the text and clever its treatment, if the encounter with the congregation fails, the message is defeated. The people must be faced and the truth presented in a sincere and strenuous effort to enthrone the will of God in human lives. The careful crating and handling of goods is necessary, but getting the mental and spiritual signatures of the congregation on the invoice is the ultimate challenge.

A good sermon can be spoiled by a poor delivery. The manner of presentation will augment or impede the matter we present. It behooves every

man who would become an able minister of the new covenant to labor ceaselessly and unsparingly to improve his speaking style.

It was Matthew Arnold who snorted at those who desired him to teach them style. “Style,” he insisted, “is having something to say and then saying it.” That is a half-truth. Just saying it is never enough. The more significant your message, the more serious is your responsibility to say it in a manner calculated to arrest, grip, and persuade. For you traffic, not in human wisdom and popular opinion, but in the revealed Word of God, which makes the difference between heaven and hell to your listeners.

\*Thomasville, Georgia.

Effective delivery calls for special attention to voice, gesture, and manner.

#### I. GOOD DELIVERY REQUIRES FIRE IN THE VOICE.

If the Word of God is crucial in its relevance to human life, we dare not pipe our message in a dreary, lifeless monotone that can only serve to create a "ho hum" or "so what?" attitude in the minds of the congregation. The fire, force, and fervor of the truth that burns in our hearts ought to transmit itself in the tones and accents of our voices.

Think of the grandeur of our message! God has invaded history, clothing himself with flesh, living the perfect human life, offering that spotless manhood in atoning death, bursting asunder the bonds of the grave, coming again to judge the world in righteousness, and yearning now to proffer the guilty sinner a gracious boon of forgiveness, cleansing, and peace! How dare we tame that world-shaking action of God by speaking of it in the dull, innocuous tones of a tired husband reading his wife's grocery list?

How any man can ponder these gospel truths and not grow excited with the wonder and glory of it all, until he is nearly beside himself with joy and passion in preaching, I cannot understand. These revolutionary and redeeming facts call for preaching that glows with holy optimism, rings with sacred triumph, and moves with Christlike compassion reflected in the speaker's voice.

After a revival service in a western church, I was approached by a friendly critic who said, "I'm taking a speech course at the university, and you do it all wrong. My speech professor tells us to be suave and smooth and conversational in our public speaking. But you get so 'steamed up!'"

I pleaded guilty, but I suggested

that his speech teacher never talked about anything calculated to excite her. I was the herald, not of good advice, but of good news, and the excitement that poured into my voice was absolutely irrepressible, an inevitable and intrinsic effect of the glorious message I bore.

Think of Jesus shouting, "Lazarus, come forth," at the ancient tomb. And think of a Scottish preacher's pithy description of gospel preaching—"Thirty minutes in which to awaken the dead!" Then tell me how any minister can seriously face such a herculean task and not be stirred until every word and tone is kindled with holy emotion.

Let me be understood. By fire in the voice I do not mean screaming oneself hoarse, nor do I refer to a bombastic bellowing that confuses the power of the Holy Spirit with the volume and energy of the speaker. Our voices are to be used, not abused, for God's glory. That for which I plead is not reducible to "sound and fury signifying nothing." Fire in the voice means that whatever enthusiasm a man feels in his soul, as he trumpets the redeeming truths of everlasting mercy, will be carried to his listeners by the tones and accents of his speech.

Cultivate your voice. Bring it to the highest possible natural powers. Develop the maximum flexibility and melody of which you are capable. Practice to achieve variety of tone and pitch and rate. But remember, brethren, that whether your voice is deep and rich, high and thin, or medium and tending to flatness, it can be vibrant with sacred emotion and kindled with serious purpose if you really and inwardly thrill to the power and glory of the message God has committed unto you.

Be earnest! You stand before hell-bound people. God has flung across

the road to hell a broken body and spilled Blood, love's inspired attempt to erect a barricade. That, in the multiplicity of its ramifications, is your message. If you can really speak tamely about that, do you really belong in the ministry?

## II. GOOD DELIVERY DEMANDS ALSO FREEDOM IN GESTURE.

Few things can prove more disconcerting to your listeners than awkward and artificial gestures. If the crowd is friendly they will sympathize with you and it will weaken your power to center their minds upon Christ Jesus. Should the crowd be hostile, your unnatural gestures will heighten the sense of alienation, proving fatal to your purpose.

Awkward gestures and mannerisms usually result from a nervous self-consciousness. "Fidgets" in the pulpit is a problem with which every inexperienced minister contends. Turning your collar into a race track and running your finger around it, massaging the calf of your left leg with the toe of your right shoe, playing an individual game of drop the handkerchief, polishing the side of your nose with a nervous forefinger—these and a score of others are demons of awkward movement that beset a perspiring ministry.

Few of us require a diagnosis. We are looking for a cure. My best and simplest advice is this: Get so completely engrossed with your message, so lost in an all-out effort to conquer the citadel of man's soul for Christ, that you become blissfully unconscious of yourself.

Augustine wrote, "Abandonment is the fruit of love." Love to God supremely, to the people unselfishly, to the truth wholeheartedly, will release the minister from a crippling attention to himself. A preacher can become so utterly absorbed with the question of his congregation's re-

sponse to Jesus that he is well-nigh oblivious to what they may think about the speaker.

If painful attention to self is enemy number one, resulting in awkward movements, certainly enemy number two is undue attention to gestures themselves.

When I was a layman a young evangelist first amused and then distressed our congregation by his mechanical movements. His chief fault was putting one hand into his coat pocket every few minutes, for his hands were large, and invariably he had to clamp his free hand over the pocket to withdraw the trapped one. He persisted in capturing and releasing that hand until we scarcely heard what he was saying, so intent were our eyes on what he was doing.

Finally my mother-in-law, with the forthrightness characteristic of the species, asked him why he persisted in such a distracting gesture. His reply was a classic. "I was taught to do it at college. It is supposed to be a dignified gesture." Brethren, dignity is not a fruit of the Spirit, and "learned" gestures mechanically used never enhance the effectiveness of preaching.

Watch a person in animated conversation, discussing something that has really gripped him. The whole body gets into his speech with gestures that are forceful and eloquent, because they are natural—I am tempted to say instinctive.

Hamlet's advice to the players is still unimprovable. The action should be suited to the word, and the word to the action. This is done most easily when the preacher is so intellectually and emotionally involved in his message that no conscious or strained effort is made to apply "rules" for gesturing. Let your gestures be marked by a freedom and naturalness that prohibit the audience from tagging you an "actor."

### III. GOOD DELIVERY CALLS, FINALLY, FOR A FORCEFUL MANNER.

And this, I really think, is just a happy wedding of the proper voice and natural gesture. It is the total expression of the preacher's personality; and preaching, as Brooks defined it years ago, is the communication of truth through personality.

Preach manfully! Any mincing daintiness in the pulpit will slap the brand of "sissy" on you, and the day is gone when even teen-age girls are susceptible to the lace-doily personality. Without being crude, scrupulously avoid being a "glamour boy" as you preach.

Stand on your feet, throw back your shoulders, lift up your head, fill both lungs with air, and turn the light and heat of your message upon every listener. Look the congregation in the eyes and so comport yourself that when the sermon is ended they will know that "there hath been a prophet among them" (Ezekiel 2:5).

Happy is the preacher who can weld into a single personality the quiet dignity of the priest and the rugged dynamism of the prophet. Here, as in all things, the Lord Jesus is our supreme Example.

Preach manfully, but preach humbly! Meekness is not synonymous with weakness. Manhood is not demonstrated by strut and boast and overbearing attitudes. You are made of the same mud as your congregation, and likely you are even muddier than some of them.

It is a great thing to preach Christ anywhere, any time, to anyone. The very sacredness and significance of the task makes your call to preach a matter of sheer grace. The true preacher, painfully aware of his personal frailties and inadequacies, will always experience a sense of inexpressible wonder that "unto me, who am less than the least of all saints, is

this grace given, that I should preach among the gentiles the unsearchable riches of Christ" (Ephesians 3:8).

Preach humbly, but preach optimistically. Your sense of personal unworthiness must chasten but not paralyze you. As you herald the gospel, remember that God can thresh a mountain with a worm. Expect, therefore, that even your preaching will accomplish the purpose for which God has ordained your service.

Recently my church enjoyed revival, a genuine season of refreshing from the presence of the Lord. The meeting was not preplanned, but broke out in a midweek prayer service, sparked by a new touch of redeeming grace upon my own needy heart. Prompted by the Spirit, I announced services each night.

My initial impulse was to call an evangelist. As I prayed for guidance the Lord spoke to me, saying, "Have I not called thee?" Each night, almost oppressively aware of my glaring shortcomings, but committed to the wisdom and power of God, I sought and obtained a fresh and signal anointing. Like the apostles of old, I was joyfully conscious of preaching the Word "... with the Holy Ghost sent down from heaven" (I Peter 1:12). God honored the truth, undergirded my frailty with His power, overruled my ignorance with His wisdom, and the church was transformed in the melting atmosphere of genuine revival.

Believe that God, having called you, will employ the weakest of instruments to encompass the mightiest of victories.

Perhaps all that I am trying to say about forceful preaching can be summed up in a well-known tribute paid to D. L. Moody. "He preached as if he had the best thing in the world and wanted everyone to share it."

We do, brethren! Under God, we do!

# The Challenge of Balanced District Giving\*\*

By J. T. Gassett\*

**T**HE CHALLENGE of Balanced District Giving—what a subject! I found very soon after I accepted this assignment that it is one thing to say, “Yes, I believe in balanced district giving and think we should have it.” It is quite another thing to set forth an orderly presentation regarding it.

## TERMINOLOGY

For the sake of clarity there should be some understanding of terms. What is meant by “The Challenge of Balanced District Giving”?

By district giving we really mean the total giving of all the local churches within the district. In one respect there is giving to district interests but no such thing as district giving. The money all comes originally through the local church. District giving, as the combined giving of all the churches within the district for all purposes, seems however to follow certain patterns and in some respects may reflect the degree of emphasis given to various phases of church finance. We will try to consider the aspects of “giving to district interests” along with other budget items a little later.

The word “balanced” is our definitive word and becomes the pivot point of this discussion. The dictionary says

it means “to be equal in weight, value, amount, etc.; to bring to a state of equilibrium, to weigh by comparison.” It is obvious that each cause and item of church expense is not of equal importance and is not worthy of an equal sum of money. Balanced, in the sense of our discussion, will therefore involve priorities and proper allocation.

Balanced giving, then, may be regarded as a matter of proper distribution of funds. It may involve an effort to increase funds for some deserving items that may be neglected or slighted.

## A LOOK AT OURSELVES

In the most general sense we may divide our giving in two categories, for self and for others. For our statistical records we recognize three classifications—local, district, and general.

An analysis of the figures released recently through the *Herald of Holiness* of the total denominational giving for last year shows that 81 per cent went for local interests, 8 per cent for all district interests, and 11 per cent for all general interests. This means that it took 81 per cent of our Nazarene expenditure to pay the pastors' salaries, pay the local expenses of the church and its auxiliaries, build and improve property, and pay debts. The 8 per cent for the district interests went mostly to pay budgets: district, home mission, educational, and dis-

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\*\*Presented at Superintendents' Conference, Kansas City, 1960.

trict center, and the auxiliary dues. The 11 per cent for general interests includes General Budget and approved specials, N.M.B.F., and N.F.M.S.

It may be of interest to note that in 1947, just twelve years ago, our total giving for the denomination was \$18,892,000 as compared to \$42,183,000 this past year. In 1947 our giving for local interests was 85 per cent of the total as compared to 81 per cent for 1959. For district interests in 1947 it was plus 7 per cent as compared to 8 per cent this past year. For general interests in 1947 it was approximately 8 per cent as compared to 11 per cent in 1959. Here you can see a definite trend as one of the whole-some results of our emphasis on the 10 per cent program.

To bring the distribution of our district giving into sharper focus, I have run a survey of twelve representative districts with regard to seven major items of expense which comprise 99 per cent of all the giving with the following averages: 32 per cent of all money went for local expense; 28 per cent went for pastors' salaries; 12 per cent for indebtedness; 11 per cent went for buildings and improvements; 9 per cent went for General Budget and approved specials; 6 per cent for District Budget, home mission, district center, and other district expense; 2 per cent went for the schools and colleges.

Let us take a closer look at what might be an average church from an average-sized district in the above survey. This hypothetical church would have about seventy-nine members and the total giving would be about \$10,000 per year, which would mean by this distribution about \$3,200 for local expense, \$2,900 on pastor's salary, \$1,200 on indebtedness, \$1,100 on buildings and improvements, \$900 on General Budget and specials, \$600 for

district budget, home missions, and district center, \$200 for schools and colleges.

A further projection shows that as the total giving increases beyond \$10,000 per year the percentage paid on all budgets remains steady, but the percentage of the total for local expenses increases rapidly while the percentage of the total for pastor's salary decreases. This points out that the small churches, of necessity, must give large priority to pastor's salary and keeping the bills paid to keep the doors of the church open. These are certain fixed items of expense that must be met.

If we are to have balanced district giving, it must begin at the local level. The interest, the emphasis, and the influence of the pastor are often the key to proper distribution on these matters. The challenge of balanced giving may well be found, then, in the handling of local expense items beyond the necessity of utilities and maintenance and in the acceptance and response to the various budgets and projects of the church.

Some real questions face the local church. Are we neglecting some areas while going "off the deep end" for others? Is our giving so distributed as to challenge the total resources of the total membership of the church? How can we maintain proper balance in our giving? How can we correct imbalance? What are the criteria for determining balance? Should a careful look be taken at the local expenses lest carelessness and waste cause imbalance here? And what about the pastor's salary? Should it be adjusted on a sliding scale commensurate with living costs? Should it be set in respect to the financial resources of the church? Is there a proper perspective about the building program and its inevitable follower, the indebtedness of the church? And what about the

budgets? Is a minimum of 10 per cent a worthy goal for a church with a world-wide mission of holiness evangelism? Does the district program as reflected through the budgets—district, home missions, and district center—merit six cents of every Nazarene dollar? Is two cents of that Nazarene dollar enough for our total investment in Christian education? These are questions of prime importance that must be hammered out on the anvil of ways and means committee meetings, local church board meetings, and the challenge of the program from the leadership of the church, both district and general.

### WHAT CAN WE DO?

Balance or imbalance may be evidenced by districts and certainly by local churches in the manner of acceptance and payments of allocated budgets. A system of completely voluntary budget acceptance may soon result in heavier proportionate budgets if a pastor is willing and generous, and the opposite if he is of a disposition to the contrary. At times the pastor may come before the district ways and means committee, decide how well he likes the program, and set his own budgets accordingly. Such practice can only result in an imbalance of responsibility.

Many districts have sought some method of equalized budget assignment to correct this situation. Many factors have been considered, such as membership, pastor's salary, total local giving, with special concession being made to extremely small churches because of the pressure of meeting basic expenses. I believe the most equitable system of budget assignment is to base the allocations on a graduated percentage of the total giving for the previous year, less money paid on building, improvement, and indebtedness. In this method, ability to pay is the prime consideration.

Pastors as well as superintendents can do much to help improve our district's balance of giving. We should lend our influence and wholehearted endorsement to every general project, whether it be for missions, Seminary, church extension, American Bible Society, the college of our zone, or whatever. We must first of all feel for ourselves that these matters are important and then we must let our pastors and people know that we consider them as such.

We can help by keeping our pastors, church boards, and people informed of their standing on budgets and on project payments by reports from time to time.

I have spoken much concerning our problem and balanced giving and very little of its solution. I wish to conclude by suggesting five objectives that I believe will help us to reach the goal of the fulfillment of balanced district giving.

1. Keep an atmosphere in our churches and on our districts that will help our pastors and people to be properly motivated.

2. Maintain a proper perspective of vision and challenge of the total church program.

3. Give each cause or project adequate promotion as to time, purpose, goals, quota, etc.

4. Secure the acceptance from each church of an equitable budget or quota allocation for each regular and special project of the church.

5. Strive for 100 per cent participation. This is the big task.

What a great day in our church if on some project we could have 100 per cent participation and 100 per cent reporting of the same!

These five steps—motivation, perspective, promotion, acceptance, and participation—comprise the real challenge of balanced district giving as I see it.

Contributed by Nelson G. Mink\*

## STRANGE RESPONSE

One man asked another if he had been reading those magazine articles about the relationship between cigarette smoking and cancer. The reply was, "Yes, I have, and they have bothered me a lot." "What are you going to do about it?" the first man asked. The reply was, "I'm not going to read any more of them."

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## THE GRACE OF HUMILITY

The famous conductor of a great symphony orchestra was once asked which instrument he considered the most difficult to play. He thought for a moment and then said: "The second fiddle. I can get plenty of first violinists, but to find one who can play second fiddle with enthusiasm—that's the problem. And if we have no second fiddle, we have no harmony." In man's struggle to achieve success he must have humility to be able to play "second fiddle." He must be able to play it expertly while waiting for assignment to the select section of the first violin.

—Houston Central Park Bulletin

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## THE TITHE

*Don't boast of how much you are giving  
Until you have given God's part.  
The tithe comes out of the pocket,  
But the offering comes out of the heart.*

—Lansdale, Pennsylvania, Bulletin

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## THE LONG SERMON

A man came into the meeting a little late. The minister was waxing warm in his message. As the visitor slipped into a seat, he asked the man next to him, "How long has he been preaching?" The man said: "About thirty-five years, I think." The visitor then replied, "Well, I think I'll just stay. He'll probably be through in a little while."

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## GEORGE FOX: A TESTIMONY

"I knew Jesus, and He was very precious to my soul; but I found something in me that would not keep sweet and kind. I did what I could to keep it down, but it was there. I besought Jesus to do something for me, and when I gave Him my will, He came to my heart and took out all that would not be sweet, all that would not be kind and patient, and then He shut the door."

—Bunola, Pennsylvania, Bulletin

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## SHORT QUOTES

"A ranch type house has: wall-to-wall carpeting, floor-to-ceiling windows, and back-to-the-wall payments.

"Beware of a half-truth. You may have the wrong end.

"The 'abundant life' is often smothered by the abundant things of this life.

"Sometimes how well you sleep depends on how little you lie."

—Gathered by the way

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\*Pastor, Connell, Washington.



## Take Time to Be Holy

TEXT: Philippians 2:5

- I. TAKE TIME TO READ AND STUDY GOD'S WORD.
  - II. TAKE TIME TO PRAY.
  - III. TAKE TIME TO MEDITATE UPON GOD AND HIS WORD.
  - IV. TAKE TIME TO THINK.
  - V. TAKE TIME TO SPEAK GENTLY.
  - VI. TAKE TIME TO BECOME LIKE JESUS.
  - VII. TAKE TIME TO BE HOLY.
- CONCLUSION: Quote George Coles Stebbins' "Take Time to Be Holy."

—A. H. EGGLESTON

*Picture Butte, Alberta, Canada*

## Our Debt of Gratitude

TEXT: Isaiah 1:3

INTRODUCTION: We are not allured by the vices of evil so easily or deceived by the cunning craftiness of Satan. But I believe that the sin that is most prominent among professors is to fail to express our gratitude to God for His salvation and goodness.

- I. Consider the pit from which we were digged.
- II. Consider the price paid for our deliverance.
- III. Consider the privileges enjoyed by special distinction.

—HENRY T. BEYER, JR.

## Revival Is!

SCRIPTURE: Acts 4:23-37

- I. REVIVAL IS A PASSION OF CALVARY AND OF EASTER.
- II. REVIVAL IS GOD EXPRESSING HIMSELF.
- III. REVIVAL IS RESPONSE OF MAN TO GOD AFTER HE MEETS GOD IN:
  - A. Prayer.
  - B. Obedience.
- IV. REVIVAL IS THE PRESENCE OF UNITY.
- V. REVIVAL IS THE ESSENCE OF LOVE.
- VI. MARGIN OF SUCCESS IS KEEPING FILLED, PRACTICING HIS PRESENCE.

—DELMAR STALTER

SCRIPTURE: Luke 16:19-31

1. Hell is a place (v. 23).
2. Of conscious existence (v. 23).
3. Of torment (v. 23).
4. Of recognition (v. 23).
5. Of separation (v. 24).
6. Of crying (v. 24).
7. Without mercy (v. 24).
8. Without help (v. 24).
9. Of suffering (v. 24).
10. Of fire (v. 24).
11. Of remembrance (v. 25).
12. Of retribution (v. 25).
13. Of fixed destiny (v. 26).
14. Of praying (v. 27).
15. Of lost opportunities (v. 28).
16. Where there is no excuse (v. 29).
17. Of Bible rejecters (v. 30).
18. Of no repentance.
19. Of no God.

—A. H. EGGLESTON

## The Price of an Empty Heart

SCRIPTURE: II Timothy 3:1-15

INTRODUCTION:

- A. To be empty means not to be filled with righteousness.
- B. There is actually no empty heart; but if righteousness is absent, then the heart is filled with sin.
- I. IT IS THE PRICE OF A WICKED LIFE—REAPING WHAT WAS SOWN.
- II. IT IS THE PRICE OF THE HORROR OF THE LAST PRAYER MEETING (Men asking rocks to hide them from divine wrath).
- III. IT IS THE PRICE OF MEETING CHRIST—UNPREPARED.
  - A. Not as a Saviour.
  - B. As a Judge.
- IV. IT IS THE PRICE OF MEETING OUR SINS.
  - A. As we see the true ugliness of sin.
  - B. So that we see the true ugliness of selfish living.
- V. IT IS THE PRICE OF MEETING SATAN, AND ACCOMPANYING HIM TO HELL TO BE HIS COMPANION FOREVER.

—DELMAR STALTER

## **Emphasis on Youth**

SCRIPTURE: I Kings 18:12; Ecclesiastes 12:1

INTRODUCTION: Our youth of today are condemned by our generation. Yet those who condemn are the ones who "fathered" them and "raised them" up to be what they are.

Liquor and tobacco interests see potential in youth, hence beam publicity and advertising toward them.

Dictators see value in youth, for in one generation they can raise an army of enthusiasts.

### **I. WHY IS EVERYONE INTERESTED IN YOUTH?**

- A. They are by far the most responsive.
- B. They are not easily defeated.
- C. They are not yet hardened by life's experiences.

### **II. EXAMPLES OF YOUTH WHO DEMONSTRATED THEIR FAITH IN GOD.**

- A. Joseph, in slavery and temptation (Genesis 41—46).
- B. David: boy and harp calmed bewitched Saul; at risk of life, slew bear and lion, and Goliath.
- C. Joash, boy king who repaired the Temple and precipitated revival in Judah (II Chronicles 24).
- D. Daniel and three Hebrew children, in the lions' den and the fiery furnace, and the king's food.
- E. Timothy, a product of a godly mother and grandmother (II Timothy 1:5-6).

### **III. GIVE GOD A CHANCE WITH OUR YOUTH.**

- A. They have a deep confidence in God.
- B. Patterns of life are set in youth.
- C. Pray for them, with them, and understand them.

### **CONCLUSION:**

- A. Use the family altar, parental example, and make your church

a spiritual church for them.

B. Keep the emphasis on youth.

—DELMAR STALTER  
*Churubusco, Indiana*

## **Temptation**

SCRIPTURE: John 2:15-17

INTRODUCTION: How can we recognize temptation and the steps to temptation?

- A. Satan first seeks our attention.
- B. Next he seeks to arouse desire.
- C. Next he seeks to divert the will from good to bad.

Several areas of temptation are suggested by our text:

### **I. "LUST OF THE FLESH," vulgar or "primitive desires" (Phillips).**

- A. Overdoing, overeating, overplaying, etc.
- B. Satisfying normal desires abnormally.
- C. Why tempted by vulgar? It may again arouse desire; for if there were no possibility, there would be no temptation.

### **II. "LUST OF THE EYES" or "greedy ambitions" (Phillips).**

- A. Possess things, wealth, etc.
- B. Dress, follow fashions of dress or undress, etc.
- C. Power and position.

### **III. "PRIDE OF LIFE" or "the glamour of all they think splendid" (Phillips).**

- A. A "me first" attitude, selfish.
- B. To think more clever or "smarter."
- C. Revenge for all hurts, real or imagined.
- D. Satan urges you to condemn others, pity yourself, and sin will finish the work of damning your soul.

### **IV. AREAS TO WATCH LEST TEMPTATIONS AFFECT US.**

- A. Unconcerned about spiritual things ("don't care" attitude).
- B. Unbalanced in living. Not giving attention to the spiritual.
- C. Beware, for temptations come in

any area of physical, mental, or spiritual.

- D. Temptations will come at our weak spots or strong spots.
- E. Temptation comes unexpectedly.

—DELMAR STALTER

## Faith

SCRIPTURE: Mark 11:22-26

### INTRODUCTION:

- A. Faith is an active force, not passive.
  - B. Faith in action is illustrated in Revelation 12:10-11.
  - C. We need faith.
    - 1. That the day of revivals is not over.
    - 2. That the day of revivals is not over for our church.
    - 3. That when the conditions are met, revival is the result.
  - D. Faith is confidence based on the unseen reality, founded in God's Word. The coming of faith is the result of the witness of the Spirit, the Word itself, and the leadership of the Holy Spirit. It is possible for this confidence to be shaken; but because it is a "fully persuaded," not a visible, medium, but on the spiritual basis, it stands against all odds.
- I. LET US LOOK TO THE WORD OF GOD AND SEE IF THIS IS TRUE.
- A. In Exodus, Hebrews exercising faith in God's promise applied blood to doorposts to escape the death angel.
  - B. The serpent-bitten Israelites in Numbers 21:5-9 looked to the brazen serpent and were healed.
  - C. Joshua and Caleb as spies, being confident of what God could do (Numbers 13-14), brought a favorable report and God's blessing on their own hearts.
  - D. The harlot Rahab, believing the promise, put the scarlet thread out her window (Joshua 1:6), and saved herself and her family.

- E. The woman with the issue of blood (Matthew 9:21-22) touched the hem of Jesus' garment and was healed of a twelve-year ailment.
- F. Zaccheus responded in Luke 19:1-10 and found salvation for his heart.
- G. The penitent thief (Luke 23:42) trusted in Jesus to have a "kingdom" and power to extend mercy, pleaded in faith and was saved.
- H. Cornelius, obeying the light he had, heard the gospel and accepted it, received the witness of the Spirit (Acts 10:44-48).

### II. LOOK BRIEFLY AT AREAS OR CATEGORIES IN WHICH FAITH IN GOD AND HIS WORD WORKED.

- A. Saving life—raising dead, Lazarus, widow's son.
- B. Healing bodies—Hezekiah healed. Israelites who obeyed were healed of issues of blood.
- C. Feed bodies—the manna, Elijah fed by ravens, and Jesus feeding 5,000.
- D. Win battles—Gideon, Samson, David, and Goliath.
- E. Answered Prayer—Elijah prayed, shut the heavens and then prayed them open; and Pentecost.
- F. Blotting out of sins.
  - 1. Sins of flesh (woman taken in adultery).
  - 2. Sins of spirit.
  - 3. Sins of procrastination, fornication, murder, stealing, lying.

CONCLUSION: Faith, Jesus said, could say "unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matthew 17:20).

—DELMAR STALTER

### SIMPLE FORMULAS

- 1. Start where you are.
- 2. Use what you have.
- 3. Do what you can.

—W. H. "BILL" DAVIS

## Crucified . . . You?

INTRODUCTION: God makes the first move towards man—in awakening us, convicting us, abiding in repentance, giving faith to believe, and spiritually regenerating us.

### I. NEW BIRTH IS A REAL LIFE-CHANGING EXPERIENCE.

- A. Some who claim sanctification are really only “well saved.”
- B. Saved man begins to live a life that is “crucified,” denying sin and self.
  - 1. Seeks to please God, sets himself apart.
  - 2. Breaks off all sin.
  - 3. Breaks off bad habits or seeks to gain victory over them.
  - 4. Recognizes God's will and begins seeking it.

### II. A CLOSE LOOK AT THE SCRIPTURE CONCERNING THIS WORD “CRUCIFIED.”

In the following verses it is used with meaning of being “crucified together, or with.”

- A. Romans 6:6; Galatians 2:20; 5:24; 6:14 are words directed to saved but not yet sanctified people. A clear new birth is necessary before one can have a clear experience of sanctification.
- B. Terms used express it well, for instance:
  - 1. “Mortify”—put to death, as in Romans 8:13 and Colossians 3:5.
  - 2. “Yield” in Daniel 3:28-29 means to “give over to another.”
  - 3. “Separate,” a separation with a clean life, in II Corinthians 6:17.
  - 4. “Cleanse” as cleaning filthiness from both flesh and spirit, a perfecting holiness in II Corinthians 7:1.

### III. WHEN AN INDIVIDUAL SEEKS THIS CRUCIFIED EXPERIENCE, SOME PROBLEMS ARISE.

- A. In the “setting himself apart,” he finds inner conflicts that embarrass him, in keeping of his prom-

ises to God. A traitor is present.

- B. The “outer” life may be good, but the inner life is corrupt. The individual becomes deeply disturbed, even feeling he is lost, and accuses himself as his true motives become evident to him.
- C. He recognizes and senses the accompanying guilt at this inner failure, and such needs to be crucified.

### IV. MAN'S ANSWER LIES IN DESTROYING THIS INNER CORRUPTION.

- A. Must have a paramount desire to be delivered.
- B. Must have a consuming desire to be like Jesus.
- C. Must be a sense of urgency to do His will, seeking to please and express God.

### V. STEPS TO SANCTIFICATION.

- A. Confess inner corruption (I John 1:9).
- B. Plead for experience eliminating the old ways and want the new ways.
- C. Trust in the Blood to fully satisfy God's demands for you (I John 2:2).
- D. Fully obedient, for it is a matter of the will. In nearing God we sense the matter is our choice, as well as His leading.

CONCLUSION: Are you crucified?

—DELMAR STALTER

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## The Greatness of Cleansing

SCRIPTURE: Hebrews 2:11; Joel 2:28; Acts 2:15-18

### INTRODUCTION:

- A. We find many items describing man's pitiful condition before heart cleansing, such as “old man,” “carnal mind,” “carnality,” “sin,” “sin nature,” “original sin,” “depravity,” etc. Man is depraved (deprived of God, good, and love).
- B. There is a second definite work of God in the heart of man known as sanctification. This is

a sanctification of people, not of things.

C. Through this sanctification we find:

I. PURITY BEFORE GOD

A. People are capable of moral action, choose good or bad, or good and better.

B. To be sanctified, they must be made holy who are by nature unholy. Only God can work this change.

C. It is more than dedication; it is deliverance. It is more than consecration; it is cleansing. It is more than separation; it is sanctification.

II. OUR PLACE WITH GOD ("are all of one")

A. Sin separated man and God.

B. Salvation provides a cleansing that unites man with God in oneness of:

1. Love—"God so loved."

2. Life—"The way, the truth, and the life."

3. Likeness—"the express image of his person" (Hebrews 1:3).

III. OUR PRAISE UNTO GOD (Hebrews 2:12)

A. The sanctified have a:

1. Song of praise.

2. Spirit of praise.

3. Sincerity of praise.

B. This song to be heard by others.

CONCLUSION: Have you found the fountain for this great cleansing?

—DELMAR STALTER

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## The Knowledge of Christ

TEXT . . . *all things . . . loss for . . . the knowledge of Christ . . .* (Philippians 3:8).

INTRODUCTION: Philippians is a very encouraging book; for it is full of instructions, admonishments, and victory.

I. PAUL'S GREAT DESIRE TO BE FOUND "IN HIM" WITH REAL SALVATION.

A. Many say they know Christ.

The word "know" as used encompasses the knowing in sense of full intimacy of marriage.

B. Paul is not seeking religion, nor does he urge listeners to be hypocrites. Not a "form of godliness."

C. Not to know Christ yet to profess to know Him fully nullifies your influence and hinders your church (vv. 17-18).

II. PAUL'S GREAT STATEMENT, "*That I may know him . . .*" (v. 10) BRINGS US TO THE HEIGHT OF EXPERIENTIAL KNOWLEDGE.

A. Power of the resurrection and the miracle of the "raised life."

1. Lifted from moral degradation.

2. Lifted from eternal damnation.

3. Lifted from flesh's weakness to Spirit's power.

B. Fellowship of sufferings, partnership in hardships.

1. In testimonies.

2. In persecutions.

3. In misunderstandings.

C. Conformable unto death. Greek indicates it is "cut down to His pattern in one stroke," a mortification to be like Him in (1) mind and (2) spirit.

III. PAUL'S DETERMINATION TO PURSUE (*follow after*) AND APPREHEND (*seize*) PERFECTION (vv. 12-15).

A. He sought a maturity of personality, for perfection in verse twelve relates to coming to full completeness.

1. He does not know it all.

2. But is capable of learning more.

B. He sought perfection of heart, and found it (v. 15). It is further indicated that those who do not have this heart perfection should expect it to be revealed to them.

CONCLUSION: Paul, willing to lose all men counted worthy, just to know Christ, and to be like Him. What a challenge to us today!

—DELMAR STALTER

## "I [God] Accuse!"

SCRIPTURE: Revelation 3:1-6

### I. GOD SPEAKING:

- A. "I know" is the Lord speaking.
  - 1. Directed to the people in the church.
  - 2. Concerns their lives, even to motive and will.
- B. "Thy works," for we show our faith by our works.
  - 1. "... thou hast a name that thou livest . . ." (v. 1).
  - 2. "... not . . . perfect . . ." (v. 2).
  - 3. "... few . . . are worthy" (v. 4).
- C. "and art dead" (Greek, *nekros*—dead—in sins and trespasses).
  - 1. Need to "strengthen" what is left (v. 2).
  - 2. Need to be prepared and "be watchful . . ." (v. 2).
  - 3. Need to be overcomers (v. 5).

### II. CHURCHES ARE POWERLESS BECAUSE:

- A. They do not seek the Holy Spirit, knowing He is given only to the obedient (Acts 5:32).
- B. They condemn their own testimony by inconsistency (missing services, running to and fro).
- C. They condemn their church by their own inconsistency.
  - 1. No church "small" because of "one" person.
  - 2. Some churches "cold" but "orthodox."
  - 3. Some "hot" but thoughtless.

### III. PEOPLE AND CHURCHES ALIKE BOW TO THE CULT OF:

- A. Public opinion.
- B. Selfish pride.
- C. Tolerance (while lawyer, doctor, or mathematician can allow none).
- D. Ease and self-indulgence.
- E. Respectability.
- F. Superiority (religious).

### CONCLUSION:

- A. The accusations are cruel but—
- B. Judgment will be worse!
- C. We are called to preach the gospel of truth.

D. Are we men enough to face truth?

E. Angel's admonishment—"Remember . . . repent."

—DELMAR STALTER

## Cross in Christian Experience

SCRIPTURE: Matthew 16:13-27

### INTRODUCTION:

- A. The Cross is central in the gospel.
- B. The Cross is the source of all blessings.

### I. THE MESSAGE OF SALVATION

- A. Emphasis is on the Cross as means of salvation.
- B. Cross of Christ and death of Christ are used alike.
  - 1. Blood is mentioned three times as often as death of Christ.
  - 2. Shedding of Blood makes atonement (Hebrews 9:22).
  - 3. Old Testament points toward Cross.
  - 4. Acceptance of the Cross is life-and-death matter.
- C. Our experience of salvation comes through the Cross and its life-giving flow (I Peter 2:24).

### II. THE MESSAGE OF SANCTIFICATION (Romans 6:1-6)

- A. Position of crucifixion—death to sin, lust, etc.
- B. Power of deliverance.
- C. Place of Holy Spirit (note in Romans 7 that "I," "me," or "my" is used forty-eight times; in chapter eight, not used at all, but Holy Spirit is mentioned nineteen times).

### III. THE MESSAGE OF SERVICE (Romans 12:1-2)

- A. Principle of service.
- B. Pattern of Christ.
- C. Practice expected of Christian "imitators."

—DELMAR STALTER

## Temptation Issues

TEXT: Ephesians 6:11

- I. TEMPTATION CREATES AN ISSUE. SATAN IS TRYING TO DETHRONE GOD'S CHILD:
  - A. By suggesting doubts about himself.
  - B. By suggesting doubts about others.
  - C. By suggesting doubts concerning God.
- II. TEMPTATION CALLS FOR A DECISION. THE CONTINUAL PRESSURE CALLS FOR A CHOICE, FOR GOD OR SIN.
- III. WHAT DEFENSE DOES THE BELIEVER HAVE? (The devil is not bothering an unbeliever).
  - A. First real defense is our Bible.
  - B. A pure heart (Proverbs 4:23; Isaiah 57:20).
  - C. Presence of the Holy Spirit to check and give discernment.
  - D. Faith and prayer.
  - E. Fellowship of the saints.

—DELMAR STALTER

## James Speaks on Temptation

SCRIPTURE: James 1:14-15

- I. ANALYZING OUR VERSES:
  - A. The universality of temptation. "... every man is tempted . . ." (v. 14)—tried, tested, or proved.
  - B. The media, the human desires.
    1. "... when he is drawn away . . ." (v. 14)—drawn out, as a fish just hooked, to move toward sin.
    2. "... of his own lust . . ." (v. 14)—lust is overdesire, or as Webster declares: "sensuous desire, longing and earnestness to enjoy an evil or inordinate sinful desire."
    3. "... and enticed" (v. 14)—draw by an exciting hope or desire, to allure, tempt, seduce, in a very artful and adroit manner (skillfully).
  - C. The temptation becomes sin.
    1. "Then when lust hath con-

ceived"—idea and will meet and join, after the evil tendency was unchecked.

2. "... it bringeth forth sin" (v. 15)—sin in deed, and a resurrection of the sin nature.
3. "... and sin, when it is finished, bringeth forth death" (v. 15).

### II. WE MUST RECOGNIZE OUR ENEMY IN ORDER TO DEFEAT HIM.

He is like the following:

- A. Like the birds of the air, snatching away planted seed.
- B. Like the serpent, deceiving and beguiling, often without our being aware of it.
- C. Like a lion, roaring, causing fear, and easy to defeat.
- D. Like an angel of light, beautiful, attractive, but with a false message.
- E. Like an accuser, he accuses us to God and God to us.

### III. IN TWO AREAS WE ARE ASSURED OF FULL VICTORY OVER SATAN.

- A. When he attacks us.
- B. When we attack Satan.

—DELMAR STALTER

## For Him!

SCRIPTURE: I Corinthians 6:19-20

### INTRODUCTION:

- A. Our bodies are the temples of the Holy Ghost.
- B. He is "in you."
- C. He is the gift of God.
- D. God is calling men to serve Him because:

### I. "YE ARE NOT YOUR OWN" (*set aside for Him*). This is basically applicable to all Christians.

- A. Corinthians were living to please self.
- B. They refused to recognize the lordship of Christ.
- C. It is altogether too easy for us to disregard this ourselves.

### II. WE ARE "BOUGHT WITH A PRICE." This is God's right.

- A. A price that hurt deeply our Father in heaven.
- B. The tender Holy Spirit was crushed (grieved) at Calvary.
- C. Christ was crucified (Father turned face away).
- D. Price was great, but the end of salvation for man was greater.

### III. ONLY THE REDEEMED CAN BRING HONOR TO HIS NAME.

- A. "In your body"
  - 1. No immorality.
  - 2. Decent dress.
  - 3. Not overindulging.
  - 4. Not working.
- B. "In your spirit."
  - 1. No division.
  - 2. No strife.
  - 3. No hatred.
  - 4. No abuse.
- C. "Which are God's."
  - 1. He has bought us.
  - 2. We ought to be like Him.

—DELMAR STALTER

## Save Some!

SCRIPTURE: Jude 22-23

### INTRODUCTION:

- A. This simple re-expression of the verses is of help: "Some people, who continue to waver through doubts, you must pity and save, snatching them out of the fire; others you must pity with dread, loathing even the clothes that are soiled by the lower nature."
- B. We must save with fear and compassion.
- I. WHO IS IT THAT WE SHOULD PITY AND HAVE COMPASSION UPON?
  - A. Those who think of Christ as just a man.
  - B. Those who live in excesses (vv. 5-7).
  - C. Those who hate authority and law (v. 8).
  - D. Those who want a bloodless, easy way.
  - E. The ungodly (v. 16).

### II. HOW CAN WE SAVE THEM?

- A. By earnestly contending for the "faith" (v. 3).
- B. By building yourself up in faith, reading the Word (v. 20).
- C. By praying in the Holy Spirit (v. 20).
- D. By keeping yourself "in the love of God" (in the center of His will).
- E. Pulling them out of the fire:
  - 1. It is most difficult.
  - 2. It is most important.
  - 3. It has its attending dangers.
  - 4. It is most blessed.

CONCLUSION: We live in a day of apostasy. This scripture is for us. We must "pull them out." Can we—will we snatch them from the flames?

—DELMAR STALTER

## Issues That Count

TEXT: Proverbs 4:23

INTRODUCTION: Life has many "issues."

- I. OUR BIGGEST JOB IS TO DETERMINE THE MOST IMPORTANT ISSUE.
- II. MOST CERTAINLY, THE SPIRITUAL IS PARAMOUNT.
  - A. Spiritual life collapses without first settling these issues.
  - B. Other issues will be clouded if spiritual is neglected.
- III. STRENGTH TO FACE ISSUES COMES TO US THROUGH CHRIST.
  - In the face of challenges to come down from the Cross, He stayed there to defeat Satan.
  - A. There is real strength in divine love.
  - B. There is real strength in a confident faith.
  - C. There is real strength in scriptural hope.

CONCLUSION: To settle our hearts to do God's will also settles our purposes. Our basis is then solid to search out the issues of the heart. Maturity comes with the settling of the issues.

—DELMAR STALTER



## Love Revealed

TEXT: I John 3:1

INTRODUCTION: We do not have to travel far in order to see infinite love. God has wonderfully revealed His love to His creatures. In fact, all of God's laws and commandments are governed and sustained by sublime love. Let us see:

### I. THE SOURCE OF THIS LOVE

- A. Predestination of this love. "Before the foundation of the world."
- B. Revelation of this love. Rocked in a manger.
- C. Manifestation of this love (John 3:16).

### II. THE RECIPIENTS OF THIS LOVE

- A. Restores power.
- B. Reveals privileges.
- C. Revives possession.

### III. THE RESULTS OF THIS LOVE

- A. To be identified with Christ.
- B. To be inspired by Christ.
- C. To have an incentive to walk with Christ.

CONCLUSION: The love of Christ exceeds that of a mother or friend. Let us content ourselves with this love, and do our utmost to be worthy of it.

—HENRY T. BEYER, JR.

*Baton Rouge, Louisiana*

## A Good Program for Any Church

TEXT: Acts 4:33

- I. SIN WAS DEFINITELY DEALT WITH.
- II. PEOPLE CONSECRATED IN HEART AND SERVICE.
- III. PEOPLE HAD A ONENESS OF PURPOSE.
- IV. PEOPLE FAITHFUL IN DEVOTIONAL LIFE.
- V. PEOPLE CONTINUED TO DO WHAT THEY STARTED OUT DOING.

—DELMAR STALTER

## Three Fine Things About Caleb

- 1. *He followed the Lord* (Joshua 14:8, 14).
- 2. *He was strong in body mind and spirit in old age* (Joshua 14:10-11).
- 3. *All obstacles looked alike to him* (Joshua 15:14).

—NELSON G. MINK

## The Honeymoon Is Over

TEXT: John 15:1-17

INTRODUCTION: Read in the dictionary that the honeymoon is "the first month of marriage." If this is true, then the honeymoon is over for most everyone. After this, then what? After the person has been saved awhile, then what? There must be:

### I. ENDURANCE

- A. My wife has to endure some things about me.
- B. An endurance needed in the faith.
  - 1. II Timothy 2:3
  - 2. Hebrews 6:15
  - 3. Matthew 24:13

### II. ALLEGIANCE

- A. Would not do anything in the absence of mate that would not do in her presence.
- B. We owe this allegiance to God.

### III. TRUST

- A. We need to be able to trust our mates.
- B. This trust we need in God.
  - 1. Complete consecration of our lives to Him.
  - 2. Like Abraham with promised son, laying him on the altar.

### IV. FRUIT

- A. In God's plan we are to have children.
  - 1. We may have heartaches.
  - 2. But we have a strong desire to have our own.
  - 3. We cherish them, give everything to bring them up right.
- B. God expects us to do the same for Him.
  - 1. Note verse two of the scripture.
  - 2. Do we have this desire strong enough?
  - 3. Note for our encouragement verse seven.

CONCLUSION: The honeymoon is over. It must be real love now—love that causes us to endure, pay allegiance, trust, and that causes us to bring forth fruit.

—DEANE R. HARDY  
*Bangor, Maine*

### Book Club Selection for July, 1960

#### IN THE DAY OF THY POWER

*Arthur Wallis* (Christian Literature Crusade, \$3.00)

This book, while it has been in circulation in Britain for a year or two, is new to the American market.

It seemed to your Book Editor that, since we face a quadrennium when the emphasis is to be "Evangelism First," this book is highly fitting. In the first place, there is a tremendous amount of material in this book for the price of it. Had this book been produced originally in this country the price would have been at least 50 per cent higher. Two hundred fifty pages packed full of revival exhortation, revival exposition, and revival illustration. You will read, as I did, until your heart will cry out with Isaiah, "Render the heavens . . . [and] come down."

The author shows that he has read very widely in the field of revival literature. He dips with ease into the literature of all lands and all churches. Wherever there has been an evangelical outburst of revival, this man borrows and illustrates his heart plea in fluent, well-authenticated pages.

It is his solemn belief that revival will never come until men and women first go down, far down, searchingly down, in repentance and heart intercession. But the author also sounds out a note of encouragement in his chapter "The Sound of Marching."

There is a Calvinistic touch or two that I wish might have been omitted. But here is a book worthy of being read and read again.

#### GOING DEEPER

*J. Sidlow Baxter* (Zondervan, \$3.00)

A strong, devotional exposition of classic passages relating to knowing, loving, and serving Christ. There is a note of sincerity throughout with eloquent and moving passages, giving rich and helpful exposition.

This is a tonic to the soul. However, in doctrinal accuracy there are some points of weakness. The author implies a gradualism in obtaining entire sanctification and even suggests a doubt as to the possibility of victorious living in this life.

However, the book exalts Christ, is strongly devotional, and will spark sermons.—W. E. McCUMBER.

#### CHRISTIAN EVIDENCES

*Perry F. Haines* (W. A. Wilde Company, \$2.95)

I consider this to be a classic—scholarly and unanswerable in its defense of true science and the Bible. I wish a million copies could be placed in the hands of high school, college, and university students. It discusses science in relation to the Scriptures and repudiates false claims of science. It proves conclusively the falsity of the evolutionary hypothesis. Every pastor and layman would do well to read and digest it. It is tremendous and Biblical.—E. E. WORDSWORTH.

## **BAKER'S DICTIONARY OF THEOLOGY**

*Everett F. Harrison*, Editor in Chief (Baker, \$8.95).

In the 580 pages of this book are defined the Biblical terms of theological significance as well as the terms of particular importance in contemporary theology and the history of theology.

The editor in chief is Dr. Everett F. Harrison, professor of New Testament, Fuller Theological Seminary. The associate editor is Dr. Geoffrey W. Bromiley, formerly rector of St. Thomas Episcopal Church of Edinburgh, Scotland, and more recently on the staff of Fuller Theological Seminary. The consulting editor is Dr. Carl F. H. Henry, editor of *Christianity Today*.

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Of special interest are the number of Nazarene contributors: Dr. L. T. Corlett, Dr. Ralph Earle, Dr. J. Kenneth Grider, Dr. W. T. Purkiser, and these representatives of the Church of the Nazarene have contributed brilliantly. Other Wesleyan representatives such as Dr. Paul Rees and Dr. Harold B. Kuhn contribute in making this the kind of dictionary that will be found distinctly usable.

One would have to be fair and say that, while there are points at which Wesleyan and Calvinistic doctrinal emphases reveal themselves, throughout the book there is a fairness in facing both sides without acrimony or rant.

## **THE SUNDAY SCHOOL CHALLENGE**

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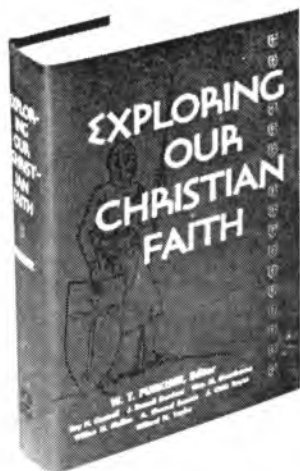
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