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THE

# NAZARENE PREACHER

FEBRUARY, 1967

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## **A WORKMAN UNASHAMED**

*General Superintendent Williamson*

## **ARE WE PROMOTING GENUINE OR COUNTERFEIT STEWARDSHIP?**

*The Editor*

## **HOW TO PAY YOUR BUDGETS**

*Robert L. Goslaw*

## **WHERE IS YOUR TREASURE?**

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*Mrs. B. Edgar Johnson*

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*J. Kenneth Grider*

## **THOSE TATTLETALE TITLES**

*Richard H. Leffel*

## **A LETTER FROM YOUR PASTOR'S AUTOMOBILE**

*Ray A. Moore*

—proclaiming Christian Holiness



# THE NAZARENE PREACHER

FEBRUARY, 1967

Volume 42      Number 2

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# A Workman Unashamed

By General Superintendent Williamson

II Tim. 2:15

**A** PREACHER approved unto God must be a man of work. He cannot be a pious ascetic, an idle dreamer, a playboy, or a lazy parasite. More preachers fail for sheer aversion to hard work than for any other reason. Preoccupation is a common form of failure, but it often stems from desire to avoid a distasteful task. To be worthy of the "high calling" the minister of Christ must discipline himself in dedication to his priorities until he loves the doing of them passionately. Those first duties are care of his own soul, preaching and preparation for it, shepherding the flock of God, seeking the lost sheep, and keeping his own heart purged and aflame with a Calvary love.

For a man who works with an eye single to the glory of God it is not a question of whether the task calls for brain or brawn. If it needs to be done by him, he is at it without reluctance. All hesitation and protestation disqualifies him for doing it and can only halt or delay the progress. Let him never forget that Jesus was a Carpenter and Paul a tentmaker.

His work is a demanding call for the man of God. The sainted Roy V. Starr, of sacred memory to many Nazarene preachers and laymen as a pungent preacher and successful leader, made this confession. "As a farm boy I indulged the habit of answering my father's early morning call and waiting for him to repeat it the second or third time before rising. One unforgettable morning Father called, I heard, answered, and went back to sleep. When I awoke I was chagrined by the fact that the sun was high in the sky and the morning hours far spent. I dressed in haste and without breakfast hurried out to join my father, saying, 'Why didn't you call me?' He solemnly, but not harshly, replied, 'Roy, if your work doesn't call you, why should I?'"

All who knew R. V. Starr would testify that he learned a lesson that day which he never forgot until on a Sabbath morning in line of duty he was instantly ushered into the presence of his Lord to hear His "Well done. Thou hast been faithful."

For a workman to stand before the Shepherd and Bishop of his soul without shame, he must pass examination at several points.

First, his consecration must be total. This has bearing upon his entire record of service. Partial commitment will sometimes be revealed in faltering purpose. All the present and all the future, all the known and the unknown, by the help of God's Spirit, must be included in the "living sacrifice." Let none suppose he can get by with partial consecration any more than Ananias and Sapphira did.

*(Continued on page 43)*

## **Are We Promoting Genuine or Counterfeit Stewardship?**

**G**OVERNMENTS spend huge sums annually in combating the scourge of counterfeit money. Far more devastating, as far as the Church is concerned, is counterfeit stewardship. Therefore, in our promotion of stewardship throughout this year we must take care that we use methods which promote the true, rather than those which foster the false. This can be done only to the extent that the preacher himself becomes gripped by certain bedrock convictions.

One must be that Christian stewardship is impossible apart from holiness of heart. Holiness is the soil in which stewardship thrives. Or we might say that holiness is the root while stewardship is the shoot. It is imperative then that our people be sanctified wholly. To promote a surface show of stewardship by clever methods aimed primarily at the extraction of more and more money, without insisting on the inner foundation, will breed self-righteousness and self-deception, and in the end be a dead end.

Another conviction which must pursue the preacher is that stewardship is inseparable from final salvation itself. Even a cursory examination of the Gospels will reveal this. To put it as straight as we can—the souls of our people are at stake. The Christian philosophy of life is a philosophy of stewardship. Christ is our King; we are His subjects. Christ is our Redeemer; we are the redeemed. Christ is our Owner; we are “bought with a price.” God in Christ is our Creator; we are His creatures. All this makes Christ Lord of All and us His stewards. And a steward’s sole business (not just a part-time courtesy!) is to promote the interests of his Lord and Master. If he forgets who he is and what he is, he will in the end be cast into “outer darkness,” for he has robbed Almighty God and despoiled the kingdom of Heaven. By rejecting his true place in the universe he has destroyed himself.

The true steward does not consider that what he possesses is his own; indeed he doesn’t consider himself as his own. He is not God’s partner, with an equal voice in the business. He is not an employee, working for wages. He is a steward; and his happy acceptance of the fact constitutes the very essence of stewardship. Therefore it isn’t in a steward’s heart to quibble over the particulars of his stewardship. To be rebellious over the tithe would be as impossible for one who was a steward in heart as it would be for a “family man” to resent having to feed his children.

A good steward doesn’t put God’s work first because God has prospered him, or in order for God to prosper him, but solely and simply because he is

a steward, and as such he delights in serving his Master. For this reason he will seek first the kingdom of God whether God prospers him or not. Stewardship is not a means by which selfish people can gain mercenary ends. It is a way of life springing out of a happy conformity of heart to the facts of life. In true stewardship there is neither tension nor disparity between God's claims and the steward's response.

Stewardship is whole, not fragmentary. The total stewardship of life includes all its elements—time, talent, affections, appetites, vocation, avocation, possessions. One day I sat opposite a big man heroically lunching on bird rations. In response to my nosy remark he said cheerfully, "Yes, one day a few weeks ago my wife said to me: 'B—, there's a stewardship of the body as well as anything else, and you are just going to have to face up to it!' Now, seventeen pounds later, I feel a lot better." He was a layman. It just could be that there are some preachers who can work up a great head of steam preaching on the stewardship of money who are poor stewards themselves in some personal areas which are just as vital.

Surely it is now clear that Christian stewardship focuses in the person of the steward, not merely in his goods. This means that the handling of money is only an aspect of stewardship. One may be a faithful tither without being a faithful steward. A tither may operate on the philosophy: One potato is His, nine potatoes are mine. That's about the level of too much of our "stewardship" literature; but it is a trillion miles from Christian stewardship. As far as the Lord is concerned, "mine" is a forgotten word in the vocabulary of a steward. Tithing—even bighearted generosity beyond the tithe—may be a subconscious attempt to bribe Deity. It may be a completely unacceptable substitute for real obedience.

However, while money is not the alpha and omega of stewardship, it is in most cases its peculiarly crucial battleground. For a typical proclivity of a sinful heart is covetousness. When men (and women) do not love God supremely, they will love money and what money can buy more and more feverishly. So much is this true that Paul could say, ". . . the love of money is the root of all evil" (I Tim. 6:10). Let any Christian be tainted with this carnal love and he will be supersensitive to whatever threatens his purse, including stewardship promotion in the church. While in some cases carnality may hide behind great generosity, in these cases it will unmask itself by its irritation over money talk. With such unsanctified "types" the surrender of the purse will be the last struggle in becoming a sanctified steward, and by the same token, buttoning of the wallet pocket and a reversion to money touchiness will be the first telltale sign of backsliding. This is why, although we must avoid giving the impression that tithes and offerings exhaust the meaning of stewardship, we must nevertheless keep a sharp weather eye in this direction, and perhaps beat this drum a little extra hard in our overall stewardship emphasis this year.

**GIVING is a GRACE, not a GRIND!**

To know that the budget idea has a biblical base helps when the pastor faces his board

## How to Pay Your Budgets\*

By Robert L. Goslaw\*\*

**T**HE INSPIRED SCRIPTURES were not intended to be historical records of the first century. They were given to be the rule of faith for the Church of every century and culture. A unique feature of the Bible is that it deals in *principles in practices*. When the principles are ascertained, they can be related to present-day situations.

The man of God will discover "meat" for his mind and soul as he discovers the principles behind a specific passage. This is illustrated with the passage at hand, I Cor. 16:1-4, which has very often been passed over as not having pertinent meaning today. It reads:

"Now here are the directions about the money you are collecting to send to the Christians in Jerusalem; (and, by the way, these are the same directions I gave to the churches in Galatia).

"Every Sunday each of you should put aside something from what you have earned during the week, and keep it for this offering. How much depends on how much the Lord has helped you earn. Don't wait until I get there and then try to collect it all at once.

"When I come I will send your loving gift with a letter to Jerusalem, to be taken there by trustworthy messengers you yourselves will choose.

"And if it seems wise for me to go along too, then we can travel together" (I Cor. 16:1-4, Living Letters).<sup>1</sup>

While the first-century churches were widely scattered in various countries, they were related by the common bond of a primitive organ-

ization. Their leaders directed and sustained this fellowship of churches. From the very beginning they taught that "in Christ" we are dependent on each other. There were no independent groups disassociating themselves from the body of churches. Consequently, each had a responsibility to share in the support of the whole. When one area needed help, the others contributed their share, so that the work of God would not suffer. At this time the Christians at Jerusalem were having a serious struggle to survive. Paul instructed the churches in Galatia and Corinth to take an offering to help the Christians in Jerusalem. This passage has *four principles* that have an application in the Church of the Nazarene today:

### I. SHARING TO SUPPLY THE NEEDS OF THE WHOLE DENOMINATION IS THE RESPONSIBILITY OF ALL MEMBERS.

These instructions could have been given to the churches of Akron, Albany, Philadelphia, West Virginia, and Pittsburgh as well as the churches of Galatia and Corinth. These individual churches and districts are a part of a great international holiness denomination named Church of the Nazarene. We are not self-determining congregations. We are united into an organization of interrelated and interdependent churches and districts, which are governed by delegated representatives from all areas of our international work, meeting quadrennially in a legislative session called the General Assembly. This

\*Adapted from a message given to the pastors on the Pittsburgh District.

\*\*Superintendent, Pittsburgh District.

representative body determines the laws and practices of the church. It is not the prerogative of a minister or layman, congregation or district, to depart from the doctrines or practices established by the General Assembly and printed in the *Manual*. For we are members of the largest holiness body in the world today. I am grateful to belong to this family of churches!

Belonging to a family involves responsibilities. It means that we care not only for ourselves, but for all members of the family. This includes the missionary work of the church (general budget), the supervision and promotion of the churches on the district (district budget), the evangelistic activity of a summer camp program (camp budget), the extending of the work into new communities (home mission budget), the education of our youth in a holiness school (educational budget), and the compassionate provision for the emergency medical needs of our ministers and the retirement of our veteran ministers and widows (N.M.B.F. budget). All these are an essential part of God's work in the Nazarene family, and *each member* has a responsibility for their support.

God has given the Nazarenes a method for the distribution of the responsibility to all care for all parts of our work. It is called the BUDGET SYSTEM. All local members should contribute to the offerings which pay the budgets. The more the people *share*, the more they feel a part of something bigger and more fruitful than themselves. It is still true, "Where your treasure is, there will your heart be also."

The pastors need to be careful lest they unwittingly portray the budgets as a *burden*. Instead they are a means of expressing our love to Christ and our church. Remember,

love for Christ is a more effective motivation for sacrificial giving than a debt which must be paid or the embarrassment of the pastor at the district assembly if the budgets are not paid. The wise leader will give his people "spiritual motivation" for material giving.

## II. THE RESPONSIBILITY IS BEST ACCOMPLISHED BY REGULAR GIVING.

The apostle commands them to set some aside from their weekly income and bring it in each Sunday. A little given each week adds up! He warns them not to "let it slide" until he gets there and then put on a frantic drive which makes it hard on the people and reflects on the noble cause. He says, "Don't wait until I get there and then try to collect it all at once." In other words, you are going to give it sometime . . . so plan for it . . . and pay it in weekly or monthly payments, which is better for you and those receiving it.

The pastor and church board that wait until June (end of the assembly year) to pay their budgets are doing in principle what God forbids. Likewise, your district recommends that you send in a portion of each budget each month and then in ten months you will have it all paid . . . no last-minute stress or strain . . . or grumbling because the budgets are so high. The Bible way is best; let us all follow it!

## III. THE INCOME DETERMINES THE AMOUNT OF THE BUDGET.

Paul is saying that the *amount* of the offering (budget) is *related* to your *income*—"How much depends on how much the Lord has helped you earn" (*Living Letters*), or as Phillips states it, "according to your financial ability." Those whose income is greater are responsible to give more.



This is equal for the "poor" or the "prosperous." Each is approved before God and enjoys the satisfying sense of sharing like "grown-ups" in the family responsibilities!

The various budgets are assigned on this same principle. They are based on the income of a church. The "fair share" formula for allocating the budgets is published in the 1965 Assembly Journal, page 62, Ways and Means, items 9 and 10.<sup>2</sup> This is the fairest principle known for the equalization of a responsibility. I commend our pastors and people for the increasing way they are facing up to this obligation to the Nazarene family.

#### IV. THE BUDGETS ARE TO BE SENT BY THE TRUSTWORTHY PERSON (TREASURER) THE CHURCH ELECTS.

The delivery of this offering was to be done by the trustworthy person selected by the local church. The church board elects a church treasurer, whose duty it is to receive, account for, and disperse the church's funds as directed by the church board. The church treasurer should be authorized by the church board to send the budget payments in ten monthly payments.

The trustworthiness of the treasurer is exposed by the faithful way he or she follows the directions of the church board. The treasurer is not authorized to pay the items he or she likes, but to disperse the funds as the church board instructs. The treasurer is to account for the funds, not set policy for their disbursement. By so doing the treasurer is serving the Lord and the church in a very important task.

In the light of these principles, this passage speaks to the church of today. Let us all hear the Word and obey! Then shall the promise of Phil. 4:19 be experienced by churches large or small, affluent or hard-pressed!

*My God will supply all that you need from his glorious resources in Christ Jesus (Phillips).*

<sup>1</sup>Used by permission of Tyndale House Publishers, Wheaton, Illinois.

<sup>2</sup>"We recommend that the budgets be allocated on the basis of the current annual reports to the assembly and that the district office mail to each church its budgets following the District Assembly in time for its August church board meeting.

"We recommend that all of the budgets, except the General Budget, be allocated to the churches on a percentage basis of the total paid for all purposes, exclusive of buildings and improvements and paid indebtedness on property, and that each church be allowed an exemption of \$2,000, and that newly organized and small churches be assigned a nominal amount."

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**If we work upon marble, it will perish; if on brass, time will efface; if we rear temples, they will crumble into dust; but if we work upon immortal minds, and imbue them with principles, with just fear of God and love of our fellowmen, we engrave on these tablets something that will brighten all eternity.—Daniel Webster.**

# Ten Percent to Missions Does Pay!

By Raymond W. Hann\*

**A**T THE CHURCH board meeting last evening, I asked our capable treasurer for the monthly report of the church's finances. At the close, when she reported a working balance, I asked for a report of our budget picture. I found that we still owed some on most of our budgets—but then our year ends June 30, so we are coming along fine. I was glad to hear that we owed only fourteen cents on our General Budget of \$1,242. When I went home and started to think about our meeting, my mind went back to two years before, at which time I was unable to report any budget paid in full at our District Assembly.

During that assembly the Lord definitely spoke to my heart about approaching the church board on tithing our church income to missions. Very enthusiastically I came home from the assembly with my plans well laid (so I thought) to make it convincing to those concerned, only to be defeated before I could even call a meeting.

We were given order blanks at assembly for our fall evangelism materials, and I called to ask the treasurer if we could order sufficiently without embarrassing us financially. She replied, "Yes, if we can hold off paying the bill for a while, for we have only a few dollars in the bank account." I hung up the phone, ordered the materials, and then decided I could not ask the board to go along with my plans under these circumstances.

On my desk lay an accumulation of mail, and the first thing I picked up was the current copy of the *Nazarene Preacher*, and the second page had a short article which caught my attention. In essence it related the story of a young minister who accepted a church which was "run-down" in all phases of its work. He immediately instituted 10 percent giving to missions, and in a few short months every area of the work was growing—including finances. Right there my faith leaped high again, and I felt definitely that the Lord had led me to this article at this particular time to help me push on in my quest for 10 percent giving to missions.

I approached the board, had no trouble enthusing them, and when I reported at our next assembly, all budgets were paid in full for the first time in seven or eight years! We were a little over a 10 percent church for missions, and we are headed in that direction for the second straight year. All this in addition to a \$20,000 mortgage, new organ, new piano, and completion of the church plant on which to make payments each month. Ten percent giving to missions does pay. We have proved it so!

\*Pastor, Summerset, Pennsylvania.

When the rivers of blessing  
overflow our cultural bans

## A Call for Unconventionality

By J. Kenneth Grider\*

**W**HEN SPECIAL visitations of the Spirit are recounted, is there any element common to them which might be thought of as that which precipitated the magnitude of blessing?

Take the recent Pentecost that flooded in upon Nazarene Theological Seminary. The facts are clear: a chapel service beginning at 9:50 in the morning and closing at 1:30 in the afternoon, about a half-dozen successive altar services without special invitations being given, testimonies, and exhortations. Was this a spillover of the Conference on Evangelism that closed the previous night? Did it happen because the twenty-six furloughed missionaries who spoke briefly brought such an aggregate of Christian commitment to the service that it caused all heaven to break loose on our souls? Was it because the Seminary's president had been exhorting us to pray for a special movement of the Spirit?

Over a period of days I was filled with praise to God for this visitation, and I meditated on what might have precipitated it. No doubt all the factors here mentioned did indeed figure, but what was it specifically that started this avalanche of blessing and kept open the Pentecostal flood tide over such a sustained time? As I meditated, and recounted the time of refreshing, it seemed to come to me

clearly that it was a willingness on the part of many to mind the movings of the Spirit even to the extent of unconventional actions. There was the student who fell at the altar during the benediction to the regular chapel service, even when no invitation was given, and who soon testified with a freedom and brokenness of spirit that he said was uncommon to him. There were the students who asked to speak briefly and who exhorted all to mind the Spirit. Then there was the quick response of Dean Mendell Taylor (in charge of chapel that day) as he discerned and followed the Spirit's guidance.

The only other time, in my fifteen years of connection with Nazarene Theological Seminary, when the chapel service continued until as late as one-thirty in the afternoon was also a time when the guidance of the Spirit was followed even to the extent of unconventional actions. At that time I was a student in the Seminary and was the chapel speaker on that last day of a newly inaugurated emphasis that we had called and is still called "Spiritual Deepening Week." Four students were to preach in the four chapel services of the week, and we four held prayer meetings together the previous week to ask the Spirit's guidance and blessing. The other three students were being led to preach sermons, as they told me, and I was troubled by what

\*Professor of Theology, Nazarene Theological Seminary, Kansas City, Missouri.

seemed to be the Spirit's guidance just to give my testimony to the grace of God in my life. Had I not been preparing for years to preach sermons? And did I not have certain questions about the advisability of life-story addresses? Yet it seemed to be clearly the Spirit's guidance that I should simply give my testimony as to how a non-Protestant boy was saved and sanctified and called to preach and blessed in a hundred other ways. So that is what I did. And as I was finishing, students were blessed of the Spirit and began to express their spiritual elation. There were testimonies, an extended altar service, a sustained flood tide of victory and blessing. I did not know what to do when things were so unconventional—as students were testifying and shouting—and I stepped back to Dean R. V. DeLong on the platform, who was in charge of the service, and asked him to take over. But he knew the Spirit's ways well enough simply to sit there and let all these unconventional actions continue.

Unconventional matters also characterized an all-night of prayer at Hurler Nazarene College in Scotland in the early 1950's. It was simply a regular nine-thirty evening prayer meeting that did not stop until after six the next morning. During the night several of the students and teachers—or all of them—were praying aloud at the same time. At around two or three in the morning a student and I went upstairs to the room of a Glasgow University student who was boarding at the college, the son of a famed holiness preacher, and got him out of bed, telling him we thought he should pray to be sanctified wholly. He dressed and went down to the prayer meeting with us, prayed for and received the baptism with the Spirit with such a witness

of the Spirit that, though a naturally reserved young man, he jumped and ran about and testified in ways that did not fit any mold.

Have not most Nazarenes been in services where the Spirit moved in special ways because people minded Him even to the extent of unconventional actions? The raised hand, the "Amen," the spontaneous testimony, the prayer that was really in the Spirit, have all been used of the Spirit to precipitate special times of spiritual refreshing.

I have an idea that many of us feel impressed to do something unconventional in services, and suppress it. Of course, a few such impressions might not be from the Spirit. But no doubt many of them are of the Spirit and we do not mind Him for fear of what others would think. We may be confident that they are of the Spirit if we are sure that by such unconventionality our intent is to glorify Christ. It would never be Satan who was tempting us to do that. Even if we make a few blunders in attempting to glorify Christ, such possibility should not deter us from a free and uncharted obedience to the Spirit. It might well be that we straitjacket the Spirit by a readiness to do only the "done" thing and nothing else. It might well be that He has ways of working that are out and beyond our cultural and rational patterns.

If we would obey promptings of the Spirit even to unconventional actions, in glorifying Christ, such obedience might precipitate the kind of revival for which many of us are burdened just now—the kind in which God will pour water upon our thirsty souls and send us forth "gossiping" the gospel, making Christ the talk of all our towns, turning many from darkness to light and from the power of Satan to God.

Even a good sermon needs the extra  
boost of a good title

## Those Tattletale Titles

By Richard H. Leffel\*

### Part I ARE TITLES TRIFLES?

**O**URS IS an age of unparalleled advertising. As never before the gullible public is unconsciously conditioned for merchandising by the seductive lure of labels, baiting billboards, snappy slogans, and clever commercials. Capitalizing on John Citizen's susceptibility to modern advertising methods, many business corporations spend thousands of dollars annually for just the right jingle or slogan to sell their product.

The validity of advertising is measured in part by the virtue of the product. Advertising may be injurious or healthy in proportion to the product's merit. The liquor industry cheapens the integrity of advertising by its glamorized portrayal of a product proven injurious to health and life. Conversely, a dairy company is justified in the use of suggestible advertising when its product promotes physical health. Advertising may abuse or abet, according to its end result.

The minister who by life and lip pushes the product of eternal life is by our definition justified in employing the best advertising media possible. The product deserves the publicity. Applying this principle to sermonizing, the sermon title is seen as one means to advertise the printed or spoken gospel message. Allowing that the salesman must be sincere, spiritual, and divinely anointed, what may be said of the product itself? A title will not make a sermon any more than a finely tailored suit will

make a store mannequin live. A vital, living, Spirit-saturated sermon is infinitely more important than its title. Dr. Andrew Blackwood, a noted tutor of preachers, emphatically declares that "the name of the sermon is not so vital as its message."<sup>1</sup> He further contends that the preacher can only "name his sermon after it has been born."<sup>2</sup> A nice name is of little value until the baby has been born. Blackwood, however, does not minimize the sermon name: "Why should not every young preacher learn . . . how to bestow a worthy name on each new sermon as it comes to life in his study?"<sup>3</sup>

The intrinsic worth of a sermon title is indeed debatable. Assuredly the substance of a sermon should outweigh its tag. The title should properly weigh only a fraction of the sum of the package. The content is always more important than the label. However, as a package is often opened only by the lure of its label, so the preacher's sermon is sometimes passed by for want of appealing advertisement. Herein lies one of the real values of good sermon titles. Writing in a secular writer's magazine, Richard Armour comments on the importance of title-tattle advertising:

If the idea is the content and the expression the package . . . the title is its label. It is intended not merely to tell what is inside—in fact sometimes it avoids doing so for the sake of surprise—but to arouse interest to cause the package to be opened. The title is distinctly a part of the whole, and

\*Pastor, Balboa, Canal Zone.

should not be slighted. The label may, indeed, sell the product.<sup>4</sup>

Shoes may be just as comfortable without polish, but a shine advertises the neatness of a man. A red rose would still be a flower minus the coloring, but the color adds to its beauty. A well-prepared meal is healthful without the cooking aroma, but the aroma favorably entices the hungry. A sermon may satisfy and strengthen without aroma, but how much better to serve it up with the aroma of a tantalizing title!

Perry and Whitesell, coauthors of *Variety in Your Preaching*, observe that "the title for a sermon is the announced or advertised form of the theme," and that it is generally "phrased for bulletin board appeal."<sup>5</sup> According to Bob Jones, Jr., "a carefully worded title is an excellent way to generate interest."<sup>6</sup> John A. Broadus agrees that the principal function of the sermon title is to interest and attract the public: "In a day of church calendars, bulletin boards, and newspaper advertising this is of great importance."<sup>7</sup> It may be admitted that possibly few additional hearers are attracted to church by advertised sermon titles. However, the habitual attenders may develop an interest and appreciation for captivating sermon titles, leading Perry and Whitesell to contend that "a well-phrased title tends to stimulate both the audience and the preacher."<sup>8</sup> The sermon title habitually tacked on only as an afterthought may reflect lack of organization and application, and will rob the inattentive preacher of the spice that could add real flavor to his pulpit menu.

If the sermon title is to be mutually satisfying and stimulating to preach-

ers and hearers alike, it should not be trite. The reading of it from the bulletin board or worship folder should provoke a second glance. The hearing of it from the pulpit should whet the mental appetite to partake of the minister's proffered meal. Naturally, this presupposes he has a meal to back up his menu. Allowing that he does have something to say, should it not then tempt by a tantalizing title?

Doubtless few ministers have been so endowed as to easily name every sermon correctly. Blackwood writes, "Rare is the preacher who can catch the spirit of every sermon or series of sermons, and thus to bestow the inevitable name."<sup>9</sup> But every preacher can cultivate some art in naming every sermon carefully. Archbishop Magee, the brilliant Irish divine, contended that when the preacher cannot give his new sermon a name he should tear it up.<sup>10</sup> Sometimes the proper phrase will come easily, and at other times late. When the right title clicks into place the preacher will know it, and it should be copied down lest it be forgotten.

A sermon title is legitimate advertising. Through it some written sermons are read or left unread, the preacher is heard or ignored, and some soul may be enticed to hear—and live!

<sup>1</sup>Blackwood, Andrew W., *The Fine Art of Preaching* (The Macmillan Co., New York, 1945) p. 86.

<sup>2</sup>*Ibid.*, p. 86.

<sup>3</sup>*Ibid.*, p. 95.

<sup>4</sup>Armour, Richard, the *Writer*, September, 1965.

<sup>5</sup>Perry and Whitesell, *Variety in Your Preaching* (Fleming H. Revell Co., 1954) p. 53.

<sup>6</sup>Jones, Bob, Jr., *How to Improve Your Preaching* (Fleming H. Revell Co., 1955) p. 54.

<sup>7</sup>Broadus, John A., *The Preparations and Delivery of Sermons* (Harper and Brothers, New York, 1945), p. 54.

<sup>8</sup>Perry and Whitesell, *op. cit.*, p. 55.

<sup>9</sup>Blackwood, *op. cit.*, p. 91.

<sup>10</sup>*Ibid.*, p. 86.

# "The Doctrine of the Word of God"

By Westlake T. Purkiser\*

## PART TWO

THE MUTUALLY agreed fact is that God speaks to me personally in and through the Bible, which then mediates or conveys His Word to me. Our neoorthodox friends will have it that the Bible, which is not to be identified with the Word of God itself, in that moment and in that particular *becomes* to me the Word of God. However, it seems to me better to say not, "The Bible becomes the Word of God because it speaks to me"; but rather, "The Bible speaks to me because it is the Word of God, whether I or anyone else chooses to hear it or not."

The *testimonium Spiritus Sancti Inter-num* is a long recognized and highly honored theological commonplace. In his *Notes* on II Tim. 3:16, John Wesley says:

The Spirit of God, not only once inspired those who wrote it, but continually inspires, supernaturally assists those that read it with earnest prayer. Hence it is so profitable for doctrine, for instruction of the ignorant, for the reproof or conviction of them that are in error or sin, for the correction or amendment of whatever is amiss, and for instructing or training up the children of God in all righteousness.

The authority of Scripture is ultimately recognized by virtue of the witness of the Holy Spirit within the believer. I must have the illumination of the Spirit to hear and understand what the Word is saying. Without that illumination, the Bible is a sealed Book. But the illumination of the Spirit in the reader answers to and is possible because of the prior inspiration of the Spirit in the writer. "And the Spirit is the witness, because the Spirit is the truth . . . If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God that he has born witness to his son" (I John 5:7, 9 RSV).

\*Editor, *Herald of Holiness*.

It is one thing to say that the revelation of God becomes real to me only when I through the Spirit am confronted by Christ in the Word. It is quite another thing to imply that the revelation of God has no significance apart from my subjective apprehension of it. There is something here akin to the confusion of the relativist who imagines that what is true for him and what is right for him are true and right objectively.

This leads me then to the conviction that without a real and genuine inspiration given to the writers of Scripture, we have no firm foundation for a truly biblical theology. The issue is not now between verbal and dynamic inspiration. The issue is between partial and plenary inspiration. While personally disavowing it, John Baillie nevertheless fairly defines "plenary inspiration" in the words:

The only point in dispute among Christians has been whether such inspiration is to be regarded as having been "plenary," that is, whether the control exercised by the Holy Spirit was so complete and entire as to overrule all human fallibility, making the writers perfect mouthpieces of the infallible divine self-communication. This is the view of the Roman Church, and it has also been the view prevailing in traditional Protestantism (*The Idea of Revelation*, p. 111).

Mr. Baillie admits that inspiration is essential to divine revelation, but states his own view:

The concept of inspiration is thus the necessary counterpart of the concept of revelation, but its meaning and scope have often been misconceived through its being applied primarily to the prophetic and apostolic witness, and withal their written witness, to the revelation, rather than to that illumination of the prophetic and apostolic mind which is an integral part of the revelation to which such witness was born (*Ibid*, p. 66).

It may be granted that this sounds like Dr. Wiley's objection to a mechanical verbal inspiration on the basis that Scripture attributes inspiration to the

writers rather than to the writings. Actually, it is much more. It is the concession that prophets and apostles were inspired in their understanding of and insight into God's revelatory acts in history, but the avowal that they were left much to their own devices in writing, without the benefit of such superintendence of the Spirit as would safeguard them from the limitations of their human fallibility.

Be it noted, once more, that the issue here is not the method of inspiration, but its degree. Our statement in the Articles of Faith and Dr. Wiley's skillful treatment of inspiration in *Christian Theology* have saved us from bondage to a fundamentalistic literalism which affirms the dictation of each word of the original autographs, and which sometimes seems to extend the same sanctity to a certain English version. As Bishop Charles Gore said:

And we can notice at once that Philo's identification of inspiration in the highest sense, with the annihilation or expulsion of the human faculties of thought and reason—that the inspired man is the purely passive instrument of the Divine Spirit, which dictates through him—does not at all correspond to the facts about the higher prophets of Israel and was never the view entertained by the Christian Church. It was in fact from Greece and not from Israel (*The Holy Spirit in the Church*, p. 255).

Our stated view of inspiration has all the flexibility and resilience of the Reformer's position, and none of the rigidity and brittleness of later Calvinistic fundamentalism. It gives us solid ground on which to face the issues of biblical scholarship, but does not bind us to fight and die in the defense of extra-biblical tradition. We may, for example, deal with completely open minds with problems of authorship of anonymous Bible books. We may take the Bible for what it claims and proves to be, and not for what men have tried to make it.

Our friends are fond of reiterating the fallibility of the writers of Scripture, emphasizing the humanness of the record, and stressing the limitations in cosmological and scientific viewpoints

of the pre-Christian era and the first century. They urge that the historical portions of the Bible "can be at one and the same time historically untrue and unhistorically (or existentially) true." Thus we are called upon to believe that what is "discredited as true in the historical sense" can then be "accredited as true in an unhistorical sense by the authority of God speaking through a discredited Scripture" (cf. Oswald Allis, *The Five Books of Moses*, 232-33).

Now one could never ask a scholar to close his eyes to critical problems. But it makes a vast difference in the results of scholarly judgment if one approaches the Book with a mind set which prejudices it to be a fallible human production than if one takes it at face value and follows the facts where they lead.

I would not pretend to have examined all of the alleged instances of material error in the Scriptures. In fact, not too many of them are specified, although generalized statements as to their existence and abundance are frequent. But those which I have been able to examine seem to me to be based upon one or more of the following considerations:

First, error may be charged against the Bible when limited and arbitrary standards of judgment are set up, and when the purposive character of communication is ignored. For example, it may be assumed by the critic that whenever Bible writers are silent on a point they are therefore ignorant of it. Thus, it is said, Paul was ignorant of the idea of the Virgin Birth because he does not explicitly mention it. Could anything be more transparently shallow than this? Again, the repetition of events from other points of view is assumed to be evidence of independent and mutually contradictory accounts. Examples of this are abundant in the developmental theory of the Pentateuch. Further, it may be overlooked that any statement must be judged in the light of its author's purpose in writing. "Water is essential to biological life" and "Water is chemically H<sup>2</sup>O" are manifestly different statements about



the same substance, but one of them is not on that account false and the other true. They are statements in different frames of reference, and expressed for different purposes, and each must be judged accordingly.

Second, error may be charged against the Bible by evaluating its factual statements in the light of the Twentieth-century scientific knowledge, and its interpretations in the light of Twentieth-century philosophical doctrines. This is done in the disparaging remarks passed upon the Pauline "three-story" concept of the universe, and in strictures hurled against the alleged unscientific character of the early chapters of Genesis. This is obviously what happens also when critics rule out the supernatural a priori, and decide that reports of the miraculous are untrue because "unscientific."

Third, it should be noted that the truth of Scripture does not depend upon the verbal agreement of its several parts. This was carefully argued by Everett Harrison in a recent issue of *Christianity Today*, and I shall not repeat the argument. The fact that Mark and Luke report the heavenly pronouncement at the baptism of Jesus to have been, "Thou art my beloved Son; with thee I am well pleased" (Mark 1:11, Luke 3:22), while Matthew gives it as, "This is my beloved Son, with whom I am well pleased" (Matt. 3:17), cannot fairly be taken to indicate error in one of the accounts, whatever it may do to a theory of verbal inspiration.

Fourth, incomplete or partial statements may not properly be judged to be false, therefore, unless one attempts to hold an epistemology like that of Hegel, for whom only "*das sahr ist das ganze*." Somewhat similar to the situation with regard to the baptismal pronouncement is the statement of the inscription on the Cross.

Matthew gives it as "This is Jesus the King of the Jews" (27:37).

Mark puts it, "The King of the Jews" (15:26).

Luke recounts it as "This is the king of the Jews" (23:38).

According to John, the inscription read, "Jesus of Nazareth, the King of the Jews" (19:19).

None of these statements is in verbal agreement with any other, and probably none is complete. It could have well been that the full inscription was, "This is Jesus of Nazareth, the King of the Jews." But it is a very literalistic and rather prejudiced mind which would attribute error to any one of these statements simply because it is elliptical. Even Mark's characteristically laconic "The King of the Jews" expresses the essential thought of the inscription.

It is the organic unity of Scripture which is the inerrant Word of God. Isolated statements of fact and judgments of value may be found in both Testaments which standing alone are doubtful because contrary to the tenor of the whole. Here Luther's insight that our understanding of different portions of the Bible is to be governed by the degree and manner in which they preach Christ is of great help.

Lastly, it seems to me, judgments concerning factual error in the Bible are based upon the very dubious assumption of the finality of our present knowledge. It would be a very brave soul indeed who would claim that we now know all there is to know or all we ever shall know concerning matters dealt with in Scripture. One has but to recall some very confident assertions, before Ras Shamra, that the Mosaic authority of the Pentateuch was impossible because alphabetic writing had not yet been discovered; or that the longer poetic passages of the Old Testament must be quite late because such literary forms were unknown at the time to which conservative scholarship ascribed the writings. Judgments based on our present limited knowledge may quickly be reversed in the face of newly found facts. It has happened before.

The proponents of the newer view of revelation have revived and are very fond of the venerable Christological analogy which finds in the Bible the same duality of nature which it observes in Christ—the divine and the

human. Karl Barth wrote: "Like Jesus Christ Himself, the Holy Scripture is, in its own way and its own degree, true God and true Man, i.e., witness of the revelation, which itself belongs to the revelation, and historical literary document of a definite humanity" (K.D., I/2, p. 555: quoted by James Barr, review of J. K. S. Reid, *The Authority of Scripture*, in the *Scottish Journal of Theology*, Vol. 11, No. 1, March, 1958, p. 86). In the same vein, H. Emil Brunner said, "The Church must develop its doctrine of the Scriptures on the same lines as the doctrine of the two natures. The Bible shares in the glory of the divinity of Christ and in the lowliness of His humanity" (*Revelation and Reason*, p. 276: quoted by K. K. S. Reid, *The Authority of Scripture*, p. 68).

We have been well enough schooled in theology to realize that both Arianism and Docetism are fatal to Christology. To deny either the essential deity or the essential humanity of Christ is to lose an all-sufficient Redeemer. The same may fairly be said of the Bible. To lose either its divine or its human dimension is to be left without a sufficient revelation. Liberalism lost the divinity of the Book, and fundamentalism ignores its humanity.

Might we not now fairly challenge our brethren in the "witness to revelation" school of thought to take seriously their Christological analogy. We may thank God that most of them sincerely and devoutly affirm the deity of Jesus Christ. While they, with ourselves, bow before the mystery of the Incarnation, they, with ourselves, recognize it to be fact. The deity of Christ was so related to His humanity as to preserve Him from sin, for "in every respect [He] has been tempted as we are, yet without sinning" (Heb. 4:15, RSV). As with the living Word, so with the written Word. The mysteries of God's self-disclosure to man, we may well admit. But we must affirm that the divinity, the inspiration of God in the Scriptures is so related to the human limitations and fallibility of its scribes as to preserve their writing from real error, although not, to be sure, from paradox.

After much hesitation, uncertainty, and vacillation, J. K. S. Reid closes his volume on *The Authority of Scripture* with an outstanding paragraph. While recognizing the possible ambiguity of some of its terms, I find no fault with its mode of expression:

This authority, its nature and its locus, is on the whole well expressed by the phrase which simply says that the Bible is the Word of God. This may be accepted, if only for the reason that any other expression is less satisfactory. That the Bible contains the Word of God is also true in a sense, but it conveys a wrong impression. As Flacius says, salvation is not in the Bible like provisions in a sack which one can sling on his shoulder and take home. Nor can the Bible be divided into parts, a Word of God and its container. Since all is witness, there is a unity in the Bible which defies such partition. In fact, God marches up and down through the Bible magisterially, making His Word come to life at any point throughout its length and breadth. So too it is rightly enough said that the Bible becomes the Word of God. Yet this does not happen by haphazard but by God's action. Hence underneath this expression must be understood the truth that the Bible is the Word of God. Otherwise it is forgotten that the Bible becomes the Word of God by stated and steady appointment. At the same time, the expression conveys the truth that the Word of God really means God speaking, and that the Bible is the Word of God, not in the sense that God's Word is petrified in a dead record, but that the Bible itself is vivified by His living presence to convey what He has to say. Bible and Word of God are not two separate things, though they are distinguishable. The Bible is rightly said to be the Word of God and so to enjoy divine authority (pp. 278-9).

I have undoubtedly taken too much time with one particular issue. The justification lies in the conviction that here we have one of the major areas of the theological ferment. We must set our faith in the larger context of discussion as it goes on today. When we do, we shall find that right down the line it gives us unshakable ground for preaching, teaching, loving, and living the blessed old Book of our fathers.

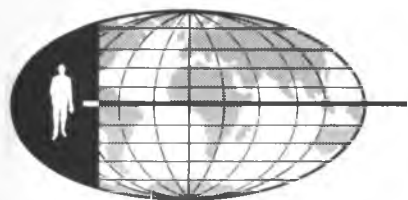
# Self-study Guide

This guide is designed to help you evaluate your ethical ideals and conduct.

(Belief)	a. I believe this statement. b. I am uncertain about it. c. I reject it entirely.
(Practice)	d. I always try to act by this rule. e. I practice this sometimes. f. I never act according to this.

For each numbered statement check two boxes, one for beliefs (a, b, c) and one for practice (d, e, f). Use check marks in the appropriate columns rather than the letters.

	Belief			Practice		
	a	b	c	d	e	f
1. Love to God is best shown by seeking to know and do His will.						
2. No one anywhere is exempt from the moral laws.						
3. If a man obeys God, he will never do less than his duty.						
4. Preachers have a right to certain privileges (discounts, free tickets, etc.) which laymen do not usually receive.						
5. Whoever faithfully does what is right under trial and temptation will finally be vindicated by God.						
6. Preachers who get anywhere must push their claims and fight for their rights just as men in secular affairs do.						
7. When it is difficult to decide a moral issue, a preacher should move in the direction of what the influential people in his community want.						
8. When a man meets the expectations of his friends, employer, and government, his standard of morality is high enough.						
9. There is no possible way to obey such commands as "Be ye . . . perfect . . ." (Matthew 5:48).						
10. The command to be truthful is without exception, and it is never right for a person, unless joking, to misrepresent facts to another.						
11. A Christian who is not professing a high state of grace may be excused for relaxing his ideals of conduct.						
12. Every man "has his price," and if it is offered, he will surrender his ideals in order to get it.						
13. Anyone who is working for a worthy or needy cause is justified in using methods that he would not endorse for himself.						
14. If a preacher wants a higher standard of living, he does perfectly right to take a second job to supplement his income.						
15. Sins of the spirit bring more permanent harm than sins of the flesh.						
16. Since preachers have frequent interferences in their schedules, they must be regarded as exempt from the need to keep appointments or engagements as strictly as other folk.						
17. Whether he does it in the line of duty or not, a preacher may in good conscience lay himself open to temptation so long as he commits no wrong outward acts.						



# The **PASTOR'S** S U P P L E M E N T

.....  
*Compiled by The General Stewardship Committee | Dean Wessels, Secretary*

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first week at least. Then we could nail and paint the next week. But you have to realize that some came for only one week or the other and they insisted that they get done with their handiwork—naturally. One boy on the first day informed me, “I can’t

# 52

## BIRDHOUSES LATER

Vacation Bible school was approaching, and being relatively new in the pastorate, I was certainly anticipating it. It is a splendid chance to get acquainted with the younger set of the church.

I had mentioned to one lad that we could possibly make some birdhouses as a work project. He turned out to be one of the best advertising agents that I have ever met. Every young person came to V.B.S. with the great idea that they were all going to make birdhouses. The sentence was passed. So it was decided that the pastor should take all of the classes above the kindergarten (bless their hearts!) and make you know what. Two helpers were employed and we began sawing away at what seemed an impossible task—to get it all done in the allotted time and still do a proper job.

Generally we thought that we could give them a new board about every day and keep them sanding, for the

By Virgil L. Conger

sand; it hurts my nerves!” So the result was that I had another helper, and also a complete birdhouse to sand and assemble. He could paint, I found out later, and that was hard on my nerves.

Somewhere along the line somebody came up with the remarkable idea that we should present a completed birdhouse to each member of the staff. You guessed right; ten more birdhouses. I would be glad to do without.

We kept progressing slowly but surely. It wasn’t a small matter when one little boy got paint in another little boy’s hair. Mothers are very understanding people.

Graduation day came and it was worth it all. Arranged on a large table in a similar pattern were all of those pretty birdhouses, some only just completed. I’d recommend it any year.

### A NOTE FROM THE V.B.S. DIRECTOR

Now the issue is not birdhouses really, but the pastor’s opportunity to become involved with boys and girls in his church, and to reach many new families through his own boys and girls.

Why not plan now to get the most out of a vacation Bible school in 1967? God can use a V.B.S. to bring new life to your whole church.

Mary E. Latham

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1967

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One pastor writes the following about a "MOVING NAZARENES" contact: "Most rewarding. We are thrilled to have this fine young couple and their family in our church." Another writes: "I received the whole family into the Church of the Nazarene—five in the family. I was there when they moved into their home." Yet another has written: "The same day I received information on this family I made the first call. . . . After five weeks and three visits they started coming . . . Last Sunday this family of ten enrolled in the Sunday school. Praise God!"

PASTOR, let us know where our "MOVING NAZARENES" are! Send the names and addresses of all nonresident church members, Sunday school enrollees, and friends of the church to "MOVING NAZARENES," Department of Evangelism, 6401 The Paseo, Kansas City, Missouri 64131, TODAY!



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The Nazarene Preacher

# Faith Marching On

**I**T IS encouraging to know that Americans today find religion a mainstay in their lives, just as they have since the Pilgrims.

The Gallup Poll dealing with religion bears this out. It showed that of a great cross section of persons, 70 percent, responded that their religion was "very important."

## Earlier Poll Report

In 1952, a similar Gallup check found that 75 percent of the respondents termed their religion "very important."

But when viewed in the light of cataclysmic happenings in the period that has elapsed, it is amazing that the 5 percent decline is not much greater. The war in Vietnam and the years of unparalleled high income—and what Church leaders call "materialism"—are factors that might have depressed the place of religion much further in the American scene.

That these forces have made no greater inroads is a tremendous testimonial to the living, growing Church!

## Protestants in the Lead

Of those who rate their religion "very important," a breakdown by religious groupings shows that the Protestants held their ground the best, changing only from 76 to 74 percent in sixteen years!

Roman Catholics who gave their religion a "very important" rating dropped from 83 to 76 percent. And Orthodox Jews, in the same category, dropped from 47 to 30 percent.

The poll findings, circulated by the Religious News Service, showed that persons with the most education were

the least likely to consider religion very important. This also was true in the 1952 survey.

In 1952, the financial standing of a person seemed to have no appreciable relation to his view of religion. In 1966, however, it was indicated that the wealthier persons placed the least importance on religion.

The upper-income group included 65 percent who said that religion was "very important," while 75 percent did so in the lower-income group.

The survey also showed that only 57 percent of the eighteen-to-twenty-four-year-olds gave religion a "very important" place in their lives. This percentage increased with age to a peak of 78 percent among those over sixty-five.

## A Question in England

About the time the Gallup survey was being taken in the U.S., the Church of England (Anglican) was conducting a rare event in honor of a group of visiting American news writers on religion. The Archbishop of Canterbury presided at a press conference, British style, but the blunt, searching questions came American style.

The prelate was asked: "Why are the Protestant churches in England empty? Why do fewer than 5 percent of the British Protestants go to church?"

A master of circumlocution, the Archbishop replied: "I think it would do well for you in America to look to your own churches. It has been said that we in England are fifty years ahead of you!"

O. JOE OLSON



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Small Size (up to 1,500)	27.8%
Large Size (over 5,000)	16.3%
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WORLD MISSIONS—N.Y.P.S.  
**Youth-Missions Conventions**  
**1967**

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April 5	Oklahoma City, Oklahoma	May 5	Charlotte, North Carolina
April 7	Houston, Texas	May 8	Columbus, Ohio
April 11	Phoenix, Arizona	May 10	Baltimore, Maryland
April 12-13	Pasadena, California	May 12	Syracuse, New York
April 14	Sacramento, California	May 15	Indianapolis, Indiana
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Adapted from "Among Ourselves" by Richard S. Taylor, *Nazarene Preacher*, April, 1965

— CLIP AND MAIL —

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Check: HERALD OF HOLINESS \_\_\_\_\_ OTHER SHEEP \_\_\_\_\_

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# For EASTER 1967 (March 26)

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# Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

## Pardon Me, but Your Confession Is Showing

SIX-YEAR-OLD Janet had had some eye surgery and the specialist was removing the stitches. As I anxiously watched the process I plied him with worried questions as to the final success and outcome. As he finished, he turned to me with a kindly scrutiny and said, "You are a worrier, aren't you?"

I flinched, and in that moment I think I felt somewhat like Peter must have after his denial when the Lord turned and looked upon him. Here was a physician who made no profession of the saving grace of our Lord, who could look at me, a professed temple of the indwelling Spirit, and diagnose me as a worrier. And like Peter, I chaffed within at my false confession. I had prayed for weeks about this operation; I had fortified myself with His promises; but I confessed my fears instead of my faith.

Howard and Betty, one of the most devoted Christian couples I have known, sent a message to our vacation retreat announcing the birth of their son—"Just what the doctor ordered!" they said. But a few weeks later it became evident that little Howie had been severely damaged in birth. In his five years of life he never lifted his head off the pillow; his beautiful brown eyes never saw the light of day; he never held a rattle; he never uttered a word. He never developed, but Howard and Betty did. Unsaved neighbors questioned, "Why would God do this to a couple who love and serve Him like they do?" But their witness was unwavering—never a complaint, no bitter-

ness, only declaration of the marvelous grace of God. When God took the child to heaven, their telegram to us closed with the words, "God's grace is sufficient."

A pastor had just had a "bad vote," the result of grave injustice and misunderstanding, and as he and his wife drove home in shocked grief, she broke the silence to ask uncertainly, "Will you ask Brother 'D.S.' for another church?" And with a look of inner strength he replied with calm assurance, "No, Brother 'D.S.'—or this church—didn't call me to preach, and when God has another pulpit for me, *He* will call us to it." He had passed the test with a true confession, and a heavenly security pervaded the soul of his wife. Their ministry was on a sure foundation.

Brother Neuschwanger operated a lumber mill in the mountains some twenty miles from our church. He and his wife were so faithful to all our services—never missed a night of revival, driving those miles of twisting mountain road, even in the winter. One Sunday morning someone phoned us early with the distressing news that our friend's lumber mill had been destroyed by fire during the night. Coincidentally, that morning we arrived at the church at the same time as the Neuschwangers. My parents immediately stepped out of the car to offer their sympathy in the loss. I stood by. I saw Brother Neuschwanger's smile as he shook hands and said with unwavering faith, "The Lord giveth, and the Lord taketh away."

Blessed be the name of the Lord." Suddenly, in my young heart, the loss by fire seemed inconsequential—it was the faith of this man that gripped me! I had read about Job—now I had met him! Ever afterwards I felt I knew what he looked like—short, stocky stature; crisp, gray, short-cropped, curly hair; steely blue eyes under heavy brows. Yes, Job lives for me—I have heard his confession.

What are we confessing—really? For we are confessing, every hour of every day, in ever word and every way.

What are we confessing to our children? Do we confess with our mouths the importance of putting God and His work first, and then consistently deny it by demonstrating otherwise?

What if I declare the Bible to be the Word of God, yet leave its pages unread from day to day? What if I quote God's promises as solace to others, but prove by my own insecurities and mistrust that they really are invalid?

What do I confess to my members, my neighbors, my husband, myself? Do I confess that I really place the spiritual above the material? God before mammon? One pastor said of his preacher friend, "He is the most radical preacher and the most liberal 'liver' I have ever known." A spiritual schizophrenic?

Our testimony and witness is most significant when things are hard, sickness invades the home, bereavement comes, pressures are great. "Anyone can sing when the sun's shining bright,

but you need a song in your heart at night"—if you would influence an unbelieving world.

We must be aware that the greatest hindrance to the cause of Christianity is not the world, nor Communism, but professed Christians who are of the tradition but not of the grace.

What matters if I am a pastor's wife, a Sunday school teacher, professing sins forgiven, the Spirit's indwelling presence, if I am disturbed by the same things as my unsaved neighbor harassed by the same fears, and given to the same complaints? What does my Christ do for me that makes me different in my responses? My sinner friend has joy when things go well, peace when circumstances are calm.

It was when the Hebrew children came through the furnace without the smell of smoke, when Daniel came unscathed from the lions' den, that the ungodly said of the Lord, "He is the living God." Paul preached a great sermon one day that almost persuaded Agrippa to become a Christian; but he won a whole family on the spot when he had the victory in jail and returned love for hate.

A skeptical and confused world is asking hopefully, "Servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" If we can demonstrate by our actions as well as by our words that *He is able*, we have a true confession.

---

**I have offered my services to a living Jesus, and therefore I do not fear the future. The price may be great, seen from the human standpoint, but what I have committed to Jesus, is the only safe thing I own. I have nothing to lose; I have won everything in Him. If you haven't committed your life fully to Jesus, then you have nothing to win—you have already lost everything.—Bente Carlsen, New Guinea.**

### Gleanings from the Greek New Testament

By Ralph Earle\*

Col. 1:1-14

#### "DEAR" OR "BELOVED"?

Paul speaks of Epaphras as "our dear fellow-servant" (v. 7). The Greek for "dear" is *agapetos*, from *agape*, "love."

This word occurs sixty-two times in the New Testament. In the KJV it is translated "beloved" forty-two times, "dearly beloved" nine times, "well beloved" three times, and "dear" only three times (here; Eph. 5:1; I Thess. 2:8).

The verb *phileo* means "love" in the sense of "have affection for." (It is also translated "kiss.") It has to do with friendship. In fact, the noun *philia*, which does not occur in the New Testament, may be translated either "friendship" or "love."

But *agapao* means "I love" with an unselfish devotion, and a desire for the best good of the one I love. While *phileo* has more to do with the emotions, *agapao* expresses a love involving the intellect and the will. It is the higher term. This is the word used to describe God's love for us, and the love He commands us to show.

It should be obvious, then, that if the Greek word here were derived from *phileo*, "dear" would be an appropriate rendering. But since it is from *agapao*, "beloved" is more accurate.

#### "FELLOWSERVANT"

The Greek word is *syndoulos*, which literally means "fellow slave." Only in

Colossians (1:7; 4:7) does Paul use this term. It is found five times in Matthew—four times in the parable of the unmerciful servant (18:28, 29, 31, 33), plus 28:49. Elsewhere in the New Testament it occurs only in Revelation, once of fellow saints (6:11) and twice of angels (19:10; 22:9). Paul had a strong sense of "togetherness" with his fellow laborers in the Kingdom.

#### "KNOWLEDGE"

Paul desires that his readers might be filled with the "knowledge" of God's will (v. 9). The Greek word is *epignosis*.

The prefix *epi* perhaps intensifies the meaning of *gnosis*, "knowledge." Should an attempt be made to bring out this distinction in English?

Paul uses *epignosis* 15 out of the 20 times it is found in the New Testament. But he also uses *gnosis* 23 out of its 29 occurrences. He has the cognate verb *epiginosko* 12 out of its 42 appearances. He uses the simple verb *ginosko* 48 times (out of 223 in NT). So it can hardly be said, as sometimes has been claimed, that Paul prefers the stronger terms and so uses them as synonymous with the simple verb and noun.

Arndt and Gingrich feel that in some cases (e.g., I Cor. 13:12) *epiginosko* means "know completely," but that most of the time it is simply equivalent to *ginosko*. The same would go for the nouns *epignosis* and *gnosis*.

Thayer puts the case more strongly. After noting that "*epi* denotes mental

\*Professor of New Testament, Nazarene Theological Seminary, Kansas City, Missouri.

direction towards, application to, that which is known," he gives as the first definition for *epignosko*: "to become thoroughly acquainted with, to know thoroughly; to know accurately, know well."<sup>1</sup> For *epignosis* he gives: "precise and correct knowledge."<sup>2</sup> Trench agrees with this when he writes: "Of *epignosis*, as compared with *gnosis*, it will be sufficient to say that *epi* must be regarded as intensive, giving to the compound word a greater strength than the simple possessed."<sup>3</sup> Likewise Cremer says that *epignosis* signifies "*clear and exact knowledge*, more intensive than *gnosis*, because it expresses a more thorough participation in the object of knowledge on the part of the knowing subject."<sup>4</sup> Lightfoot concurs. Commenting on this passage, he writes: "The compound *epignosis* is an advance upon *gnosis*, denoting a larger and more thorough knowledge."<sup>5</sup>

But J. Armitage Robinson takes exception to all this. In his scholarly commentary on the Greek text of Ephesians he has a long additional note (seven pages) on the meaning of *epignosis*.

He first notes: "The word *epignosis* is not found in Greek writers before the time of Alexander the Great."<sup>6</sup> The cognate verb does occur a few times in the classical writers. But after citing a number of passages from the older writers, Robinson affirms: "There is no indication that *epiginoskein* conveys the idea of a fuller, more perfect, more advanced knowledge."<sup>7</sup> He adds: "We find a large number of compounds in *epi*, in which the preposition does not in the least signify *addition*, but rather perhaps *direction*."<sup>8</sup> His conclusion is: "Thus *ginoskein* means 'to know' in the fullest sense that can be given to the word 'knowledge': *epiginoskein* directs attention to some particular point in regard to which 'knowledge' is affirmed. So that to perceive a particular thing, or to perceive who a particular person is, may fitly be expressed by *epiginoskein*."<sup>9</sup> The difference between the nouns may be stated thus: "*Gnosis*

is the wider word and expresses 'knowledge' in the fullest sense: *epignosis* is knowledge directed towards a particular object, perceiving, discerning, recognizing; but it is not knowledge in the abstract: that is *gnosis*."<sup>10</sup>

The latest thorough study of *ginosko* and its derivatives is by Bultmann. Speaking of early Christian usage, he says: "*Epiginoskein* is often used instead of *ginoskein* with no difference in meaning . . . In fact the simple and compound forms are used interchangeably in the papyri, where *epiginoskein* really means 'to affirm' or 'to confirm' . . ."<sup>11</sup> He adds: "In the Septuagint the two terms are often used as equivalents," as well as in Philo.<sup>12</sup> He cites several parallel passages in the Gospels where he finds no distinction in meaning between these words. So it would seem that any supposed difference should not be overemphasized.

#### "MADE US MEET" OR "QUALIFIED US"?

The verb is *hikanoo* (v. 12). It comes from the adjective *hikanos*, which means "sufficient, competent, fit."<sup>13</sup> So it signifies "make sufficient, render fit,"<sup>14</sup> or "qualify."<sup>15</sup> Probably the best translation in this passage is: "who has qualified us" (RSV, NASB).

It should be noted, in passing, that the Nestle Greek text has "you" instead of "us." The two oldest uncial manuscripts, Vaticanus and Sinaiticus, have "you." But the bulk of the early as well as late manuscripts have "us." Unfortunately, the still earlier papyri do not help us at this point, because of breaks in the fragile material.

<sup>1</sup>*Lexicon*, p. 237.

<sup>2</sup>*Ibid.*

<sup>3</sup>*Synonyms*, p. 285.

<sup>4</sup>*Lexicon*, p. 159.

<sup>5</sup>*Colossians*, p. 138.

<sup>6</sup>*Ephesians*, p. 248.

<sup>7</sup>*Ibid.*, p. 249.

<sup>8</sup>*Ibid.*

<sup>9</sup>*Ibid.*, p. 254.

<sup>10</sup>Bultmann, "*ginosko* . . ." Kittel, *Theological Dictionary of the New Testament*, I, 703.

<sup>11</sup>*Ibid.*, p. 704.

<sup>12</sup>Abbott-Smith, *Lexicon*, p. 215.

<sup>13</sup>*Ibid.*

<sup>14</sup>Arndt and Gingrich, *op. cit.*, p. 375.

### Special Stewardship Material in This Issue

THE EDITOR has been humbly grateful that the bulk of unsolicited reader response has been commendatory. Of the few complaints, most have regretted the decrease of space devoted to sermons and outlines. It would seem that many preachers like to study outlines in print, for ideas and inspiration, even if they don't use them, while apparently some preachers rely on them to an even greater degree. The question which has given some qualms of conscience to the editor has been—Does the department stimulate better preaching or perpetuate bad habits? Let us hope that it inspires more diligent study and more vigorous, creative sermonic thinking. At any rate, the editor's personal prejudice against using other men's outlines, and maybe even his misgivings about the ethics of doing so, probably do not justify withholding helps which some men may truly need.

In response to this apparent need the splendid examples of sermonic art by W. E. McCumber have been used during the past year. For a few months at least his will continue to be featured. Soon we hope to commence a series of full sermons, called "Sermon of the Month," by various contributors.

But this issue ought to satisfy the hungriest appetite for homiletic helps. We are eliminating some features in order to devote six pages to sermonic material on stewardship, so every pastor can stock his arsenal for this year of special emphasis. Included will be one of Russell V. DeLong's fine radio sermons, "Where Is Your Treasure?"

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## Where Is Your Treasure?

By Russell V. DeLong\*

SCRIPTURE: Matt. 6:19-21; I Tim. 6:10; Mal. 3:8-10

Jesus said, "Where your treasure is, there will your heart be also" (Matt. 6:21).

"Treasure" and "heart" seem to go together. It is a truism that what one does is a revelation of what one likes. What a person likes reveals his interests. And when you know one's interests you discover what one loves. Whatever it is, that is, what you consider to be of value—it is what you treasure—and there is your heart.

That's exactly what Jesus meant when He said, "Where your treasure is, there will your heart be also."

\*Evangelist, Tampa, Florida.

In 1964 the Gross National Product (GNP) in the United States was \$618,500,000,000.

How did we spend it? What did we buy? What did we need? What did we want? What did we give?

We gave to all the churches, hospitals, Red Cross, community chests, and all welfare agencies 1.4 percent of our income—less than one and one-half pennies out of each dollar, while spending 98.6 percent on ourselves.

Sylvia Porter, the well-known columnist on financial matters, felt impelled recently to write a column on the spending habits of the American consumer. She says, "We



are spending on goods and services well over \$420 billion—more than twice the sum just fifteen years ago.” Here is her breakdown taken from the Bureau of Labor Statistics:

Out of each \$1.00—100 cents:

29.7 cents goes for food and eating out  
15.6 for shelter (including fuel, light, water)  
11.6 for automobiles and their operation  
11.5 for clothes  
5.2 for medical care  
4.7 for household operation  
6.9 for furnishings and house equipment  
4.4 for recreation  
2.2 for personal care  
1.5 for reading and education  
1.7 for tobacco  
1.7 for alcoholic beverages  
1.8 for public transportation  
1.4 for all others, including religion, philanthropies, and welfare.

A tithe of our Gross National Product would be \$61,850,000,000, or \$55 billion more than we gave for religion and welfare in 1963.

Here is a bit of impractical, visionary speculation. What could 55 billion do?

It could build 5,000 new \$500,000 churches  
1,000 \$5,000,000 hospitals  
5,000 \$1,000 libraries

It could provide \$5,000,000 each to 1,000 colleges.

\$10 billion could be sent overseas for the expanded spreading of the gospel.

\$1 billion could be provided for cancer research.

\$1 billion for multiple sclerosis  
\$1 billion for the T.B. foundation  
\$1 billion for heart disease studies  
\$1 billion for the Red Cross

And we would still have \$20 billion left to enlarge present churches, expand religious education facilities, and provide the gospel for every hamlet in America and for millions of non-Christians.

All this if we only tithed our income—giving ten pennies for others out of each dollar while spending ninety pennies for ourselves!

Instead we only give 1.4 pennies out of every 100.

St. Paul in writing to Timothy declared, “The love of money is the root of all evil” (I Tim. 6:10).

Why is money valuable?

Because of what it can buy.

Why do people *love* it?

Because they want the things money can provide to satisfy the appetites of the body.

Of course many of these things are necessary and legitimate. But it is also true that many are selfish and destructive.

In the analysis of the spending habits we lavish over 98½ pennies out of 100 on ourselves and give only a bit less than 1½ pennies to others.

In the same sermon in which Jesus said, “Where your treasure is, there will your heart be also,” He also exhorted, “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven” (Matt. 6:19-20).

In other words: Invest in *spiritual values* which are *eternal*. Don’t put all of your capital in perishing, decaying, temporal, material things.

What is the biblical standard for giving?

The answer is: *Tithing*.

The Jews, under Old Testament standards, were required to give one-tenth of their flocks, herds, crops, and money. Jesus cried out, “Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: *these ought ye have done*, and not to leave the other undone” (Matt. 23.23).

God’s plan to finance His kingdom is not through church suppers, rummage sales, raffles, or bingo games. It is through personal paying of tithes and giving of offerings.

The *tithe* is sort of a rental fee God requires for the use of material things here. An *offering* is over and above the tithe because we love Him and His kingdom. The fact is, we *own* nothing. At death all we have reverts back to God and another is permitted to use it.

It is reported that at Pusan, Korea, when our people were suddenly pushed to the sea, millionaires stood on airplane stairs or ship decks, threw automobile and safety box keys to the crowds, and cried, “Here—want a Cadillac? Want money?” What good were things when facing death?

Malachi reports God asking: “Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings . . . Bring ye all the tithes into the storehouse . . . and prove me . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it” (Mal. 3:8-10).

Tithing and blessing go together. As God blessed the loaves and fishes and the small cruse of oil, He can make nine-tenths go farther than ten-tenths.

As a rich man was dying he said, "What I've *spent* I've *lost*. What I've *saved* I leave. What I've *given* to God I still *have*."

This motto I read on a church wall. It is

sobering and suggestive: "**Better make your offering according to your *income* lest God be displeased and make your *income* according to your *offering*."**

Where is your treasure and what do you love?

Invest in God's kingdom and clip spiritual coupons eternally.

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## Christ Prayed for You!

By W. E. McCumber\*

SCRIPTURE LESSON: John 17:1-18, RSV

TEXT: "Sanctify them in the truth; thy word is truth" (v. 17).

Christ prayed for His disciples in the shadows of the Cross. A dying man doesn't pray for trivialities. Whatever it means for us to be sanctified, Christ thought it important enough to be the subject of earnest intercession in the last hours of His life! Indifference or rejection of holiness is surely a wicked trampling of our Lord's prayer. His prayer commands our interest if we love Him and want His best for our lives. Let us examine the text with reverence, echoing His prayer from our own hearts.

### I. The God to whom He prayed

Four times He calls God "Father," once "Holy Father," once "Righteous Father." Sanctification is something He expects God to do for men out of a Father's heart of love, out of a holy Father's desire to reproduce His character in His children, out of a righteous Father's concern to suit His sin-destroying action to His sin-hating nature.

Some think of holiness as a moral strait-jacket, as a spiritual killjoy, as the end of happiness. The God addressed is not an austere, wrathful, and vindictive being, but a loving Father who has the highest welfare and deepest happiness of His children at heart. The God who sanctifies is a holy Father, and holiness is consistent with and productive of abiding joy.

### II. The men for whom He prayed

The prayer emphasized their relation to the *world*. They were in the world, but not of it (vv. 11, 14, 16). They were hated by the world, yet needed by it (vv. 14-15,

21). Therefore they were to be sent into the world (v. 18) to convince the world of Christ (vv. 21, 23). Because of this relation to the world they needed to be sanctified. Sanctification would insulate them against the world even as it would activate them toward the world.

The prayer also stresses their relationship to the *Word*. They had been given the word (vv. 8, 14), and had kept the word (v. 6). Now they were to be sanctified in and by the word (v. 17). Sanctification would achieve in them the purpose of the word of God. Men who have the Word and face the world need to be sanctified!

### III. The work for which He prayed

"Sanctify them." The word means "make them holy." And holiness means cleansing from sin and devotement to God. The Greek verb is aorist imperative, giving the sense of "instantly and completely sanctify them."

God is the efficient Cause of sanctification. He does this work. The Word is the sphere and instrument of sanctification. The Word exposes our need, reveals God's provision, and inspires our faith. Thus we are sanctified in and by the Word of God, which is truth.

Jesus prayed for you. Has the prayer been answered? Have you been sanctified? You are in the world to serve the world. You have the Word to give the Word. Sanctified men are needed to serve the world. Sanctified men are needed to give the Word. Are you a sanctified man? Holiness means your happiness, for God provides it as your Father. Holiness means your usefulness, for the world believes the Word when holy men bear it. Are you sanctified wholly? Come and pray for yourself as Christ prayed for you!

\*Pastor, First Church, Atlanta, Georgia.

# Christian Giving

SCRIPTURE LESSON: II Cor. 8:1-15

TEXT: Verse 8

Paul writes to a church whose Christian life has found expression in faith, speech, knowledge, and brotherly love. To these he would add another grace, equally important, the grace of Christian giving. Here the marks of Christian giving are set forth.

I. Christian giving is *done by willing minds*: "I speak not by commandment."

Paul does not dictate, order, or rule. Christian giving is not legalistic. It is the spontaneous and grateful action of a "willing mind" (v. 12). "Every man" gives "as he purposeth in his heart . . . not grudgingly, or of necessity." He gives as "a cheerful giver" (9:7) if he is truly Christian in his giving.

II. Christian giving is *prompted by gracious examples*: "by occasion of the forwardness of others."

Here Paul cites the example of Macedonian churches. By "the grace of God" they gave "beyond their power" (vv. 1, 3). The apostle is eager that "the same grace" should abound in the Corinthians also.

The greatest example is that of Christ himself (v. 9). He laid aside the glories of heaven and gave himself up to the miseries of earth and sin for our sakes! Our most gracious and generous giving pales beside such sacrifice.

III. Christian giving is *characterized by sincere devotion*: "to prove the sincerity of your love."

The love of which Paul speaks is love for God, and the gospel, and the church, and the souls of lost men. Such love must give (John 3:16), and giving evidences the sincerity of love (v. 24).

Christian giving is measured by two factors, how much we have and how much we love. Devotion will inspire more than duty would require. The Christian heart does not say, How little can I give and save face? but, How much can I give to save souls?

W. E. McCUMBER

## They Went Out

SCRIPTURE LESSON: Mark 6:7-13

TEXT: Verses 12-13

"He called unto him the twelve, and began to send them forth." Calling is for sending. The Church is not self-contained. Her purpose in the world is not exhausted

by her function as a gathered congregation in worship on Sunday morning. The Church is to be sent forth to confront men with the word of her Christ, and to serve men as the channels of His love and power for their lives. In a hotel this plaque was seen, "Many are called, but few get up!" Of the Church we must admit, many are called, but few are willing to be sent. When He began to send the twelve forth, "they went out" in glad obedience. So may we.

I. "They went out" in *pairs*.

"By two and two" He sent them forth. This is an arrangement the Church would later use in sending forth missionaries. It is a wise arrangement, for men need the support and courage and inspiration they give to one another. Men need to feel that they are not alone in the work and in the battle. They need one another's presence, prayers, and pledges. They need someone to share the joy of victory and the bitterness of failure.

God created man in His own image, and this is directly related to the fact that he was created "male and female." The image of God in man has to do with man as a person in relationship to another person. When Adam beheld Eve, and knew himself to exist as over against and confronted by another, it became to him a reminder that ultimately he lived before the face of the ultimate Person, God. So in going forth two by two, the disciples could have in each other a living reminder that in a very real sense Another, even Christ, was present with them on their mission. They were priests, ministering Christ to each other.

II. "They went out" with *power*.

Power was theirs to evict demons and heal the sick and proclaim the gospel. "They cast out many devils, and anointed with oil many that were sick, and healed them." So reads the terse, exciting report of their mission accomplished.

Their power was not the power of superior intellectual endowment. It was not the power of brilliant oratorical ability. It was not the power of personality, whatever that very much overworked and mishandled term may include. It was a power conferred upon them by the Lord. Out of the measureless fullness of the Spirit which He possessed, Jesus Christ bestowed upon these disciples a measure of spiritual power that qualified them for their specific assignment.

The power of the Lord is only for those who are willing to go on mission to a lost

world. It is not a spiritual luxury, to be enjoyed for its own sake, or to bring notoriety and wealth to its possessor. It is directed always to the praise of God and the relief of human need. Such power is indispensable to the work of the Church, but never under the control of the Church. Always it is given by the Lord; never is it earned or purchased by His disciples.

### III. "They went out" to *preach*.

"They . . . preached that men should repent." This was the message John proclaimed as the forerunner of Christ. This was the message Christ proclaimed as He embarked upon His public ministry. "Repent: for the kingdom of heaven is at hand." The King had drawn near with power to change life and mold history and determine destiny. In the light of His presence, power, and purpose, men needed to repent. They had been thinking wrongly about God, and themselves, and sin. They needed to take serious second thoughts, to rethink. They had been living wrongly before God. They needed to amend their attitudes and actions, bowing before the righteousness of His will, and beseeching the forgiveness of His mercy.

The preaching of the disciples was not a pat-on-the-head endorsement of the status quo. It tore the mask off sin, and exposed the ugly countenance of evil as God saw evil. It dynamited the pride and self-sufficiency of men, charging them with wrong-headedness and wrong-heartedness. It awakened hope, nevertheless, for it pointed beyond men in their ruined condition to a Christ whose love and power were adequate for the healing of their bodies, minds, and spirits.

### IV. "They went out" as *probation*.

Where they were received they would abide. Where they were rejected and their message spurned, they were to shake off the dust of their feet "for a testimony against" the people who refused to hear them. And Jesus solemnly declared, "It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city." The disciples, preaching the message of Christ and exercising the power of Christ, became the living symbols of the probation of their audiences. In accepting them, men were accepting the Christ who sent them; and in rejecting them, men were rejecting the Christ who sent them. And Jesus Christ is the Touchstone of every man's eternal destiny.

John Calvin insisted that those who would have God for their Father must

have the Church for their mother. To the Church, Christ has committed the word of reconciliation. To the Church, Christ has given power to accomplish a mission for God. It is therefore in the Church, and from the Church, that men must hear the message that means life or death, sin or holiness, heaven or hell. Whom Christ sends forth, men must receive or doom themselves by refusing to receive them. In this sense, too, believers are priests, offering Christ to their neighbors for life or death!

"They went out." And later they would return, joyfully reporting, "Mission accomplished." And Christ would take them apart from crowds and turmoil, that they might "rest a while." How superbly this serves as a parable of our whole existence as a church! We ought to labor for Christ and others, sparing no effort, flinching from no sacrifice, spending and being spent, knowing that after a while we shall enter into rest!

W. E. McCUMBER

## Four Ways to Handle the Parable of the Talents\*

SCRIPTURE: Matt. 25:14-30

### Stewardship—a Democratic Principle

#### I. *All Christians can be equally successful as stewards.*

Success is relative to opportunity, not comparative quantity. The five-talent and two-talent men were equally successful; they both increased their trust 100 percent.

#### II. *All Christians are equally accountable as stewards.*

No Christian will escape giving an account of his stewardship. But each Christian will be accountable for the "talents" entrusted to him—not for the "talents" of another.

#### III. *All Christians are equally judged by their stewardship.*

Not by their words or avowals; not even by their "light" (as is often said), but by what they have done with their "light." And the basis of judgment will be the same for all: Have we increased our Master's goods?

\*A "talent" in the parable is money, not ability; actually about \$1,200. Allegorically it represents *goods*, i.e., opportunities and responsibilities allocated to each man in proportion "to his several ability" (v. 15).

## One Option in Five

I *Being a steward is not optional.*

This is what we are as Christians.

II. *Diversity of opportunity is not optional.*

Unequal abilities require unequal responsibilities and labors. This fact of life is inescapable. No need to chafe under it.

III. *Final accounting is not optional.*

We cannot run from a day of judgment.

IV. *The eternal consequence of our stewardship is not optional.*

Our stewardship is linked to our destiny. Faithfulness starts a "chain reaction" which extends into eternity; unfaithfulness does the same.

V. *But our faithfulness or unfaithfulness is optional.*

This is the one thing in our power. All else is determined; here we are free. It is this which will make either punishment or reward morally fair.

## Requirements for Successful Stewardship

I. Acceptance of the role of stewardship—*completely*

II. Application to the task of stewardship—*constantly*

III. Exaltation in the joys of stewardship—*hilariously*

- A. The joy of pleasing our Lord
- B. The joy of watching the increase
- C. The joy of a job well done
- D. The joy of the ultimate reward

## The Surprised Servant

I. *He was surprised that he should be called "wicked."*

A. The entire trust was *returned*, undiminished and untarnished. Here is the man who prides himself that he "does no harm."

B. He was thoroughly satisfied with his self-righteous *reason*. Here is the man who rationalizes his non-commitment.

II. *But his lord pronounced him wicked. Why?*

A. He did not try to please his lord—*lack of loyalty*.

B. He did not seek to increase the goods of his lord—*lack of industry*.

C. He did not deal honestly with his lord—*lack of integrity*.

- 1. In his excuse he lied.
- 2. In his failure he robbed.

R. S. T.

## A Christian Use of Profit

SCRIPTURE: Eph. 4:28; Luke 16:1-13

I. *The probability of profit*

If Christians take Paul's counsel seriously, and especially if they find the line of work for which they are most suited, some of them, at least, will accumulate a surplus. Industry and sobriety tend to prosperity.

II. *The purpose of profit (4:28)*

Paul states it very simply, "that he may have to give to him that needeth." Not to hoard, but to give. Not to use profit to acquire power *over* one's fellows, but to acquire power to *serve* one's fellows. John Wesley's three-point sermon is famous: (1) Make all you can. (2) Save all you can. (3) Give all you can.

This does not mean that a businessman having legitimate reason to expand should not reserve some of his surplus as capital. Some lines of activity need a certain size and financial momentum to achieve their best returns. A sanctified man in such a business will by careful management have in the end more to give to God than if he gave all surplus away from the start. But in this policy is peril, lest the snare and care of large finance entice a man away from vibrant spirituality. There is constant danger of self-deception regarding one's true motives in amassing and controlling wealth.

The best way to give to the needy, if at all possible, is by providing jobs rather than dole, so that the poor man can retain his independence and self-respect, and escape the demoralization of unemployment. This should always be the Christian capitalist's aim and endeavor, even if to do so costs him more money than outright charity.

III. *The pursuit of profit (Luke 16:1-13)*

As demoralizing as unemployment may be, the undue pursuit of profit is even more so. Such a pursuit is "undue" when it is (1) ungoverned by Christian motives, (2) monopolistic in its control of one's time and attention, and (3) when it is a feverish pursuit that disregards ethics. In this connection some sober thinking needs to be done about the greed on the part of owners, directors, and stockholders for more and more profits without regard to the true needs of the consumer or the ultimate welfare of the nation. To force up profits by overselling can bring disaster for everyone.

But there is a pursuit of profit which is thoroughly Christian. This is the lesson

Jesus is teaching in the parable of the unjust steward, and in His explanatory comments. It should be studied with thoughtful care. In essence it means that the energies of the Christian should be spent in turning material profit into spiritual assets. This is the only "pursuit of profit" which will assure us of "everlasting habitations." And we may as well make up our minds that it will be one kind of pursuit or the other, for "no man can serve two masters . . . We cannot serve God and mammon."

R. S. T.

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## Sermon Skeletons

### I AM DEBTOR

- I. To Myself (II Pet. 1:5-8)
- II. To Others (Rom. 1:14)
- III. To God (I Cor. 6:20; Ps. 116:12)

### PERFECTION

(Heb. 6:1-3. Text: v. 1b)

- I. The Path of Perfection
- II. The Price of Perfection
- III. The Prize of Perfection

### SENT AS CHRIST

(John 20:21)

- I. "As My Father Hath Sent Me"
- II. "Even So Send I You"

ROBERT HUDSON

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## A Workman . . .

(Continued from page 1)

Second, let no workman have cause for shame that his diligence is intermittent. Enthusiasm one day and neglect the next is not excusable. The servant of God lives with an imperative in his soul. He has heard his Lord and Master say, "I must work while it is day; the night

cometh." Even recreation and vacation serve to make him a better workman. There is no "time out" and there are no detours or early terminals.

Third, a workman without shame must make sure that his neck is so fitted to the yoke that he can pull his weight in a team even if the yokemates seem difficult or obstreperous. He is a worker together with God. If God comes down to identify himself with men as co-workers, who is he who will not join with other men in a common cause against sin and Satan?

Fourth, God's workman must have no cause for shame that his performance of duty is indifferent. In each assignment he must do his best. In preparation and in delivery of sermons he can enjoy the consciousness of having spent himself in a production worthy of him. In the area of administration he may be excused for mistaken judgment, but not for neglect of duty. Honest effort may not be good enough as men judge it, but with God it is the deciding factor between praise or blame. Let there be no workmanship marred by indolence, halfheartedness, or flagrant carelessness.

Fifth, the workman who has no shame will make sure that the impact of the long, lingering influence of his life in home, church, and community upon his own and succeeding generations will be a shining witness for God and righteousness. Let a Christlike image remain when he is seen no more and let a lasting fragrance be "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God," when his voice is silent forever.

May all God's workmen remember that the final report on which righteous judgment shall be rendered is made up of the record of the years, the weeks, the days, the hours. "Only the Master shall praise, and only the Master shall blame."



## IDEAS THAT WORK

### A Letter from Your Pastor's Automobile

*Celebrating 100,000 miles of service*

DEAR COLTON NAZARENES:

This is a new experience for both of us. I am not used to writing a letter, and you probably have never before received a letter from any kind of car—let alone your pastor's car. But new as the idea might be—here goes. After all, since Pastor Moore and I have just completed 100,000 miles, this gives me certain privileges that an ordinary car does not have.

It all began on the showroom of an automobile dealer. I was (and still am) a 1960 Chevrolet station wagon. It was 1961. I was forlorn because the 1961 models were already out and I had been overlooked—snubbed. My tires had been kicked so much that I was nearly ready for recaps even though I was brand-new. Many lookers but no home for me! I thought I was really in a miserable situation.

My troubles were only beginning, for on one fine, sunny day I suddenly found myself the property of a preacher. In my business there is only one thing worse than being snubbed, and that is to be purchased by a preacher. My life has never been the same. The only thing I could look forward to was a life of drudgery or the possibility that I would get to go back to my comfortable dealer's showroom if a payment were missed.

I remember the first day we drove into the city of Colton. That first summer I learned what car dedication is as I traveled the rounds. I warmed to my task as I heard the pastor pray before every visit to your homes.

Here are a few things that we have accomplished together:

1. Sixteen different times I have escorted the pastor to mortuaries to conduct the funeral for one of our friends or members . . .

2. Twenty-six different times he has used me to escort him to the sanctuary to conduct a marriage and over 156 times for premarriage counselling . . .

3. About one hundred forty times he has used me as a sounding board for his sermons. (Confidentially I hope they were better in the church than in the car) . . .

4. I was used as a truck during the building program—worked hard—and then not even mentioned on the dedication folder . . .

5. Time and time again teen-agers by the dozen have burdened me down on the way to church-sponsored events. My lips are sealed forever . . .

6. I have been physically abused. I struck one car on the way to camp meeting, and last January a drunken driver struck me from behind. I take pride in the fact that I was solid enough to keep serious bodily injury from taking place . . .

7. I have been disturbed many, many midnights as the pastor has departed for some errand of mercy always concerning one of you . . .

8. I heard just the other day that soon I am going to retire . . . replaced by a Volkswagen. Boy, how do you like that? Well, I must admit, I will miss the excitement, the privileges of being a P.C.—Preacher's Car. It looks like its going to be mothballs for me, but I will never forget these three years and 100,000 miles.

*Cordially yours,*

"Sput"—Your Pastor's Automobile

RAY A. MOORE

*First Church, Colton, Calif.*

Editor—We haven't heard how well the idea of sending this clever letter *worked*, but it surely ought to have produced something—if nothing more than tears of sympathy (or cheers of applause).

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# MY PR?BLEM

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**PROBLEM:** How can a worship service be adjusted to meet the need of juniors who are present?

A COLORADO PASTOR ADVISES:

I am happy that in a Sunday school of 175, less than 6 children leave after Sunday school. I face a large group as I preach and have very little discipline problem. I attribute this to:

1. I enjoy children and want them there. I feel challenged to have them get something from the worship service.

2. I do not use big words that leave them bored because they do not understand.

3. I often include them by such statements as "You fellows and girls know that . . ." or "Boys and girls find that this is true everyday in their play."

4. I use illustrations freely. I see Sunday school papers disappear when I go into an illustration and then I try to make the application in such a way that I keep the attention.

5. I find occasion to preach to them very specially and specifically. (I still have the adults' attention as I preach to their children.)

I have reaped a bonus in the interest of parents who "had" to like me because their children did.

AN ALABAMA PASTOR WRITES:

Could it be true that we are letting children set the standard for us older people instead of the church setting the standard? It is sadly so in much of our homelife. Parents become tools in the hands of the children instead of the parents setting the patterns of life for them.

The church atmosphere should be such that with the help of the Spirit of God each one would be aware of the

Divine Presence. Children need to be taught to feel the sanctuary is God's house—uplifting, inspiring, a service in which one is made to feel that God is in His holy temple. Here the man of God behind the sacred desk is more than a man: he is God's messenger, God's prophet. Children need to learn the sacredness of the service.

Don't forget that children glean more from the way we older people enter into a service than we give them credit for. If we join in the service carelessly, don't enter into the singing, looking around us, reading Sunday school papers, chewing gum, etc., the children will be made to feel this is not so important. But if we set the stage and atmosphere where God comes and we are made to feel the sacredness of worship, our children will begin to set the pattern of worship in their own lives.

Really with the educated minds of our children today, there seems to me there is not too much problem.

A GEORGIA PASTOR BELIEVES:

We must remember that our congregations are mixed, not only in ages, but also in the area of needs. When we preach an evangelistic message on conversion, we are preaching to some that have already come to Christ. When we preach on sanctification, we are preaching to many who are not yet ready for the experience, as they are unsaved, etc. The answer to this problem of preaching to mixed congregations in both age and needs is that the Holy Spirit seems to have a way of applying the word preached in just the right way to every individual need. This is not to say that we need not preach definitely in order to expect definite results. We must also remember, however, that the Holy Spirit is active as we preach.

**PROBLEM:** I fear that a sizable percentage of the tithes of my people is being siphoned off by independent organizations. What can I do about it?

*Pastors, what do you say? Write your opinions. If published, a \$3.00 book credit will be given. Not over 200 words, please.*



# BULLETIN EXCHANGE

## Just a Moment with Him

We mutter and sputter;  
We fume and we spurt;  
We mumble and grumble;  
Our feelings are hurt;  
We can't understand things;  
Our vision grows dim—  
When all we need is  
A moment with Him!

—AUTHOR UNKNOWN

## A Thought to Live by

Christianity is meant to be bread for daily use, not cake for special occasions. He that has light thoughts of sin never has great thoughts of God.

HAROLD E. PLATTER  
Kansas City, Mo.

## The Empty Seat Has an Eloquent Voice

—It says:  
To the preacher—"Your sermons are not appreciated!"  
To the visitor—"This church is not going forward!"  
To the treasurer—"Look out for a small offering."  
To the prospective church member—"You'd better wait awhile."  
To the members present—"Why don't you go visiting too?"

—SELECTED

## A Parsonage Nightmare

"Blest Be the Tie That Binds" was being sung lustily by our congregation and a nice class of new Nazarenes was presenting itself for membership. Then came a splendid-looking businessman to join the group. Since I did not know him, I asked him some questions about his experience of grace and his beliefs, and told him of our high standard and asked him if he could measure up. He said, "Yes." Then he asked me some questions:

"What percent of your church members measure up to what you have just demanded of me?" I replied, "About 60 percent I suppose."

"What percent of your members are here today?" he asked again. And I replied that about 70 percent were present.

"How many will be here tonight?" he begged. "Forty percent," I said.

"How many will attend prayer meeting?" he wanted to know. And I had to say that about one-fourth would come on Wednesday night.

"How many are active in personal evangelism and visit for the church?" he quizzed. It really hurt me to tell him that less than 10 percent could be counted on.

"Does your church believe in missions?" the man asked. I had to tell him that about one-third did and two-thirds didn't, according to our Prayer and Fasting giving.

"How about tithing?" he kept firing questions at me. And I had to tell him that less than half of our wage-earning members tithed regularly.

Then he faced the congregation. He asked the board members to please stand. He asked all teachers and all officers to stand. He put his hand on my shoulder, saying, "The banner of your Christian faithfulness is at half mast. Flags flying at half mast tell us someone is dead. I am not looking for a dead church, but a live one."

Just then I awakened. It was a nightmare! It is still a nightmare!

BILL BURCH  
Upland, Calif.

The Nazarene Preacher



# HERE AND THERE

## AMONG BOOKS



### These Ten Words

By Roy L. Honeycutt (Nashville, Tennessee: Broadman Press, 1966. 128 pp., cloth, \$1.50.)

The subject matter of this book is not novel—the Ten Commandments. But the basic thesis is this: “We never outgrow the Ten Commandments because we never outgrow God.” And the author treats them as mountain peaks which need to be climbed over and over again. And if you will climb them under his supervision you indeed will see details of their penetrating scenery never before noted. So it is a new member of that family of books which guide you to the heights of the Decalogue. And a worthy member of that select family of books!

The author reduces the most intense meaning of each commandment to one word, and shows how that single word depicts its truest meaning. Here lies a unique contribution of this book. Commandment number 1 is finalized as *Priority*. Commandment number 2 as *Sovereignty*. Can you see distinct value in such a study? In a clearer way this presentation helps make each of the great commandments come to grips with the man in the pew. He may have had a bit of trouble making each of the commandments fit his case. But this study gives him a simple but practical handle by which to take hold of the eternal verities of God's greatest pronouncements.

NORMAN R. OKE

### God Is Not Dead

By Gordon H. Girod (Grand Rapids: Baker Book House, 1966. 128 pp., cloth, \$2.95.)

This book will be to the conservative theologian what the smell of the tanbark is to the avid horseman—the blood in his creedal veins will pulse a little faster; the saliva of his soul will freshen.

Throughout these twelve vigorous messages Girod rings the changes on such pseudo-spiritual forces as liberal theology, neoorthodoxy, civil disobedience, literary

filth, ecclesiastical strut. He pummels, he needles, he drags his adversaries out into the full glare of exposure.

The author's careful research shows repeatedly. He has lived close to the contemporary scene and knows it well. He gazes at the ecumenical Auschwitz, where doctrinal values die in the gas chambers of ecumenical largesse. His soul simmers, then sputters, then erupts. This book is hardly the kind for bedtime reading; it will not lull you to sleep. It stabs your mind awake till you feel like racing to the ramparts of orthodoxy, seizing the first gun, and firing away.

As you read you must remember that Girod is not a Wesleyan. He is a minister of the Reformed church. But when you have laid aside this book you will want to stand up straight and salute the flag of conservative theology.

NORMAN R. OKE

### The Book of Psalms

By J. J. Stewart Perowne (Grand Rapids: Zondervan Publishing House, 1966, reprint. Two volumes, 576 and 524 pp., cloth, \$9.95 a set.)

This is a reprint of a commentary classic first published in 1864. The author was the Anglican bishop of Worcester. He was an outstanding biblical scholar in his day, and author and editor of other commentary materials.

Although old, the commentary contains a wealth of valuable material, including Perowne's personal translation of the Psalms. Since it has been photographically reproduced, the Hebrew and Greek script is not transliterated. However this is not in such abundance as to be objectionable or annoying to the student who cannot read the original languages.

The set would be of particular value to anyone who wishes to make a special study of the Psalms.

The intensive introduction (103 pages) contains material of the lyric poetry of the Hebrews, the use of the psalter in the Church, the theology of the psalms, and

such technical matters as the origin and formation of the psalter and the inscriptions or titles to be found on approximately two-thirds of the poems.

While some of Bishop Perowne's positions on technical items would now be questioned, his devotional insights into the content of the Psalms have rarely been surpassed. This after all, is what makes a commentary valuable.

W. T. PURKISER

## The Morning Star

*By G. H. W. Parker* (Grand Rapids: Eerdmans, 1965. 248 pp., cloth, \$3.75.)

This volume of church history provides an excellent background to the Reformation. Any student interested in this period of church development needs this book to see the forces which helped to bring about this mighty upheaval.

MENDELL TAYLOR

## The Other Dimension

*By Ralph L. Murray* (Nashville: Broadman Press, 1966. 96 pp., cloth, \$2.00.)

The writer sets these cameos of devotional meditations on the Lord's Prayer against the background of the shadowy and distracting pressures of our day. In a world when for many prayer has become unreal, this little volume brings us into a fresh awareness of the spiritual dimension. The approach is unhackneyed and sparkling, but not sickly clever; rather it is searching and reinforcing. The sentences live with concrete figures. The application is personal, the illustrations apt. Careful scholars might find fault with his treatment of the history of the divine names, in his chapter on the revelation of God as Father. On p. 43 he doesn't really mean that, in the Sermon on the Mount, Matthew "gathers together in one section all the teachings of our Lord that relate to the kingdom of God and its touch on the life of the Christian," for later he recognizes the Kingdom teachings in Matthew 13. There are here and there unfortunate expressions, but they are balanced with many penetrating shafts of light. He defines temptation as "the inclination to experience or achieve anything in life, when that experience or achievement comes at the cost of separation from the Father" (p. 73). In

portraying graphically the strategy of Satan (whom he takes very seriously and literally), he says, "There is only one thing the devil fears. He fears that man or woman who is wise enough to call for help" (p. 81). Not a bad observation. The "help," of course, is Jesus Christ, who "is victor over sin and the devil" (p. 82). While not profound, this is a helpful little volume for either preacher or layman.

R. S. T.

## Revival Crusade Sermons

*By John Scott Trent* (Grand Rapids: Baker Book House, 1966. 97 pp., cloth, \$2.00.)

Homiletically these sermon outlines are just fair, but the subjects are vital, and there are many good illustrations. The list includes sermons on soul winning, the Judgment, hell, heaven, conversion.

JAMES MCGRAW

## The Epistles to Timothy and Titus

*By W. E. Vine* (Grand Rapids: Zondervan Publishing Co., 1965. 176 pp., cloth, \$2.95.)

This is a verse-by-verse and largely clause-by-clause exegesis of these three Epistles. For close study it is therefore valuable. It does not sparkle, but it is clear. The author is a strong Calvinist, but this does not seem to appear objectionably in this book.

RALPH EARLE

## A Table in the Wilderness

*By Watchman Nee* (Fort Washington, Pa.: Christian Literature Crusade, 1965. Cloth, \$3.50)

This is a book of unusual devotional writings. All are directed to challenge the reader to new spiritual victories. In fairness, there might be a devotion or two which might be construed to be of the Keswick holiness concept.

The devotional readings reflect a deep piety and dedication by the author. He brings some thrillingly fresh ideas and spiritual truths from the scripture verses. The Oriental Christian background furnishes an abundant store of fertile illustrations. There is wise counsel for a new Christian.

B. EDGAR JOHNSON

The Nazarene Preacher



## AMONG OURSELVES

It is much easier to "sound off" in words about the need to get "involved" than it is to help youngsters build fifty-two birdhouses (p. 19) . . . But this kind of involvement beats the ivory tower variety seven ways at once . . . One merely lets off steam, the other directs it; but more—it generates it, for the years ahead . . . I think if the Father loves sparrows He must love preachers who make houses for them . . . But since He loves children infinitely more, what must be His regard for preachers who build houses for sparrows for the sake of little children! . . . And to help put over a V.B.S.—that summer phenomenon which needs a pastor like a home needs a father . . . And, yes, children make the best advertising agents, too . . . They always do . . . Not just for the birdhouses—but for the sore-thumbbed preacher—and his church—and his Christ . . . It was a deservedly happy pastor who wrote: "I received the whole family into the Church of the Nazarene—five in the family" . . . The reason he was *deservedly* happy is in the next sentence: "I was there when they moved into their home" (p. 21) . . . The pastor who is "on the spot" in this way is less apt to be "on the spot" in another way at assembly time . . . But he must share his gladness and our praise . . . For in some distant city was another pastor who sent the information in to Kansas City . . . Maybe he is even more deserving of praise, for he performed a simple duty without prospect of personal gain . . . He was big enough to be more concerned about what became of *them* than simply the hole they left in *his* little satrapy . . . Some men work only for the part (their own); they don't know how to work for the whole . . . Which rather exposes the poverty of their spirit . . . And I don't mean the blessed kind either . . . But in between the two pastors was their mutual servant, the alert "Moving Nazarenes" of the Department of Evangelism . . . I daresay neither one is inclined, right now, to complain about K.C.

Until next month

BT



HEARTWARMING  
*heart-changing*  
HEART-*healing*

... *the herald*  
OF HOLINESS

