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NAZARENE PREACHER

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PREPARATION FOR THE MINISTRY

General Superintendent Stowe

HOW DOES THE CALL COME?

The Editor

THE EQUIPPING MINISTRY

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—proclaiming Christian Holiness



THE NAZARENE PREACHER

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Preparation for the Ministry

By General Superintendent Stowe

One of the largest insurance companies in the world has convinced millions of its policy holders that "The Future Belongs to Those Who Prepare for It." This axiom is as valid in the ecclesiastical world as it is in the financial. Success in the ministry does not just happen. It is the logical effect of intelligent preparation. Three guiding principles should be noted:

I. This Preparation Has Its Genesis in a Divine Call

The ministry is unique among vocations. Biblical evidence undeniably proves that God gives a clear, definite call to those whom He selects for this distinctive service. No prophet, apostle, or modern-day preacher dare aspire to this holy office without such specific direction. Native abilities and acquired skills are no substitute for this assurance of divine vocation. In these days of ministerial shortage we must not compromise this truth. Lay preachers can render valuable service in supplying pulpits. But we must continue to insist that men who essay to enter the full-time ministry give evidence of a divine call.

II. Formal Education Will Normally Be the Second Step of Preparation

The Church of the Nazarene does not require a seminary degree or even a college diploma as a prerequisite for ordination. If God has called a man to minister His Gospel, he should not be penalized if circumstances prevent him from acquiring higher education. However, with a continually rising standard of educational requirement for all vocations, it is only natural that the Church and the world will expect a better trained ministry. A young man or woman who feels called to Christian service in our church should normally plan to enroll in a Nazarene college for undergraduate study and then seek graduate training in Nazarene Theological Seminary. Those who are unable to pursue this course should avail themselves of the studies offered by Nazarene Bible College.

III. Ministerial Preparation Is a Lifelong Process

Academic training is not enough. The *Manual* states that "the minister must have a thirst for knowledge." Bishop Francis Asbury, the great early Methodist leader, began as a local preacher with only six years of elementary education. But a biographer reported that his "nose was always in a book, and he was soaking up learning at a great rate to compensate for lost time" (*Francis Asbury*, L. C. Rudolph, Abingdon, p. 19). Any preacher worthy of the name will be a constant learner. He will have a regular program of reading and study. As occasion permits he will enroll for credit or at least audit courses in nearby colleges or seminaries.

Such a program of preparation is a *must* for the *man of God*.

Twenty-five Fruitful Years

THE YEAR JUST BEGINNING is the diamond jubilee of the Nazarene Theological Seminary.

It was in September, 1945, that the first classes began in the old headquarters building on Troost Avenue and 30th Street with 61 students, under the dynamic leadership of Hugh C. Benner. In that humble yet auspicious beginning was fulfilled the vision of several outstanding leaders of that era, notably James B. Chapman and R. T. Williams, general superintendents.

For a quarter-century the seminary has been training holiness preachers, missionaries, and other special workers. It has grown from a student enrollment of 61 to the present 290, with a highly trained, devoted faculty of 25 full and part-time professors. In 1954 it moved from its cramped quarters to its present commodious, Victorian Gothic style building, rising regally on the hilltop, next to the international headquarters complex.

Not only in location but in leadership there have been changes. When Hugh C. Benner was elected to the general superintendency in 1952, he was succeeded by Lewis T. Corlett, who served 14 years, until his retirement. His successor, Eugene Stowe, was elected general superintendent after two years of wise and effective leadership. The present leader is William Greathouse, who was called to the office from the presidency of Trevecca Nazarene College.

But while changes have come in location, buildings, and personnel, there have been no changes in commitment and objectives. To meet the growing demand for a teaching and administrative ministry, the curriculum has been expanded to provide a program of studies leading to the Master of Religious Education degree. Offerings in missions courses have been significantly increased, and include highly technical work in linguistics and anthropology. But these are functional objectives, hence secondary. The primary objective has not altered—to promulgate biblical holiness in Christ, by the training of a competent and Spirit-filled ministry. The Seminary openly identifies itself with the Wesleyan holiness movement, and seeks particularly to serve its sponsoring denomination, the Church of the Nazarene. There is not a man on the faculty in whose soul is the slightest wavering at this point. The concern for experiential reality and doctrinal continuity is deeply shared by all. This is not prompted

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How Does the Call Come?

In this issue Prof. James Hamilton discusses the function of the pastor in fostering young Christian workers, especially preachers. After reading it, a pastor might well pause and ask himself, Is my ministry reproducing itself?

Sometimes we are told that our current anxiety about the diminishing supply of preachers is needless, as this is solely within the province of God's sovereignty. God will man His work, we are reminded, and He doesn't need any help from us.

That the work is His, there can be no doubt. Neither can there be any doubt about His prerogative in calling His workers. But are we to conclude, therefore, that we have no part to play in the molding of men for the ministry, a part which, while subordinate, is nonetheless significant? And are there no human factors which help or hinder God in "getting through" with His call?

If we are thoroughgoing determinists, and hold that God's will is always done and all that is done is God's will, then we must rule out any contingency in the raising up of preachers. But this would mean that all whom God calls fulfill their call, and that there are no more preachers at present because God wills that there shall be no more.

Jesus surely was not teaching such a closed-circuit sovereignty when He urged, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 6:38). If praying makes no difference, then Jesus was mocking both the pray-er and the Lord of the harvest. If praying makes a difference, then other things make a difference too, those things in our personal and corporate life which our urgent praying will create. But at least the rebuke to concern is itself rebuked. Prayer is the expression of deep concern. If all is God's responsibility, then such praying is impertinent meddling.

But most of us are sufficiently acquainted with God's ways to make further debate pointless. In our hearts we know that, just as it is God's will that all men should "come unto the knowledge of the truth" (I Tim. 2:4), so must it be God's will that there be sufficient voices to reach all men with this knowledge, and He cannot but be grieved when there are not. The sad fact is that God's will can be circumvented by man's disobedience. To apply this to our present inquiry, we must admit that many calls to preach are unheard, unanswered, and unfulfilled.

Some are unheard. The call simply doesn't register. The pre-occupation with this world is too great. Some calls are heard but rejected, to the soul's eternal loss. Some calls are answered with high

promise and noble intention, but never fulfilled. The called one is diverted and God's will frustrated, by an unwise marriage perhaps, or vocational side paths, or undisciplined living.

Two very sobering questions challenge the Church these days. First, are there ways by which this disastrous attrition can be reduced? Second, how can young people be conditioned to be receptive to a call to full-time service? It is primarily the second question which concerns us at the moment, and which Professor Hamilton discusses so well.

In being willing to face up to our responsibility let us above all not over-humanize the solution by open, highly touted recruitment. Whether in our schools or in our churches, we must not ballyhoo the ministry as an attractive vocation to be chosen from among others. A little residue of stigma is healthy, as it ought to cost a young man something to be a preacher. He must not be persuaded beyond a conviction that he has been singled out by God. The answer therefore does not lie in a campaign to make the ministry—and prospective ministers—popular. We don't have to lionize theologs on our campuses. If the peer sneer can chill their fervor, then let it be chilled; they are not worthy.

Let us be sure then that the approach of the highly organized promotional campaign is not what is needed. Both the problem and the solution lie much deeper.

It is impressively clear that some ministers seem always to spawn preachers, while others never do. I could name men, some of them in small churches, who are seldom without budding theologs around them. What is the factor at work here? Probably we could call it credibility. These men are convincing in their sincerity, transparent in their genuineness, buoyant in their spirit, respectable in their competence, and admirable in their manliness. Beyond all this, that indefinable touch of the Spirit is on their preaching. Because they are a credit to the gospel, young men who watch them come to feel that the ministry is credible as a divine and useful calling. They do not develop mental blocks of doubt and cynicism concerning the relevance of the calling to this age.

It is also observable that revivals produce preachers. A spiritually charged atmosphere is conducive to personal sensitivity to the will of God. When young people begin to stand tall in spiritual things they become ready conductors for the divine lightning. As a young pastor I had the good fortune of being called to serve a church which had been blessed by a deep and extensive revival. Whole families had been converted. A community was shaken. What was the aftermath? Part of it was the 13 young people whom I found to profess a call to the ministry. They didn't all make it, but many did, and some are serving full time to this day.

Perhaps then, if we are short of preachers, we had better work a little harder in promoting revival. There's a spiritual atmosphere which makes it relatively easy for God's call to get through; there is another kind of atmosphere which makes it almost impossible.

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A Prayer for Pastors

Wilson R. Lanpher*

Our Father in Heaven:

With a keen sense of need, we bring our pastors and families to Thee. World events sweep over us with such regularity that we could become numb to moral and personal issues. Keep us from being vague about salvation and sin until our tools are blunted and useless. While we develop skills to be effective, help us to be more than administrators; let us be known as men of God—servants of the Most High.

Help the young pastor, meeting the chilling disdain of a secular world for the first time. Help the pastor whose plans for progress fall on selfish, unmoved hearts, masking as cautious and conservative. Don't let him lose vision or self-confidence. Help the pastor who has inherited a difficult place not to lose heart. Let him so love, so pray, so prepare, so preach, and so minister that he has the inner peace which comes from doing his best; then help him to rest his fears and his future with the Chief Shepherd. Teach our pastors the secret of winning and constraining people to follow—so few people can be driven with success.

Give us all a moral stamina and toughness, while underneath our spirits are tender and compassionate. Help us to read between the lines and sense the real needs of people—from fear and hurt they hide deep hungers.

And even as we preach to others, help us to do the difficult—to live to our own preaching. Help us to take our assignment more seriously and discount the nicks and bruises of battle. Give us the twin gifts of a sense of humor and a reverse gear. And let us bring more than leaves and promises to Thee in 1970. Let there be the fruit of changed lives when on watch-night we greet 1971.

*In His name,
Amen.*

*District superintendent, Kansas City District.

The Equipping Ministry

By William M. Greathouse*

AND THESE WERE HIS GIFTS: some to be apostles, some prophets, some evangelists, some pastors and teachers, to equip God's people for work in his service, to the building up of the body of Christ" (Eph. 4:11-12, NEB).

Strange things are happening in today's Church. A Quaker philosopher, a Scottish Presbyterian scholar, and a Roman Catholic theologian have recently come to one point in their thinking. All three agree that in the New Testament Church there were no laymen.

Elton Trueblood reminded us at Nazarene Theological Seminary that if we follow the New Testament we must abolish the laity and think of all Christians as ministers.

E. K. Simpson, of Trinity College, Oxford, comments on Ephesians 4 and says flatly, "In the theocracy of grace there is in fact no laity."¹

Finally, Hans Kung, dean of the Catholic Theological Faculty of the University of Tübingen, points out that the word layman (*laikos*), whether in the Gentile sense of one who belongs to the "uneducated masses" or in the Jewish sense of one who is neither priest nor Levite, simply does not occur in the New Tes-

tament. Rather, all believers compose the people (*laos*) of God. "The word *laos* in the New Testament, as also in the Old Testament, indicates no distinction *within* the community as between priests ('clerics') and people ('laity'). It indicates rather the fellowship of all in a single community. The distinction it implies is one *outside* the community, between the whole people of God and the 'non-people,' the 'world,' the 'heathens.' Not until the third century do we find any distinction between 'clerics' and 'laymen.'"²

A careful reading of Eph. 4:11-12 indicates that the gifts bestowed upon the professional ministry are for one purpose: "To perfect the saints for the work of ministry" (NEB). There is a change of prepositions in verse 12, from *pros* (for) to *eis* (unto). The verse reads literally, "For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." The professional ministers are called to prepare all of God's people for vocational ministry.

The Greek word for "ministry" here as elsewhere in the New Testament is literally "deaconing." Jesus once said, "Whosoever will be great among you, shall be your minister [deacon]" (Mark 10:43). It is

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surely a paradox that the humblest of the professional ministerial orders in Christian history, that of deacons, should carry the name which ought to characterize all Christian service.

Again Jesus said, "I am among you as he that serveth." This is the truth about the Church, which is a continuation of His ministry: *We are in the world as those who serve*. Every Christian is a member of God's servant people.

So there are in fact no "laymen" who can hire "clergymen" to be their ministers. Nor are there any "clergymen" who can berate lowly "laymen"! Rather, every Christian is a minister, a deacon, of Christ.

The Vocational Ministry

Actually, the idea that all God's people are His servants is not new with Christ. It goes right back to the heart of the Old Testament. The great truth declared by the prophets of Israel is just this: *God chose Israel to be His servant*. This is the truth written large in Isaiah 40—55, where we find the sublime "Servant of the Lord" passages. God set Israel among the nations as His missionary or servant people (see Isa. 43:10-12).

Emil Brunner has said: "The Church exists by mission as fire exists by burning." The Church is intended to be God's burning bush, through which He may catch the attention of the world and speak to it His saving word.

Writing to the Church of the Diaspora scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia—and John Baillie adds Scotland and the U.S.A.—Simon Peter adds: "But you are a chosen race [the new Israel of God] a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called

you out of darkness into his marvelous light" (I Pet. 2:9, RSV). *You are God's own people, that you may declare His wonderful saving deeds in Jesus Christ*. This is the ministry required of all God's people. We are saved to serve, to witness to God's redemptive power.

We hear much today about church renewal. If it comes, it will be through this avenue—by the Church becoming the Church, a redemptive society, a true *koinonia* of Christ, a deaconing people.

In a recent conference of churchmen the entire group divided up into smaller segments according to the ministry they felt Christ had bestowed upon them. Here were those who were called to the ministry of teaching . . . the ministry of medicine . . . the ministry of banking . . . the ministry of homemaking . . . the ministry of law, and so on.

I have felt strongly impelled to stress this truth as I have spoken in young adult retreats. Last spring as I addressed such a gathering I looked out and saw a Nazarene mayor of a good-sized city. I said, "God has called Neil Stallings to the ministry of politics. What a glorious calling for a Spirit-filled Nazarene! Think of the influence a Nazarene mayor can exert for Christ." Then I saw several investment brokers and real estate agents, so I added: "Christ has called you men to the ministry of finance. He needs men who will make money to the glory of God and pour that money back into the Kingdom."

The Professional Ministry

The biblical concept of ministry, however, includes not only God's general call to all His people to be servants and witnesses, but also a personal and individual call to some

to be leaders—apostles, prophets, evangelists, pastors, and teachers—among His people, just as in Old Testament times He called Moses and the prophets to special tasks within the context of the wider call of the nation Israel.

So we read here in Ephesians: “And these were his gifts: some to be apostles, some prophets, some evangelists, some pastors and teachers, to equip God’s people for work in his service . . .”

Apostles and prophets have finished their roles as Church founders (see Eph. 2:20), but evangelists and pastor-teachers are a part of the permanent professional ministry.

In the Early Church evangelists were traveling preachers, just as they are today. But Paul wrote Timothy, “Do the work of an evangelist.” Every preacher must publish the good tidings and call men to repentance and faith in Christ. Stay in the secret place with Christ until your heart is set aflame with a passion to win others to the Savior; then preach with a burdened heart. Preach for a verdict. Do not be satisfied with a fruitless ministry. In the final analysis, the men and women you win for Christ are the only true credentials of your divine call.

Pastors and teachers are one group. Some are saying that the New Testament concept of “shepherd” is hopelessly outdated. Do not believe it! God’s people must be shepherded. They must be fed. They must be protected and comforted.

Bishop Kennedy has written: “My conviction is that people were never more in need of a pastor than they are in the last half of the twentieth century, and the ministry can never abdicate from this part of its responsibility . . . In my talks with men in the inner-city churches they agree

that the city is full of lonely people whose loneliness is driving them to despair . . . They ask the same old questions about the nature of life, the nature of death, and the nature of God. The apartment house dweller may be harder to reach and he may have more barriers between him and the pastor, but his need is as great as his father’s who lived in a small town.”³

You are also called to be a teacher. I still remember Dr. A. K. Bracken’s frequent quoting of Milton: “The hungry sheep looked up and were not fed.” Those words have haunted me through 25 years of preaching. The supreme tragedy is to disappoint God’s people when they gather to feed on the living Bread. It is your hallowed privilege Sunday after Sunday to *teach* the people of God. Every sermon must teach. If you have not taught at least one truth, you have not preached, no matter how inspired you felt as you spoke. “The sermon that does not teach and is regarded merely as inspiration becomes a hollow thing without substance.”⁴

Teach the grand doctrines of the Bible. We often hear it said that modern men and women lack interest in such words as grace, sin, salvation, or redemption. I have not found it so. We must face the fact that there just are no other words to say what these words say and that the only solution to the problem is to help people learn the meaning of these great Bible words.

I heard Richard Neibuhr plead with preachers to wrestle with the great words of Scripture until they come alive with power. We must “buy the truth” at the cost of great personal effort and devotion. Then we will be like God’s man of old who said, “While I was musing, the fire burned: then spake I with my tongue” (Ps. 39:3).

The Equipping Ministry

All this is to one end—to equip all of God's people for ministry. The Greek Word for "perfect" or "equip" means literally "to adjust" and was employed to speak of mending nets (Matt. 4:21) or setting broken bones.

Christ has called you and me to bring God's people to that perfection for which He prayed in the Upper Room: "Sanctify them through thy truth . . . As thou hast sent me into the world, even so have I also sent them into the world, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: *that the world may believe . . .*" (John 17:17-18, 21, italics added).

The sanctified Church is the

Church that has been perfected in love and equipped in the Spirit to continue the ministry of Christ, who said: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18-19).

¹*Commentary on the Epistle to the Ephesians, The New International Commentary on the New Testament* (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1957), p. 95.

²Hans Hung, *The Church*, trans. by Ray and Rosaleen Ockenden (New York: Sheed and Ward, 1967), pp. 125-26.

³Gerald Kennedy, *The Seven Worlds of the Minister* (New York: Harper and Row, 1968), pp. 50-51, 57.

⁴*Ibid.*, p. 155.

How to multiply
one's ministry

The Pastor's Responsibility to Youth Called to Christian Service

By James D. Hamilton*

THE PASTOR plays a vital part in the ongoing of the Christian ministry. This is true not only as it relates to his own ministry, but also to the lives of those in his church whom God is calling to Christian service. It is not known to what extent a pastor is used of God in influencing young people toward the various Christian ministries, but undoubtedly that influence is considerable. This is so in two ways: (1) his overt challenge to youth to offer

themselves to full-time Christian service through his preaching and teaching, and (2) the covert challenge afforded youth by the power of his own life as a minister. Let us examine these two factors.

While we hold to the belief that it is God, not man, who calls to the Christian ministries, it must be recognized that God does this through many different ways. Not the least of these is the pastor's frequent and fervent appeals to youth to submit their lives to God for full-time service. Persons respond to needs, but

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only to needs that are perceived and felt. This means that a pastor should reveal to his youth the present and continuing need for Christian ministers to serve as pastors, evangelists, missionaries, teachers, and directors of Christian education, youth, and music. While God is neither limited nor controlled by this "human" element in calling workers, we do know that He uses it. Anyone who understands youth knows that they respond to challenge, that they are idealistic, and that this idealism is fertile ground for planting the concept that God can use them in Kingdom work. Communism both recognizes and utilizes youth's response to challenge, and all of us know the giant strides Communism has taken because of it. Needless to say, Christianity offers to youth a challenge far greater than that of Communism. What a great opportunity a pastor has to show his youth this challenge!

Let us turn now to the more subtle, or covert, way a pastor influences youth toward Christian service; namely, through the influence of his own life as a minister. Learning theory attests that youth learn best when they can see ideas and concepts embodied in a person. Love, for instance, can best be understood, not by hearing a message about it, but by experiencing it in a loving relationship with an emotionally significant person. The Incarnation is a demonstration of this principle. Thus, if youth can see and feel in the life of their pastor his concern for souls and his own response to the challenge of the Christian ministry, it will give meaning and weight to his verbal challenge to youth for full-time Christian service.

Let us examine some ways a pastor can encourage young people who have already responded to God's call to the Christian ministry. While this

matter will be treated in terms of those called to the pastoral ministry, the principles would apply to all of the various forms of the ministry. As soon as a youth responds to a call, he should be given a regular assignment in the work of the local church. This will give him an outlet for expressing his call, and it will afford the pastor an opportunity not only to observe the youth's response to the assignment, but to evaluate his success in it as well. The youth should not be permitted to think that his ministry will begin in the future. Rather, he should be made to feel that he is ministering *now*.

A youth should be encouraged to preach as soon as he demonstrates enough spiritual and emotional maturity for him to do a commendable job of it. It is not likely that his first preaching assignment will be in one of the regular Sunday services, though this certainly can be so, but he should be given opportunity to speak in prayer meetings, youth services, and Sunday school assemblies in the local church. Missions, jails, and nursing homes provide preaching opportunities, as do Christian schools and other agencies where chapel services are held. The pastor should take the lead in arranging for such speaking assignments for the young person. By observing the youth in some of these speaking engagements the pastor can readily ascertain if he is ready to preach in one of the Sunday services of the church. When that time comes, it will be a great spiritual experience for the church as well as for the young person.

Those of us who are in constant contact with ministerial students at the colleges and seminary are aware that some come to graduation having preached only in homiletics classes. Surely this ought not to be. It in-

dicates, possibly among other things, that sufficient interest has not been taken in them for former pastors to arrange preaching opportunities.

Another way a pastor can contribute to the development of a young preacher is to take him on pastoral calling assignments. This will enable the young preacher to see some of the pastoral problems that are confronted in the ministry. It will also give him an opportunity to see how his pastor relates to persons and how he deals with problems.

Ministerial meetings provide an occasion for a pastor to enrich the life of a young preacher. These meetings will provide an acquaintance with the work of the ministry as well as enable the young preacher to begin identifying himself as a minister.

A pastor should take the lead in guiding a young minister through the licensing process which will eventually culminate in his ordination. The pastor should see that the young person is granted a local preacher's license by the local church. He should guide him in the process of becoming a district licensed preacher. The pastor will need to inform him of his obligation to the board of ministerial studies, of his relationship to the board of orders and relations, and of his responsibility to the district assembly. This writer is appalled at the number of ministerial students who have progressed a great way

through college and/or seminary without having held either a local or a district license. In many cases this may be the result of failure on the part of pastors to help them understand what is involved in the licensing process.

Young persons called to preach can often be used as assistants to the pastor in conducting the Sunday services. This will both relieve the pastor of some of the burden of the service as well as afford them an opportunity to get the "feel" of conducting services by reading the scripture, leading in prayer, making announcements, and receiving the offering. It will also provide the pastor a good occasion to give guidance to them regarding pulpit poise and dress.

Other ways a pastor can contribute to the encouragement of young ministers are: (1) loaning or giving them books, (2) directing them to other reading resources which will give them a valid view of the ministry, and (3) showing them how to study and how to conserve the results of research by note taking and filing.

A pastor should truly be the friend of his young preachers. He should pray for them, care for them, counsel with them, show confidence in them, and use them. If this is done, a pastor will enlarge his ministry by ministering to ministers.

Every authentic religious experience results in concern and compassion for people.

—L. Guy Nees

Ministry in the Old Testament

By Harvey E. Finley*

THE WORD "ministry" occurs three times in the Authorized Version. Two occurrences are the translation of *yad* (literally, "hand") in the sense of "service or function of." The passages are II Chron. 7:6 and Hos. 12:10. The third passage is Num. 4:12, which has the translation "instruments of ministry"; the word translated "ministry" is *shareth*. It is the root of the word *shareth* with its many related verbal or nominal forms rendered "minister," which is the primary source for studying the concept of ministry in the Old Testament. Thus the many usages of this root will be analyzed in this study of Old Testament ministry.

The occurrences of *minister* either as verb or noun are spread throughout most of the Old Testament. *Minister* as a noun occurs first of Joshua's relationship with Moses on the way to Sinai. Then there are frequent occurrences of verb forms used in connection with persons, places, objects, and practices of the priestly office; these are mainly in Exodus through Deuteronomy and in Ezekiel. There are also a number of passages which refer to a *minister* or to *ministering* in the historical books, used of an

aide's relationship with a nobleman. Finally, *to minister* is used in Isaiah of the role others are to have in relationship with God's people. This study is developed with attention given first to *ministry* as it applies to the priestly office and then to the other usages mentioned.

The Priestly Office

The word *shareth* used frequently in connection with the priestly office provides clues to a number of aspects of OT ministry as it applies to the priestly office.

1. *Special Garments for Aaron for Ministering.* The various items of the high priest's apparel are listed in Exod. 28:4, such as the breastplate, ephod, robe, coat of checker work, and girdle (ASV). These are a part of the instructions which God gave Moses at Mount Sinai (Exod. 24:1 f.; 25:1 f.; etc.), which were to be followed carefully if the people of ancient Israel were to worship Him properly. These vestments were to be worn by Aaron and his successors, persons who were singled out by God himself and who were to function in a particular capacity among God's people. Thus the broad context is that God was directing in the establishment of the office in which cer-

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tain individuals were to serve, in the selection of particular persons to serve in it, and the manner in which they were to be dressed when occupying it. All this leads up to the statement that the garments were to be worn *le-shareth baqqodesh*, "for ministering in the holy place" (Exod. 28:43).

Further, the sons of the high priest were to be priestly assistants or apprentices. They too were required to wear a special, though plain, kind of garb when they carried out their duties in the Tabernacle (Exod. 28:40 f.).

It should be observed that the priestly office with its personnel, special garb and rituals was divinely ordered. Thus those consecrated to serve in the priestly office occupied a sacred place of holy trust and heavy responsibility. It was theirs to stand between God, who is holy, and the ancient Israelites, who were sinners, to be mediators and intercessors. Herein is a very important aspect of "ministry" as it applied to the priestly office.

2. *Special Cleansings Necessary for Ministering.* An important special instruction for Aaron and his sons was that they were to wash their hands and feet before they went into the tent of meeting or when they approached the altar *le-shareth*, "to minister" (Exod. 30:20). The Book of Leviticus gives, of course, the numerous details concerning the various sacrifices and the priests' part in offering them to God. The occasions for offering sacrifices were the times when the priests would *minister* before the altar; these were the occasions prior to which they were to wash themselves properly. The requirement thus was frequent ceremonial cleansing even after public anointing or ordination for the priestly office (compare Exod. 30:17-21 and

Exod. 29:1 f.). Here, then, it may be emphasized that the public consecration of the high priest and his sons remained really effective only as they gave careful attention to ceremonial purity through proper cleansings before they engaged in their priestly duties. Hence, cleansing or purity is another aspect of *ministry* as it applied to the priestly office.

3. *The Levites Shared Ministry with Aaron.* The Book of Numbers records the interesting detail that the Levites were brought to Aaron that *we-sherethu otho*, "they should minister with him" (Num. 3:6). Other passages make it clear that they were involved in the care and transporting of the Tabernacle during the years of wandering with Canaan as eventual destination. They thus experienced ever so much toil and sweat during the years of trudging across often rugged, semidesert terrain. The Levites in sharing ministry with Aaron therefore necessarily engaged for the most part in what might be called nonreligious or secular tasks. This also is another aspect of ministry as it applied to the priestly office.

Other Offices

"Minister" as a noun is found in other than the priestly-office context.

1. *Joshua as Moses' Minister.* Joshua is called Moses' *meshareth*, "minister." He was so called apparently on the basis of an already established relationship when Moses looked to him for military leadership on the way to Sinai (Exod. 17:9-14). He was called Moses' *minister* as the one who accompanied Moses to the summit of Sinai to receive the tablets of stone (Exod. 24:13). He was the one who became Moses' successor (Num. 27:12-22).

2. *Samuel Was the Lord's Minis-*

ter. Samuel as a lad was called *meshareth eth-Yahweh*, "minister unto the Lord" (I Sam. 2:11, 18). Noteworthy here is the fact that Samuel was neither of the Aaronic nor of the more inclusive Levitical lineage, but he nonetheless was a *minister* before the Lord. Parental commitment and his own personal response to God's special leading explain his involvement in ministry.

3. *A Young Man Was Amnon's Minister*. Amnon, a son of David, had a young man as his *meshareth*, "minister" (II Sam. 13:17). Amnon ordered his *meshareth* to throw Tamar out of his room after he had shamefully abused her. In this context *minister* applies to one who was expected to be near at hand to render service to a nobleman. Thus to *minister* has been extended to service performed for an individual of the royal office.

4. *Elisha Was Elijah's Minister*. Following the time of withdrawal to Mount Sinai, Elijah went to see Elisha and to designate him as his successor. Elisha responded by saying good-bye to his parents, giving a farewell feast to the assembled people, and accompanying Elijah; and then *yesharethehu*, "he ministered unto him" (I Kings 19:21). In this instance to *minister* applies to the assistance given or service rendered by the younger prophet in relationship with the older prophet. It also includes the benefit of training for later leadership, as was the case between Joshua and Moses. Further, this is clearly an example of the services of a *minister* applying to the prophetic office.*

*There are at least three other passages which could be added to this list. One is I Kings 1:4, which states that Abishag ministered to David during his last days. The other two are Isa. 60:7, which speaks of sacrificial animals *ministering* unto God's people, and Isa. 61:6, which reads that God's people will be His priests and others will acclaim them as His *ministers*. The aspects of ministry in the passages in Isaiah cannot be discussed in this study.

Thus in these several instances *ministry* applies to the kingly and prophetic offices and partakes mainly of service or assistance aspects. In them it arose out of an ennobling relationship which was the reason for being a *minister* or for rendering service. It was the inspiration of the ennobling relationship which no doubt made even the tedious, often thankless, tasks tolerable and perhaps enjoyable.

Conclusion. In summary, ministry of the Old Testament partakes of the following aspects:

First, *ministry* is of divine origin. This is most clear in the God-given directives for the priestly office. It may be understood that *ministry* for the Christian Church is of divine origin.

Second, *ministry* had its central function, that of mediation and intercession. This is evident in the role of the high priest. One must understand that Christ has fulfilled and now fills this all-important role of *ministry* today (see Heb. 5:7). However, the professional minister today must still be an intercessor in behalf of lost men.

Third, *ministry* is effective when attention is given to personal cleansing. This was evident in the cleansings required before conducting ceremonial services. It may be emphasized that *ministry* today is effective only as most serious attention is given to the cleansing and subsequent filling of the Holy Spirit.

Fourth, *ministry* includes persons who render services and carry out tasks of a nonreligious nature but who are essential to the furtherance of the primary religious functions. This was seen in the services which the Levites rendered; it was also manifest in the assistance given by an aide in relationship with a noble-

man or a prophet. This suggests for today that *ministry* is not to be confined to merely the ordained person or to the so-called full-time Christian worker. Rather, persons frequently are engaged in *ministry* who are involved in nonreligious tasks.

Fifth, *ministry* is attractive in all aspects in that it arises out of en-

nobling relationships. This is seen in the relationship between Moses and Joshua, Elijah and Elisha, and others. *Ministry* today arises out of the most ennobling relationship of all—one's relationship with Christ. However, it arises secondarily out of the ennobling relationships with fellow ministers and fellow Christians.

Lords or servants?

Ministry in the New Testament

By Ralph Earle*

THERE ARE TWO different Greek words which are translated "ministry" in the King James Version of the New Testament. A study of these words and some of the passages where they occur will suggest some aspects of our topic.

We take the less frequent one first. It is *leitourgia*, found only six times. From it comes the English word "liturgy."

The noun comes from the verb *leitourgeo*. In classical Greek this meant: "To serve the state at one's own cost; to assume an office which must be administered at one's own expense; to discharge a public office at one's own cost; to render public service to the state." Then it came to have the universal sense: "To do a service, perform a work." In the Septuagint (Greek translation of OT) it was used "of the priests and Levites who were busied with the sacred rites in the tabernacle or the temple." In the New Testament it is used "of Christians serving Christ, whether by

prayer, or by instructing others concerning the way of salvation, or in some other way" (cf. Acts 13:2). It is also used "of those who aid others with their resources, and relieve their poverty" (cf. Rom. 15:27).

The employment of the noun *leitourgia* is parallel to this. It first meant "a public office which a citizen undertakes to administer at his own expense." Then it had the general meaning of "any service"—military service or the service of workmen. Four times in the New Testament it is used in the Old Testament sense of "the service or ministry of the priests relative to the prayers and sacrifices offered to God" (Luke 1:23; Phil. 2:17; Heb. 8:6; 9:21). The other two times it means "a gift or benefaction, for the relief of the needy" (II Cor. 9:12; Phil. 2:30). Giving to the poor is a liturgy pleasing to God.¹ William Barclay well says: "To serve others is a 'liturgy' laid on the citizen of the Kingdom by God."²

A thoughtful person might well ask: "Why do we use the term 'services' for our meetings of worship?" The simple answer is found in the fact that "lit-

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urgy" meant "service." The noun is translated that way in three out of its six occurrences in the New Testament.

The more important word for ministry is *diaconia*. It occurs 34 times (translated "ministry" 16 times). The cognate verb *diaconeo* occurs 37 times. It is translated "minister" 22 times and "serve" 10 times. The latter rendering is more accurate. Related to these is the masculine noun *diaconos*. It is translated "minister" 20 times, "servant" seven times, and "deacon" (the English derivative) three times—making a total of 30 times. In these three terms, then, we have over 100 references. But not all of these, by any means, are related to what we think of as an ordained "ministry."

In Kittel's *Theological Dictionary of the New Testament*, Beyer has a 12-page article on these three cognate terms. The earliest meaning given for the verb *diaconeo* is "to wait at table."³ This suggests both the humble status and the glorious privilege of the minister. He is a servant, like the waiter in a restaurant. But he is also serving people the eternal Bread of Life.

The ancients had perverted ideas about service. Beyer notes: "In Greek eyes serving is not very dignified. Ruling and not serving is proper to a man. . . . The formula of the sophist: 'How can a man be happy when he has to serve someone?' expresses the basic Greek attitude."⁴ Unfortunately, some pastors today would rather rule than serve. But this is a pagan, not Christian, attitude.

Coming to the New Testament, we find a different picture. "Jesus' attitude to service is completely new as compared with the Greek understanding. The decisive point is that He sees in it the thing which makes a man His disciple."⁵

Jesus said that the rulers of the Gentiles "lord it over" their subjects (Luke 22:25). He continued: "But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve" (v. 26). Then with an eye to the common attitude of His day, He asked: "For whether is greater, he that sitteth at meat, or he that serveth?" (v. 27)

Probably the most significant single passage is Mark 10:45 (cf. Matt. 20:28). Literally it reads: "For even the Son of Man did not come to be served but to serve, and to give His life as a ransom instead of many." Of this verse Beyer writes: "Jesus does not stop at the picture of table service. *Diakonein* is now much more than a comprehensive term for any loving assistance rendered to a neighbour. It is understood as full and perfect sacrifice, as the offering of life which is the very essence of service, of being for others, whether in life or in death. Thus the concept of *diakonein* achieves its final theological depth."⁶

It should be utterly obvious that any "minister" who is more concerned about being served than serving others is really no minister at all. For the basic meaning of "minister" is "servant." He who does not serve is not a follower of Jesus Christ, no matter how loudly he may claim to be that. He is following his own selfish desires, not the Lord and Savior.

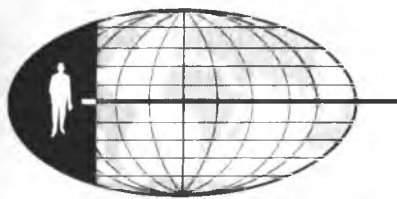
This becomes even more apparent when we study the noun, *diaconos*, most often translated "minister" in the King James Version. Immediately the modern reader conjures up the picture of an ordained minister who is primarily a preacher. But this is definitely not the main thrust of the New Testament usage.

In John 2:5, 9 the word is used for the waiters who were serving the guests at a feast. Here it is correctly translated "servants." In Matt. 22:13 it refers to "servants" of a king. Just so, the Christian is a "servant" of Christ (John 12:26).

On another occasion Jesus said, "But he that is greatest among you shall be your servant" (Matt. 23:11). In Mark 10:43 we read similar words: "But whosoever will be great among you, shall be your minister." That sounds as if the greatest person is supposed to become the pastor or preacher. But "servant" and "minister" are both *diaconos* in the Greek. It should be translated "servant" in both places.

There is another occurrence of *dia-*

(Continued on page 46)



The PASTOR'S SUPPLEMENT

.....
Compiled by The General Stewardship Committee Dr. Willis Snowbarger, Editor

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NAZARENE INFORMATION SERVICE

On Community Outreach

THE CHURCH OF THE NAZARENE will be in the national news this year more than usual because of its two church-wide conferences on evangelism. These will be January 13-15 in Kansas City, Mo., and August 18-23, laymen, in Hollywood, Fla.

The current year also will be a time of great opportunity for the local church pastor to start press relations or to expand and improve his community outreach program through the use of press and broadcasting.

Factors Aid Nazarenes

On national and local levels alike there is a determination among Nazarenes to do a better job in 1970 communicating our message and program through the secular media.

Two or three factors will assist pastors greatly as they work at the task of press relations and community outreach.

One is the strong Nazarene record of gains and accomplishments in 1969. The net increase in membership—most of them persons won on profession of faith—the record stewardship surge, and the advance of three new colleges in the last two years will help every Nazarene pastor.

Moving "Against the Tide"

Facts about church gains speak volumes today. Church editors are aware that the Nazarene record in 1969 is evidence of spiritual vitality that inspires and challenges other Christian denominations.

Dr. John Knight, executive secretary of

the Department of Evangelism, is in charge of both evangelism conferences.

All local church pastors to some extent can key on these conferences in their church programs and newspaper reports. It is likely that many pastors who have never brought a church news story to their newspaper will do so in 1970.

The favorable factors assisting them are worth consideration. But they are like the rod placed in the hands of Moses—ineffective without faith and work.

Others Reaching Out

Many pastors are aware that independents in evangelism in the nation are wielding influence through broadcasting and the printed page. Some tell their audiences they "preach the Bible," when close examination reveals their beliefs are unorthodox.

One such program that started from a small meeting in the Northwest in 1931 now has "work" around the world, colleges in several countries, a magazine with four million circulation, and a radio program at choice paid listening time heard by more millions.

These independents are in competition with us, in a sense, for the minds and hearts of those we seek to reach for Christ in our generation. Their leaders are using the great media of our day with increasing effectiveness.

It is incumbent upon us to communicate better in 1970.

O. JOE OLSON

1970

Conference on Evangelism

January 13-15

There is still time for you to preregister



Featured Workshops

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Thursday Afternoon, January 15

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2. Child Evangelism
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Moderator: Jim Bond
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Moderator: Gene Williams
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Office of GENERAL SECRETARY

ATTENTION ALL ORDAINED MINISTERS:

The Church of the Nazarene provides each year, through the office of the General Secretary, a Certificate of Standing card for ordained Nazarene ministers. The card is useful for identification purposes and is available on request.

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6401 The Paseo
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— A monthly series of questions and answers —

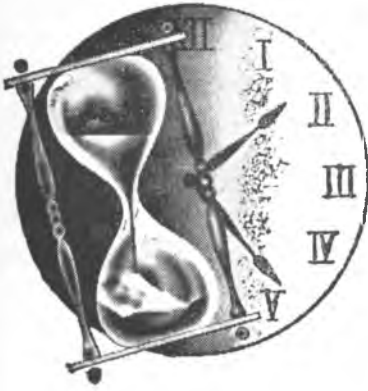
Q. I am interested in becoming involved with the new Nazarene Retirement Program. However, I realize that it must be conducted through the local church which is my employer. How do I present the need to the church board and have them carry through with the application?

A. Some time ago the Board of Pensions sent you a brochure and examples of the Nazarene Retirement Program (tax-sheltered annuity). At that time the Board of Pensions also sent a letter to some Sunday school superintendents, NWMS presidents, NYPS presidents, church secretaries, and church treasurers. The letter which they received gave information concerning the Nazarene Retirement Program and encouraged them to see that this was discussed in the board meeting of their local church.

If this has not already been discussed, the board members probably would welcome a chance to discuss it now.

Please remember that the plan is flexible in order to best meet your needs. Most churches who have enrolled their minister have given him a raise and have sent that amount in toward his Retirement Program. Some churches have matched funds with the minister. For instance, the church contributed 5 percent of his salary toward the Retirement Program and the minister had 5 percent of his salary deducted by the church treasurer to be applied to the Program. In case the church simply cannot afford the added expense, the minister may want to have the entire amount deducted from his salary. This would represent a tax savings.

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(1) Write to the General Director of Christian Family Life, 6401 The Paseo, Kansas City, Mo. 64131, and ask for the free Christian Family Life Kit for local directors.

(2) Check the Nazarene **Manual** for 1968, paragraph 159.12, page 90, and see that all four vital areas of service mentioned there are being implemented in your church this year.

Thank you, pastor, for this moment of your time! We believe that it could be a moment very well spent indeed!

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(From 1968 Quadrennial Address,
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REVIVALS— WORLDWIDE!



January is the month the NWMS emphasizes prayer for Revivals Worldwide revivals on Nazarene missions fields and in the local church.

The writer of II Chronicles has given us a formula for revival. Dr. Lawrence B. Hicks* of Ashland, Ky., called it a

"Revival Contract"

I. The Conditions

IF MY PEOPLE, which are called by my name

1. Shall humble themselves (humility), admit our need.
2. And pray—not talk about prayer, but pray.
3. And seek *my face*—not own pursuits and desires, but God's face and fellowship.
4. And turn from their wicked ways—turn from the wicked ways of pride, prayerlessness, preoccupation with material and temporal things, grudges, "cherished hurts."

II. The Promise

THEN—when? When all four conditions are met.

1. Will I hear from heaven . . . God will hear our petitions.

2. And will forgive our sin . . . of pride, self-sufficiency, lack of burden, carelessness.
3. And will heal our land . . . restore the individual, the church, the nation.

III. The Conclusion

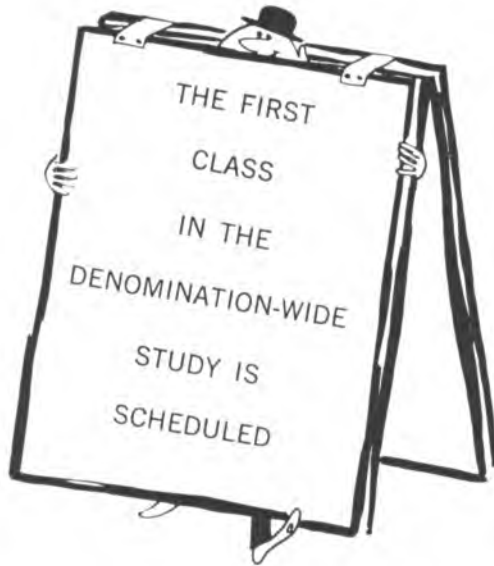
This revival contract is signed by God himself.

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GOD IS ABLE! ARE YOU WILLING for this kind of revival?

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

*Dr. Hicks is not responsible for some of the "fill in."



Is this the case in your church?

Has the date been set?

Have the courses been selected?

Teachers chosen?

If not, select from the following courses.

For Adults:

Unit 112a, "Prayer and Christian Living"

Text: "Alive to God Through Prayer"

Unit 129a, "The Christian's Use of His Bible"

Text: "The Living Word"

Unit 132.1a, "General Rules—Church of the Nazarene"

Text: "Guidelines for Conduct"

For Teens:

Units 132.1a, 318a, and 315.6a

For Children:

Units 10a and 12a

For details on the above courses consult your December issue of the **Nazarene Preacher**.

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MRS. B. EDGAR JOHNSON

Make It a New Year!

"The Lord wants to do a new thing for you." These words Reuben Welch impressed upon us day after day during a deeper-life series held at the Seminary. He challenged us to ask the Lord what new thing He wanted to do for us. Waking early one morning that week, while still lying in bed, I sincerely asked God if He wanted to do something new for me. And amazingly He did! It worked! Just try it.

What an appropriate time of the year to do just this! Another year is slipping from sight. Maybe you're glad it's past. Or maybe you'd like to live it over. For some it has been a hard year, a bitter year. For others it has been an extraordinarily happy year. And for many it has been just *another* year—same old rut, same old habits, same old attitudes.

But for each of us there is a brand-new year just ahead. Let's make it a *new* year. For the Christian this prospect has maximum potential.

Most of us make some New Year's resolutions—if not consciously, at least unconsciously. This is good. But why not ask the Lord to give you a scripture for the new year—*your* verse or passage for 1970?

One of our ladies testified that she felt the need of something from God's Word as her guide for the new year. She had several small children in the home and many confining responsibil-

ities. God gave her this from Isa. 30:15, "In quietness and in confidence shall be your strength." She was experiencing the reality of this promise day by day.

Another who had suffered a year of heartache and heaviness was startled one day to hear a member of her family say with a sigh, "It seems all the joy has gone out of our home." She realized that it was so. She knew also that, in spite of disturbing circumstances, God could bring joy back into her heart and into her home. She asked God to give her a scripture to launch a better year—some confirmation from His Word. It was *joy* she needed, so with the help of a concordance she began searching the Bible. She found many helpful passages, but she knew when she came upon the passage God meant for her: "Therefore with joy shall ye draw water out of the wells of salvation." In fact, that entire chapter of Isaiah 12 was especially for her. She said she had to quote it often, and sometimes use it to resist Satan.

Really want a *new* year? Anchor it in God's Word. If an entire *new* year frightens you, try just one *new* day at a time. For remember that years are days—and only days—so all you have to do to make so long a time victorious, is just to take one day and make it so, and then another—until the year is gone.

"God wants to do a new thing for you!"

IN THE STUDY

Facing Life's Central Test

By James F. Ballew*

It is quite easy to make comment about the degradation of the world, but we perhaps forfeit our right to do that until we are prepared in every good way to make an investment for righteousness' sake. I trust that in every way that we can, as opportunity is provided, we may lend our witness for Christ and the emphasis of holiness to all of the occasions of life.

Text: Matt. 26:36-42

Matthew tells us that while Jesus was in the garden He prayed that, if it were possible, the cup which He faced, and which He was to drink, might be taken from Him; then concluded His prayer, "Nevertheless not as I will, but as thou wilt." It is common for us to pray, "If it be possible, let this cup pass from me." Men pray it when they are ill. Men pray it when they are faced with the stark reality of failure in their lives. Men express it when they face perplexing problems for which they have no adequate answer. It seems that the central test of our lives is whether there is

that relationship with God which permits us to say, in the words of our Lord, "Nevertheless not my will, but thine, be done." Our response to this central test makes Gethsemane very meaningful to every one of us. It enables us to face, for conscience' sake, a duty that promises to cost us much, to confront a handicap that cripples life, or a tragedy that desolates it, saying, "If it be possible, let this cup pass"; then adding with deep meaning and personal commitment—"Nevertheless."

Charles Kingsley, when he faced his attentive, eager congregation, would lean forward slightly, as if to gain some feeling of intimacy with them. Then he would say, "Here, again, we're going to discuss what is going on in your soul and mine." These are some of the things going on in the souls of men—facing life's difficult places without giving up.

One of the most fascinating stories in all of the Old Testament is the story of the celebration of the festival of Purim. It harks back to that occasion in the life of Queen Esther when, for no other reason than conscience' sake, she identified herself with her stricken people. You remember the calm courage of her witness when she said, "If I perish, I perish."

I

"If it be possible," Jesus said, "let this cup pass from me. . . . Nevertheless, not my will, but thine, be done." Whether we intend to or not, by our response to this central question of life we make a declaration about our faith in God.

There is in the Old Testament a living, vibrant witness to this kind of positive statement of faith in God. There were three Hebrew children who, having been instructed with all of the other members of

*This sermon, and those that shall follow in the next several months, were preached under the shadow of death. For six months James F. Ballew, slowly dying of cancer, bared his soul to his waiting congregation at Monrovia, Calif., knowing that each sermon might be his last. Sometimes he struggled out of bed to reach the pulpit. Fortunately, these moving messages were taped, and posthumously prepared for publication by his widow, Mrs. Oneida Ballew, now on the secretarial staff at Pasadena College. Necessarily, they have had to be further abbreviated for these pages.

the populace to fall down before a golden image at the sound of a certain musical instrument, refused to bow down. Dragged before the magistrate, they declared: "... our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods . . ." (Dan. 3:17-18).

There are two kinds of faith in God. One says, "If—if all goes well; if the outcome seems fair to me." The other kind says, "Nevertheless." Whatever may be our chronological age, each of us has one or the other of these kinds of faith.

II

Not only does our response to this central crisis-question in life make a statement about our faith in God, but it makes as well a *statement about our own personal character*. We never really find out what kind of persons we are in life's sunny places. We find out what kind of persons we are when life runs into a crisis. The Psalmist prayed, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me . . ." He spoke as much about his own character as he did about the God whom he served.

One of the men who died in the antarctic attempting to find a way to reach the south pole left the witness that they did not regret their journey. They took risks, they knew they took them, and things came out against them; therefore they had no cause for complaint. They bowed to the will of Providence, determined still to do their best to the last.

Placing all of this feeling in a spiritual or religious context, we hear again the stirring words of Job, who declared in Job 13:15: "Though he slay me, yet will I trust in him . . ." I read scriptures like that, and feel the steel in them. I meet men who live like this, and feel the strength in their lives. I'm aware that there are many who live according to the expediency of the moment. They have *not* felt that inner courage and determination which recognizes the integrity of God. But others have a deep conviction that in a full and final sense God, righteousness, and holiness continue. They have so committed their way to Him that, whether or not they are able to read the details of life in conformity to that ultimate purpose, they are nonetheless committed to that ultimate purpose until there is no question or doubt, no giving up in their lives.

When certain kinds of instruments are being tested, far greater stress than that instrument might normally bear is given it in the laboratory. If there is a flaw in the metal, if there is some defect in its preparation, it breaks down, it gives up. The pressures have destroyed it. But if it has been effectively made, if there are precision and care in its construction, if there are no defects or flaws at all, then it bears up; it stands steady and performs under added pressure; its intended useful function continues. So it is in the lives of men. The way men face problems makes a declaration of their personal character.

III

To go to Gethsemane, to pray with all earnestness of spirit for the cup to pass, and then having said that, to say, "Nevertheless not my will, but thine, be done," is not only to make a declaration about what kind of God you serve, and about the kind of person you are; it is also a declaration about your loyalty to something—or Someone—greater than yourself.

I'm confident that, in the normal ongoing of life, some of our people face weekly their Gethsemanes. Some of them are faced in such silence that their closest neighbors seldom know about it. All of us face them—sometimes the stealthy darkness of night and even our families know only superficially our ordeal. Some men come through these dark nights with a robust spirit, as if you could almost feel them and hear them say in their darkened place of Gethsemane, "If it be possible, let this cup pass from me. . . . Nevertheless not my will, but thine, be done." They move through it with a spiritual victory that challenges us all. Our prayer is that, when life leads us to that valleyed place, we too may stand with that kind of courage and that kind of faith.

We have seen others who have gone into that dark place and have come out unable to say it, and they've found their faith in God is not adequate. The inner disciplines of their character are not sufficient. There is no cause which grips them, and no Captain within to steady them. All of the pity and all of the compassion that we may manifest is due them, for they've lost far more fully than men who simply lose their lives.

When life leads us to a place like that, if we find that our faith in God is sure and steadfast, if we stand the test, if the steel of Christian convictions is within us, if we still believe that God and righteousness prevail, then some good thing has happened to us.

Not a week goes by but some of our friends, members of our family, or those with whom we are by choice and providence committed together, go through life's Gethsemane. We pray for each of them that life in Christ will be adequate.

Will you pray earnestly and fervently for God to search your heart? Simply say, "Lord, search my heart. Reveal any personal weaknesses; uncover any inadequate dispositions of spirit; help me to see myself as You see me. If there are any flaws in my spirit, if any disposition that might at my Gethsemane destroy me, help me to see them." Will you make that prayer?



TOWARD EXPOSITORY PREACHING

Editor. With this significant study we complete the excellent series on Romans by Professor Carver. We are grateful for these "in depth" expositions. Next month we will begin a series of doctrinal studies on the subject of Paul's use of the term "old man," by Prof. Ross Price, of Olivet Nazarene College.

The Worship of the Sanctified

By Frank G. Carver*

Rom. 12:1-2, . . . *your bodies a . . . sacrifice . . . your spiritual service of worship. . . do not be conformed . . . be transformed . . . the will of God* (All quotations are from NASB unless otherwise indicated).

INTRODUCTION (v. 1a)

Oun, "therefore," looks back to the whole of the apostle's argument to this point and indicates that what is going to be said is based on what has been said. Its use here implies "that Christian ethics are theologically motivated or . . . that the Christian's obedience is his response to what God has done for him in Christ, the expression of his gratitude."¹

Parakalo, "I urge," is considered a technical term for "Christian exhortation, the earnest appeal, based on the Gospel, to those who are already believers to live con-

sistently with the Gospel they have received."² With the note of urgency is also the note of authority—"the authoritative summons to obedience issued in the name of the Gospel."³ Recently, however, the formula *parakalo oun humas, adelphoi*, "I urge you therefore, brethren" (cf. 15:30; 16:17; I Cor. 1:10; 4:16; 16:15; II Cor. 10:1; Eph. 4:1; I Thess. 4:1; 5:4), has been shown to belong to the current letter form rather than to that of *paorenesis*. The expression is then primarily a personal petition written in the context of a relationship of mutual confidence (cf. 15:30-32).⁴ The authoritative note would be that of the character of the Gospel and the apostolic office of Paul as freely acknowledged by the "brethren" to whom Paul is writing.

Humas, "you," referring to the Roman addressees, is defined by *adelphoi*, "brethren," the designation used by first-century Christians in their relations with each other (cf. Matt. 12:50; 28:10; John 20:17; Rom. 8:29; I Cor. 5:11). Here (cf. 8:12; 16:17) it indicates Paul's consciousness of the relationship between himself and his readers.

Dia, "by means of, through," in the phrase *dia ton oiktirmon tou theou*, "by the mercies of God," specifies Paul's ground of appeal. Certainly summed up (*oun*) from the preceding chapters is God's compassion as revealed in His dealings with men through Jesus Christ. In the Gospel as Paul has presented it is not only the motive for the new worship, but also the divine reality which furnishes the vital force and the pattern for the new life.⁵

Thus Paul's petition is a personal appeal containing the imperative of the Gospel. Assumed is his view of Christian existence already presented in 6:1-23 (cf. 8:1-13) with its indicative-imperative dialectic which regards "God's claim . . . as a constitutive part of God's gift."⁷ Ethical obedience is viewed, not as the condition of the indicative of the new life in Christ (6:11) or even as its result and eventual fulfillment, but as constitutive of the new life. The force of the ethical imperative is that the Christian must allow the already realized lordship of Christ (the indicative) to manifest itself in his will and actions.⁸ This is a serious imperative, for believers are summoned "to that kind of *deliberate response* to God's claim without which faith forfeits its distinctive character as obedience."⁹

So the apostle, in an intimate expression of confidence, is urging the Christians at Rome to that ethical action which he pictures as their "spiritual service of worship."

*Chairman, Division of Philosophy and Religion, Pasadena, College, Pasadena, Calif.

His concern is thus the worship of the sanctified. His petition is two-phased. Indicated first is that . . .

I. THE WORSHIP OF THE SANCTIFIED IS CHARACTERIZED BY THE CONSECRATION OF THE WHOLE OF LIFE (v. 1bc).

A. *We offer our lives to God: parastesai ta somata humon.*

Parastesai, "to present," has the basic meaning of "put at someone's disposal" (cf. 6:13, 16, 19) and is often used technically in the language of sacrifice, "offer, bring, present."¹⁰

Ta somata humon, "your bodies," picks up the language of 6:6, 12 and describes the Christians in the entirety of their bodily existence which they are to offer to God. *Soma* "signifies the reality of existence, the human person in the concrete manifestation of his life. There is no offering of the heart which is not outwardly embodied; pure interiority would be for the apostle a defect and would spell contradiction."¹¹

Paul's use of the aorist infinitive *parastesai* can now be clarified. *Ta somata* along with the expression "your spiritual service of worship," the present or durative tenses in v. 2, and *oun . . . adelphoi dia ton oiktirmon* as interpreted above all suggest that the character and the concreteness of one's entire ethical life are in view. The nature of the verbal idea in *paristemi* and the definite call to action, which its function as the object of *parakalo* indicates, both lead to the peculiar punctiliar *Aktionart* (kind of action) of the aorist tense. But punctiliar does not necessarily imply momentary, for the aorist can regard the action as a whole without respect to its duration. The tense-stems in Greek only "indicate the point of view from which the action or state is regarded"; they do not define the intrinsic nature of the action.¹²

Given these factors of the context and the range of the *Aktionart* of the aorist, the aorist infinitive *parastesai* may view the action in either of two ways: (1) as perfective in that Paul conceives of an initial presenting of the whole of man's concrete existence, complete and decisive at the moment, yet the kind of action which is decisive for, or must characterize, each succeeding moment¹³ (cf. 6:13, 19); or (2) constative with Paul viewing the whole course of one's ethical life from a punctiliar standpoint; that is, what is referred to by *parastesai* as one action would be expressed in the present tenses of v. 2 as a continuing process of life.

The final meaning would differ little. Both would involve the concreteness of man's total ethical existence. The constative would make the verses more axiomatic or definitive of the response, while the perfective would retain more of the immediacy of the call to action which is then defined and made characteristic of the whole cause of ethical life. *Parakalo* (cf. Eph. 4:1) would perhaps tip the scales in favor of the perfective.

B. *We offer our lives as a sacrifice: thusian zosan hagian euareston to theo. . .*

Thusian, "sacrifice, offering,"¹⁴ in the expression *parastesai thusian* is a phrase from Hellenistic worship and does not occur in the LXX. The contrast with pagan worship is no doubt a part of the picture of the passage.¹⁵ There the function of offering was to gain God's favor; here it is to express thanksgiving for that favor. This function is in line with the second of the two kinds of sacrifices offered in Judaism as Godet outlines them: "the first, comprising the sacrifices offered before reconciliation and to obtain it (sacrifice for sin and for trespass); the second, the sacrifices offered after the obtaining of reconciliation and serving to celebrate it (the whole burnt offering and the peace-offering)."¹⁶ So the self-sacrifice of the Christian's whole life to God as His possession is his joyous celebration of God's gift of full reconciliation (5:1-11) through His self-sacrifice.¹⁷

Zosan, "living," *hagian*, "holy," and *to theo euareston*, "acceptable to God," characterize the sacrifice as offered. *Zosan* and *hagian* are dependent on the accomplished divine indicative and make possible the third characteristic of the offering, *to theo euareston*. With these Paul is applying the Old Testament qualifications for a sacrifice in the light of Rom. 6:1-8:39 to the Christian's sacrifice.¹⁸

Zosan indicates, "Not that his sacrifice does not have to be killed . . . but that this sacrifice . . . is to be 'living' in a deep theological sense—living in that 'newness of life' (*kainotes zoes*, 6.4), with reference to which the verb *zen* has already been used a number of times in this epistle (e.g. 1.17, 6.11, 13, 8.13b)."¹⁹

Hagian, "holy," is originally "a cultic concept, of the quality possessed by things and persons that could approach divinity."²⁰ As *hagioi*, Christians "are members of a cultic circle grounded in the sacrifice of Christ"²¹ (cf. I Cor. 3:17). When applied to people, the thought is first that of belonging utterly to God for His service, and from there it shades into that of ethical

purity (cf. I Thess. 4:3-7; 5:23). So here by virtue of the indicative of Rom. 6:3-11 and 8:1-11 "the Christian's concrete living is henceforth to be marked by the continuing process of sanctification (*hagiasmos*)"²² as indicated in 6:12-23 (cf. vv. 29 and 22). The sanctification (*hagiasmos*) of life is thus accomplished through the continued presence of "the Spirit of holiness" (*pneuma hagiosunes*, 1:4). The indicative of *hagian* has to do with the latter, and the imperative of *hagian* with the former. The worship of the sanctified is the sanctification of the whole of life (12:2; II Cor. 3:18; 7:1).

To *theo euareston*, "acceptable to God," designates the sacrifice as the one desired by God as the thanksgiving offering which He will accept. Leenhardt notes that "as the odor of the holocaust was agreeable to God (Ex. 29:18; Lev. 1:9, 13, etc.), so was the offering of the body when revived and sanctified by the Holy Spirit."²³

C. *We thus worship appropriately with our lives: ten logiken latreian humon.*

This last phrase of the verse, "your spiritual service of worship," is in apposition to "present . . . to God" as a whole. The stress is on the action of worshipping and thus the whole of life is in view.

Logiken, "rational, spiritual,"²⁴ "belonging to reason,"²⁵ contrasts primarily the rational with the irrational. True worship is rational in that it corresponds to the truth of the Gospel. But this worship is also spiritual, for its rationality "excludes any external ritual worship in which the heart and mind and will of the worshipper are not involved, it also excludes equally definitely any worship which consists only of interior motions and feelings, however exalted, unaccompanied by outward obedience."²⁶ Leenhardt observes that "it is spiritual, because it flows from the action of the Spirit itself."²⁷

Latreian, "service of worship," is basically a cultic term (9:4; Heb. 9:1, 6; John 16:2) suggesting the service of the Temple priests (cf. 15:1 ff.).²⁸ The figurative use of the technical language of worship begins in the Old Testament and finds a parallel in the Qumran community, for whom "the life of the community in perfect obedience to the Law is represented as the true sacrifice offered in the temple."²⁹ This use of the language develops in its application to the whole of the worshipper's life until in the New Testament only the Christian is capable of a worship of God worthy of the name. With Rom. 12:1, "*latreia* reaches its climax in this interiorisation, which is

also the most comprehensive exteriorisation."³⁰

The point of *ten logiken latreian humon* is that the continual offering of our whole selves in all our concrete living is our intelligent action of worshipping, our appropriate praise to God. In the second phase of Paul's petition he indicates the *how* of such an offering.

II. THE WORSHIP OF THE SANCTIFIED IS CONSTITUTED BY THE CONSECRATION OF THE DAILY LIFE (v. 2).

A. *We do not permit our daily lives to take their pattern from the present age: kai me suschematizesthe to aioni touto.*

Kai, "and," as a transition word leads into a more precise delineation of what the worship indicated in v. 1 involves.

Me suschematizesthe, "Do not be conformed," or "Do not be guided by,"³¹ as a prohibition with the present imperative has the force of "Stop allowing yourselves to be conformed."³² The present tense is probably to be interpreted as iterative, that is, with reference to the particular ethical decisions which make up the process of life. Formally the basic distinction between *suschematizesthe* and *metamorphousthe* in the following phrase is that in the latter the change concerns the appearance as such and in the former the external marks—"to change into something different" and "to become different."³³ The one refers to the whole and the other to something within the whole. While the distinction is little observed in practice, the normal renderings "conform" and "transform" appear to represent adequately Paul's meaning.

To *aioni touto*, is "the present age (nearing its end)"³⁴ in which the Christian lives, but does not belong (Gal. 1:4; I Cor. 1:20; 2:6; II Cor. 4:4). The power of its tyrannizing forces (6:14; 8:2) has been broken for him, so there is no necessity for the Christian to let the world around him continue to squeeze him into its own mold (Phillips). The spirit of the age can be resisted in each ethical decision of daily living.

B. *We do allow our daily lives to be changed in form by the present Spirit: alla metamorphousthe te anakainosei tou nous.*

Alla, "but," is an adversative particle indicating that the clause which follows is in contrast to the one preceding.

Metamorphousthe, "be transformed," like the preceding verb, is a present imperative and indicates that an action already going

on is to continue indefinitely.³⁵ The passive voice indicates that the transformation is not the Christian's own doing, although the imperative implies that he has a responsibility to let it continue. The same verb is used interestingly of Jesus' transfiguration (Matt. 17:2; Mark 9:2) and in an almost identical sense by Paul in II Cor. 3:18. The change takes its form or mold from the coming age and takes place in the total life of the Christian.

Anakainosei tou nous, "the renewing of your mind," as the dativae case shows, is the instrument of the transformation. *Nous*, "mind, attitude, way of thinking,"³⁶ an objective genitive, is that which receives the renewing. It refers to the inner direction of man's thought and will and the orientation of his moral consciousness.³⁷ Leenhardt comments that it "includes the personality viewed in its deepest depths and suggests, as it were, man's awareness of his total situation in the universe."³⁸

Anakainosei, "renewing," along with similar language in Paul (6:4; Gal. 6:15; II Cor. 5:17), belongs to New Testament eschatology. The renewal of the mind is a foretaste of the final renewal; it belongs to the age to come. This renewing has for its object the mind and for its subject the Holy Spirit: "renewing by the Holy Spirit" (Titus 3:5; cf. I Cor. 12:13; Rom. 8:9-13). As the Christian allows the Spirit to affect daily the center of his personal life ("our inner man is being renewed day by day," II Cor. 4:16), he possesses the direction and dynamic needed for that continuing transformation of moral living whose standard is the image of God manifested in Christ: "the new man who is being renewed . . . according to the image of the One who created him" (Col. 3:10). Behm's comment at Col. 3:10 is that "the Christian is to become a new man as Christ is the new man."³⁹

C. We thus discover the will of God in our daily living: *eis to dokimazein humas ti to thelema tou theou, to agathon kai euareston kai teleion*.

Eis to dokimazein humas, "that you may prove," introduces a purpose or final clause (*eis to = hina*). The clause makes specific what Paul means by the transformation which he urges (*metamorphousthe*).

Dokimazein is a present infinitive implying a continuing process, and is probably iterative like the other two present tenses in the verse. The action described is made possible by the renewing of the mind. Contained in *dokimazein*, "put to the test . . . prove by testing . . . approve (or dis-

cover),"⁴⁰ is the ability to both recognize and embrace the will of God. Paul "assumes that recognition, volition and action (*Erkennen, Wollen und Tun*) are united with one another."⁴¹ Indicated is "the dignity of the individual Christian, called on as he is to exercise a responsible freedom."⁴²

Ti to thelema tou theou, "what the will of God is," is the object of *dokimazein*. The genitive is subjective, "what God has willed." What God's will is can be known for the first time in the Gospel (Acts 22:14): "This new knowledge of the will of God in Christ, and its effects on the whole of life . . . are something new compared with the requirement of the Law in Rom. 2:18."⁴³ In contrast to the Jewish conception this new "will of God is not possessed but . . . ever newly sought and found."⁴⁴

To agathon kai euareston kai teleion, "that which is good and acceptable and perfect," is in apposition to "the will of God." Each of the three adjectives describe the will of God as discovered in daily life.

To agathon, "what is intrinsically valuable, morally good,"⁴⁵ in the New Testament starts from God, who alone is the Good (Matt. 19:17; Mark 10:18). From Him comes the revelation of salvation in Christ, which introduces "a radically new possibility of life"⁴⁶ (8:28)—a life of love (13:8-10).

To . . . euareston, "what is acceptable," understands *to theo* as in v. 1, 14:18 and Phil. 4:18. Underlined is the fact that the goodness is determined by the revelation of God's will,⁴⁷ and that the conduct in question fulfills the religious aim; that is, it pleases God (cf. Eph. 5:10: *dokimazontes ti estin euareston to kurio*).

To . . . teleion, "what . . . is perfect," is that which attains its end or purpose. The discovery of the will of God in the course of life is the accomplishing of the true end of life.

CONCLUSION

The primary function of these verses is to urge to and to define the worship of the sanctified Christian. The call is not directly to the crises experiences implicit in the divine indicative, that is to the perfecting of one's relationship to God in terms of the basic forgiveness and cleansing of divine grace. Yet if the sanctifying relationship in the Wesleyan sense had not yet been reached by any of his readers, this Pauline petition could imply the call to it.

But the fact remains that Paul's point is not the conditions by which one may enter

the relationship to God presented in the previous sections of the letter. Rather he outlines the manner in which that grace-relationship is to be employed in life. For the consecration of life here appealed to is possible only for the fully sanctified heart. In the Pauline sense of the concept consecration is a lifetime project.

So in these verses the ethical response of the sanctified to what God has done for him in Christ is described as the presenting of his life in all of its concreteness to God. This is his sacrifice, his appropriate worship. Such a course of life does not let the spirit of the age continue to fashion it, but allows itself to be transformed by the renewal of daily fellowship with the living Jesus through the Holy Spirit. As a result the will of God is actually experienced in his day-to-day life as that which satisfies the highest moral demands, meets the requirements of divine favor, and fulfills the fundamental motive of life, that of completeness.

¹C. E. B. Cranfield, *A Commentary on Romans 12—13*, *Scottish Journal of Theology Occasional Papers*, No. 12 (London: Oliver and Boyd, 1965), p. 4.

²*Ibid.*, p. 6.

³*Ibid.*

⁴Carl J. Bjerkelund, *Parakalo, Form, Funktion und Sinn der parakalo-Sätze in den paulinischen Briefen* (Oslo: Universitetsforlaget, 1967), pp. 188 f.

⁵William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 1957), p. 179.

⁶Hans Wilhelm Schmidt, *Der Brief des Paulus an die Römer*, VI, *Theologischer Handkommentar zum Neuen Testament* (Berlin: Evangelische Verlagsanstalt, 1963), 207.

⁷Victor Paul Furnish, *Theology and Ethics in Paul* (New York: Abingdon Press, 1968), p. 225. See his entire discussion, pp. 224-27.

⁸Robert C. Tannehill, *Dying and Rising with Christ, A Study in Pauline Theology* (Berlin: Verlag Alfred Topelmann, 1967), p. 82.

⁹Furnish, p. 227.

¹⁰Arndt and Gingrich, p. 633.

¹¹Franz J. Leenhardt, *The Epistle to the Romans*, trans. Harold Knight (New York: World Publishing Company, 1961), p. 302. See the discussions on *soma* in the previous studies on Rom. 6:6 and 6:12 ff.

¹²Nigel Turner, *Syntax*, Vol. III of James Hope Moulton, *A Grammar of New Testament Greek* (Edinburgh: T. & T. Clark, 1963), p. 59. Cf. pp. 71 ff.

¹³One could conceive of this use as ingressive, as are the aorist imperatives in 6:13 and 19 (Turner, p. 76). The basic import, however, would be much the same.

¹⁴Arndt and Gingrich, p. 366.

¹⁵Otto Michel, *Der Brief an die Römer, Kritisch-exegetischer Kommentar über das Neue Testament* (Göttingen: Vandenhoeck und Ruprecht, 1955), p. 260.

¹⁶F. Godet, *Commentary on St. Paul's Epistle to the Romans*, trans. Cusin and Chambers (New York: Funk & Wagnalls, 1883), pp. 442 f.

¹⁷See Ps. 40:6 ff.; 50:14; 51:17; 119:108; Prov. 16:6; 21:3 for the figurative use of the idea of sacrifice in the Old Testament. On reconciliation see the previous study on Rom. 5:6-11.

¹⁸Leenhardt, p. 302.

¹⁹Cranfield, p. 10. Cf. Arndt and Gingrich, p. 337.

²⁰Arndt and Gingrich, p. 10.

²¹Gerhard Kittel, ed., *Theological Dictionary of the New Testament*, trans. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans, 1964), II, 107 f.

²²*Ibid.* *Hagiasmos* indicates a sanctifying action with an ethical import while *hagiosune* (I Thess. 3:13; II Cor. 7:1) refers to the resultant quality of ethical life.

²³P. 302.

²⁴Arndt and Gingrich, p. 477.

²⁵Kittel (1967), IV, 142.

²⁶Cranfield, p. 14.

²⁷Pp. 307 f.

²⁸Bertil Gartner, *The Temple and the Community in Qumran and the New Testament, A Comparative Study in the Temple Symbolism of the Qumran Texts and the New Testament* (Cambridge: At the University Press, 1965), p. 86.

²⁹*Ibid.*, p. 44. Cf. p. 86.

³⁰Kittel (1967), IV, 65.

³¹Arndt and Gingrich, p. 803.

³²F. Blass and A. Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, trans. Robert W. Funk (Chicago: University of Chicago Press, 1961), p. 172.

³³Kittel (1967), IV, 756.

³⁴Arndt and Gingrich, p. 27.

³⁵Turner, pp. 74 f.

³⁶Arndt and Gingrich, p. 546.

³⁷Kittel (1967), IV, 958.

³⁸P. 305.

³⁹Kittel (1965), III, 453.

⁴⁰Arndt and Gingrich, p. 201.

⁴¹Michel, p. 262.

⁴²Cranfield, p. 19. Cf. Michel, p. 262.

⁴³Kittel (1965), III, 57.

⁴⁴Furnish, pp. 188 f.

⁴⁵Arndt and Gingrich, p. 3.

⁴⁶Kittel (1964), I, 16.

⁴⁷Cranfield, p. 20.



NEW YEAR MESSAGE—

Life on the Loom

By T. Crichton Mitchell*

TEXT: Isa. 38:12

There are still a few hand weavers left in the world of the West, and what a thrilling experience it is to watch the dextrous finger and the flying shuttle, to follow with a growing wonder the developing design of form and beauty as the pattern on the card becomes "existential" fact!

Hezekiah saw such under circumstances both tragic and crucial (v. 9). He was a great king—in his reign the nation experienced a revival that was for real! But now he is busy dying. His pastor calls to

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visit him and bring word from God about disappointed man, mourns as he considers the work yet undone, hopes unrealized, purposes unfulfilled (vv. 10-11). For, as we have learned, "where there's a will there is always unfinished business." Hence his powerful metaphor: the weaver, the loom, the unfinished pattern, the scissors of the Great Examiner (cf. Heb. 1:12; Job 6:9; 7:6).

What better time than the first Sunday of another new year to consider what we are doing with our lives? "Life is on the loom."

I. I AM THE WEAVER.

"Like a weaver I have rolled up my life. All down the days and nights of the past year something has been forming in my life and in yours. No idle looms. No neutrality. Every life is producing.

II. GOD'S WILL IS THE INTENDED PATTERN (v. 3).

The one and the only pattern for the acceptable, successful, and finally approved life is God's plan for that life. He who "callesth all the stars by their names," who "callesth his own sheep by name, and leadeth them out," has a positive, personal plan for my life and for yours.

A. *That plan we may know*

1. Through definite seeking with a sensitive soul, in prayer, fellowship, and scripture.

2. Through commitment clear and definite. "If any man will do . . . he shall know."

3. Through a consistent obedience. It is impossible to overstate the place of obedience in the quest for truth.

B. *That plan we may do*—for "it is God which worketh in you both to will and to do."

III. THE EVENTS AND CIRCUMSTANCES OF LIFE ARE THE THREADS.

We work with the material the Lord permits or sends into our lives.

A. The *talents* He has given

B. The *circumstances* we encounter

C. The *opportunities* presented and/or discovered.

Perhaps the colors may not be to our liking, and perhaps the circumstances seem somewhat less than promising. Paul, however, could say, "The things which happened unto me have fallen out rather unto the furtherance of the gospel."

IV. THE GREAT EXAMINER.

"He cuts me off from the loom," or in other Bible words, "My times are in thy hand." The past is over but not done with. There is One who will finger the fabric, test the texture, compare our work with His pattern (cf. II Cor. 5:10; Rom. 14:12). Martin Luther used to ask at end of day, "What will the Almighty God say about it in the long run?"

CONCLUSION: Perhaps we have failed—what then? The Lord gave Hezekiah a few more years (vv. 5-7), whatever we may think of Hezekiah's use of those years. The Lord offers us an opportunity to begin again, to get back on pattern, or to express gratitude for grace to continue in His will.

A message for every day of 1970

Today—God Is Able!

SCRIPTURE: Eph. 1:3-8; 2:8-9; 3:14-21

TEXT: II Cor. 9:8

INTRODUCTION: "These times—God is able" means, "Today—God is able!" It means, "Every day—God is able!" It means, "Now—God is able!"

Consider the ever full, never diminishing reservoirs of grace. "Of his fulness have all we received, and grace for grace," or "grace in the place of grace," or "grace renewed for grace expended." "The exceeding riches of his grace toward us in Christ Jesus," and chiefly this these days, "God is able to make all grace abound."

Grace is flowing like a river.

Millions there have been supplied;

Still it flows . . .

I. GRACE INEXHAUSTIBLE

"God is able." The God of the Bible, i.e., "the God of all grace . . . the God and Father of our Lord Jesus Christ" calls himself *El Shaddai*—the "enough God"

A. *Enough for each.* "The God whom we serve is able to deliver us"—so spake the three Hebrew cavaliers of God—adding with sanctified recklessness, "But if not . . ." Abraham was thoroughly convinced that what God had promised He was able also to perform. He is able to make you stand . . . able to keep you from falling . . . able to keep that which you have committed unto Him.

To exhaust grace you must first weary God. "God is able to make all grace abound," and He says, "My grace is enough—plus, for you!"

B. *Enough for all.* "The grace wherein he hath abounded toward us in Christ Jesus." "Of his fulness have all we received." When the Bible says, "He giveth more grace," it means that God in Christ gives more of himself, more of His loving-kindness, more of His patience, mercy, power, more of His care.

C. *Enough for ever.* The eternal God is our Refuge and Strength, and he who trusts in Him will never be confounded.

II. GRACE AVAILABLE—toward you

A. Available *personally.* A Christian is by definition "a man amazed"—like Paul in Romans 5 with his "and not only so, but" . . . "and also" . . . "and much more so" . . . "and much more." So the Christian heart is being constantly surprised and amazed at the grace of God. "Amazing" and "wonderful" are the hardest worked words of Christian devotion. Grace is available personally.

1. Saving grace: *Where sin abounded*
2. Sanctifying grace Titus 2:11
3. Establishing grace
4. Sustaining grace
5. Empowering grace

B. Available *constantly.* "Always having." Heb. 4:16 promises "grace to help in time of need." The Lord is always beforehand with the soul; we can be forewarned and forearmed. If we will keep the soul open to God, we can have constantly flowing and overflowing grace and strength from Him. As William Booth would say:

*Strength to ever do the right;
Power to conquer in the fight;
Grace to walk the world in white . . .*

C. Available *adequately*—"Always having all sufficiency in all things."

The people of grace are in need of nothing from the world; they are "in Christ" adequate men.

Peter speaks of "manifold" grace; i.e., varied, variegated, multicolored. New grace for new situations; grace in the day and strength as the day—matching grace; what John Newton would call "London grace" . . . Washington, Los Angeles, Chicago grace.

III. GRACE EXPENDABLE

To say, "God is able," is also to imply, *I am responsible.* God is able *that you may*

abound unto every good work. Grace is the Lord's great expendable. The end product of grace in this world is the life of responsible goodness—*specific* and *real* goodness, for "general goodness is the hideout of hypocrites." He gave himself for us that He might redeem us from all iniquity and purify unto himself a unique people zealous for good works.

II Cor. 9:8 is set in the context of money and giving. In this area grace is the determining factor. Zip up your wallet against real demands in giving, and you zip up your life against real receiving in grace. Grace flows to us only as it flows through us. God is able . . . that you may abound! "They were all filled with the Holy Ghost . . . and great grace was upon them all."

CONCLUSION:

The *Source* of grace is the Enough God!

The *Course* of grace is the Ever Living Christ.

The *Force* of grace is the Indwelling Spirit motivating the life of responsible goodness.

*'Tis grace has led me safe thus far,
And grace will lead me home.*

Alternative outline

- I. The *Source* of grace: God
- II. The *Course* of grace: all grace abounding.
- III. The *Force* of grace: that you may abound.

T. CRICHTON MITCHELL

From Deep Discord to Holy Harmony

TEXT: Rom. 7:24-25

INTRODUCTION:

From Rom. 6:1 to 7:6, Paul shows the *necessity* for entire sanctification—the need for a holy heart. From 7:7 to 7:24 he discusses the *possibility* of having a holy heart, and he ends with a cry of despair. From 7:25 to 8:38 he describes the *doctrine* and the *experience* of a heart made holy through our Lord Jesus Christ. And this section is sandwiched between two glorious bursts of praise.

A. First the question of a tormented and divided, yet believing heart, "wretched man

that I am! who shall deliver me from the body of this death?"

B. And then a sudden peal, a Eucharist almost, "I thank God through Jesus Christ our Lord." Then follows a summary of need, then a description of the life of holiness concluding with, "Who shall separate us . . . in Jesus Christ our Lord?"

F. F. Bruce, in his fine work on Romans, says, "Paul is not thinking of the body of flesh and blood; the evil was more deeply rooted . . . it is that heritage of human nature subject to the law of sin and death . . . from which, with all his longing and struggling, he cannot extricate himself . . ." (p. 155). And he continues, "It is astonishing to find this outbreak of triumph hard on the heels of his anguished cry . . ." It is astonishing! But there it is! As the NEB puts it, "God alone! through Jesus Christ our Lord! Thanks be to God!" "O wretched man that I am!"—a heart-rending cry from the depth of despair. God alone! "through Jesus Christ our Lord!" Thanks be to God!"—an outbreak of triumph.

That's the basis of the message—from deep discord to holy harmony. The work of Jesus Christ in the human heart is to banish discord and to impart and produce harmony. Many Christians fit Paul's description in v. 24. Discord lies deep; it is the devil's work. Deliverance must be an act of God in grace; it will put music in the heart.

I. DISCORD DEFINED—sin.

In Rom. 5:12 in two terse words the root of human misery is exposed—"Sin entered." This is not just another human attempt to trace the genesis of a germ; it is a factual statement of revelation that is everywhere confirmed by experience. "Sin entered." Men may have many terms for the deep discord of human hearts and human society. The Bible has but one—SIN. Here is where that fundamental music jarred—*sin entered*. The infancy of our race was filled with the glorious music of fellowship with God. And it is some sort of subconscious racial echo of it in the haunted ruins of our souls that makes our discord so real. *Sin entered*. Instead of a song a groan deep as bell's diapason went up—in the vivid picture of the Book of God—all by the hiss of a serpent! *Sin entered*! Discord defined . . . harmony broken—broken between man and God, man and woman, man and nature, man and men, man and himself. "O wretched man that I am . . . this body of death!"

Sin divides . . . distracts . . . destroys.

How sour sweet music is when time is broke

And no proportion kept;

So is the music of men's lives . . .

(Shakespeare: Rich. II, v. 112)

II. DISCORD DEMONSTRATED—the prevalence of sin (3:23)

We need no proof of the prevailing illness of human hearts. Scriptures describe the situation in our world and in our hearts.

A. *Sin is universal* (3:23). Inbred sin is everywhere at work.

B. *Sin is personal*. Paul says, "O wretched man that I am!" David cries, "*My sin is ever before me*" (Ps. 38:3). Modern men, by generalizing sin, fall into the devil's snare of making conviction and repentance almost impossible. *My personal sin!*

C. *Sin is internal*. Jesus said, "From *within* come . . ." (Mark 7:21). "I find a law in me," cried Paul. Internal trouble! This is the tragic and discouraging fact—sin is not merely the *doing*, but the *being*. I may cast off this or that outward evil, but the root is in the soul. It was this that created Paul's hopelessness. He had control over his actions, but his reactions were diseased; he could direct motion, but emotion was cancered. Sin is internal.

D. *Sin is indelible*. Jeremiah asked, "Can the Ethiopian change his skin, or the leopard his spots?" And although both skin and spots are external, the answer is NO. The cause is deep down and far back. The change is humanly impossible.

But what I cannot do Christ can (I John 1:7)!

Sin is universal, personal, internal, indelible; therefore jarring, crashing discord is everywhere prevalent.

The man that hath not music in himself,

Nor is not moved with concord of sweet sounds,

Is fit for treason, stratagems, and spoils,
The motions of his spirit are as dull as night,

And his affections dark as Erebus.

(Shakespeare)

III. DISCORD DEPLORED—sin's power (7:24)

Sincere men bemoan sin, groan under its smart, deplore it, outlaw it, try to tame it,

to no avail. Brilliant intellect does not defeat it. One poet actually employed a man to keep him from his sinful habit—and then laid plans to evade the man he paid to watch him! Victory over sin is possibly only by act of God in Christ.

IV. DISCORD DEFEATED—sin purged

Through Jesus Christ—He gave himself to redeem, to purify. “Unto Him who loves us and has freed us from our sins by His own blood” (cf. Rev. 1:5). He made peace by the blood of His Son.

“O wretched man . . . who . . . ?” God alone! God brings us from deep discord to holy harmony!

V. HOLY HARMONY

*Music, the greatest good we mortals
know*

And all of heaven we may have below.
(Addison)

Not quite true. But it is true that holiness means harmony.

*A heart united to fear Thy name,
A heart filled with love of God and man,
A heart resigned, submissive, meek;
My great Redeemer's throne . . .*

Holiness is a heart that votes unanimously for the lordship of Jesus Christ; a life that fully responds to His kingly scepter and to His baton.

“Give me a laundry list,” said Rossini, “and I will set it to music.”

A greater than Rossini is here. “Let the word of Christ dwell in you richly in all wisdom . . . singing with grace in your hearts . . .”

“Be filled with the Spirit . . . singing.”

T. CRICHTON MITCHELL

What will the new year bring me?

I may not—must not know.

Will it be love and rapture,

Or loneliness and woe?

Hush! Hush! I hear HIS whisper;

I surely shall be blest.

“My presence shall be with thee,

And I will give thee rest.”

From Freeport, Ill.

HAROLD DERRYBERRY, pastor

*And I said to the man who stood at
the gate of the year: “Give me a light
that I may tread safely into the un-
known.”*

*And he replied: “Go out into the dark-
ness and put your hand into the hand
of God. That shall be to you better
than any light and safer than a known
way.”*

—M. L. HASKINS

For Youth Week—

A Teen's Prayer

*Lord, teach me as Your faithful follower
how*

*To have fun without folly,
To be cheerful without vanity,
To have self-respect without pride,
To be strict without fanaticism,
To be relaxed without laziness,
To be serious without gloom,
To be friendly and not fickle,
To be sunny and not silly.
Lord, teach me how. Amen.*

From Whittier, Calif., First
CHARLES OGDEN, pastor

BULLETIN



BARREL

A New Year's Promise

Another year I enter,

Its history unknown;

Oh, how my feet would tremble

To tread its paths alone!

But I have heard a whisper;

I know I shall be blest.

“My presence shall go with thee,

And I will give thee rest.”

You make more friends by becoming in-
terested in other people than by trying to
interest other people in you.

* * *

Man's mind stretched to a new idea
never goes back to its original dimension.

* * *

A cold church, like cold butter, never
spreads well.

* * *

Unless you do something beyond what
you've already mastered, you will never
grow.



IDEAS THAT WORK

Seeking the Lost Coin

Here is an idea that I have used with good effect.

At the last service of the old year or the first of the new year, I use the text from Luke 15:8-10 on the lost coin. The outline is simple:

- I. The woman admitted a personal responsibility for the loss.
- II. She personally took the responsibility for seeking what she had lost.
- III. She searched diligently, for she knew for what she was looking.
- IV. She rejoiced when she found it.

Beforehand I had prepared billfold-size cards with the full text imprinted, under the heading, "The Lost Coin." Then, by means of a small piece of electric conduit pipe that I had filed to a sharp edge, I punched out a hole in the

middle of the card to exactly hold a dime. A piece of masking tape on the back held the dime securely in place.

I distributed these cards to my people to put in their billfolds, and encouraged them to seek for someone who was lost. The emphasis was on one for whom they felt a personal responsibility, one they would personally seek, one they knew could be found; and when that one was found they would know that soul was their "lost coin." Finally, they were to give witness that they had found their "lost coin."

The last service of the year was then a time of reporting and rejoicing. "Rejoice with me; for I have found . . . [that] which was lost." A son rejoiced; his aged father for the first time was saved. A teacher rejoiced; a young couple had accepted Christ. On and on it went. For some, the coin had not been found, but prayers and concern were still evident and faith not discouraged. They would try again in the new year.

MARK E. MOORE
Piqua, Ohio

♪ Hymn of the month ♪

O God, Our Help in Ages Past

No. 58, *Praise and Worship* Hymnal
No. 19, *Joyfully Sing*—Junior Hymnal

Isaac Watts (1674-1748), known as "the father of English hymnody," lived in England during troublesome days in the national life. Because of his non-conformity to the Church of England, he had tempestuous experiences as pastor of an independent church. This provided soil for the germination of this hymn, which continues to grow in stature after almost 250 years.

Watts was the author of many outstanding hymns including "When I Survey the Wondrous Cross," which is considered among the finest of English hymns. He was born in Southampton. He studied at Stoke Newington, having

refused a scholarship to Oxford, and was ordained to the ministry in 1702. His first and only pastorate was at Mark Lane, where he began as assistant pastor. He served there until his health broke. Then, because he was so well liked, the church retained him on salary as pastor until his death. He never married. There is a memorial for him in Westminster Abbey.

The composer was William Croft (1678-1727). This hymn tune, "St. Anne," was named for the church where Croft was organist for a time; he also served as organist at the Chapel Royal. In 1708 he became organist at Westminster Abbey, and after his death was buried there.

This great hymn is suitable for worship, for encouragement, is especially valuable in times of trouble, is excellent for memorial occasions, and a choice hymn for the beginning of a new year.

Ministry in the NT

(Continued from page 16)

conos in the New Testament which carries a message for "ministers" today. In the first four chapters of I Corinthians, Paul is grappling with the problem of divisions in the church at Corinth. Some claimed to belong to Paul, some to Apollos, others to Peter, and still others to Christ (I Cor. 1:12). Paul's answer to this false following of human leaders is found in 3:5—"Who then is Paul, and who is Apollos, but ministers by whom ye believed?" Again we find the term *diaconoi*, which should be translated "servants." This is brought out clearly in the next verse, where Paul declares: "I have planted, Apollos watered; but God gave the increase." The two servants were simply workmen in God's field. The honor did not belong to them but to their Master.

One of the outstanding evangelical writers of the present moment is John R. W. Stott. In *The Preacher's Portrait* (Eerdmans, 1961) he makes a very helpful study of the Greek words used for preaching in the New Testament. On this passage in I Corinthians he has some sobering words to say: "The shameful cult of human personalities which tarnished the life of the first century Corinthian church still persists in Christendom, and a most improper and unbecoming regard is paid to some church leaders today." After quoting Heb. 13:17, he observes; "but this quotation makes it plain that we are humbly to honour them for the divine office they hold; it does not mean that we are to fawn upon them personally, or that we are to allow others to fawn upon us. We must never show a reverence to ecclesiastical dignitaries which is due to God alone."¹

The New Testament meaning of "minister" is "servant." Those called to the ministry are called to service.

¹All the above quotations are from J. H. Thayer, *A Greek-English Lexicon of the New Testament*, pp. 375-76.

²*A New Testament Wordbook*, p. 75.

³TDNT, II, 82.

⁴*Ibid.*

⁵*Ibid.*, p. 84.

⁶*Ibid.*, p. 86.

⁷*The Preacher's Portrait*, p. 101.

Twenty-five Fruitful Years

(Continued from page 2)

by a craven fear of veering from the "party line." It is the united objective because it represents what these men firmly believe.

In May of this year the graduating class will push the number of alumni well over 1,000. They are everywhere—in overseas fields, in colleges, in pastorates, in evangelism, in the district superintendency, in executive and editorial positions. A very high percentage deliberately elect to begin in a home mission project, or at least in a small church.

They don't all make good. But that they are as a whole carrying their end of the load is evidenced by the increasing number of district superintendents who are asking for seminary men. Confidence is probably at an all-time high.

It is fitting therefore that we salute the Seminary. This issue of the *Nazarene Preacher* focuses on the nature of the Christian ministry, and its major articles are written by the seminary faculty.

How Does the Call Come?

(Continued from page 4)

The spiritual laws operating here may be somewhat like the lab technician's way of producing bacteria. He prepares a culture in which the conditions are just right for rapid multiplication. He doesn't create the bacteria, but he creates the favorable conditions. And so the germ of the call to preach—or to be a teacher or missionary or evangelist or director of music or religious education—is strictly of divine implanting. But it may die through neglect. It will surely remain dormant if refrigerated. Or it may thrive and develop into a full-blown conviction which masters the whole life. Perhaps it is the church's part to provide the enculturating environment which is conducive to such growth. And in such a magnificent task, the parents, pastors, evangelists, and classroom teachers are all partners.



HERE AND THERE

AMONG BOOKS



Conducted by Willard H. Taylor

Strength for Service to God and Country

By Lawrence P. Fitzgerald (ed.) (New York: Abingdon Press, 1969. Cloth, \$1.35.)

This pocket-size volume of devotional reading is the second edition of a very popular edition published during World War II for the use of our young men in the armed services. It originated in the Committee on the Ministry to Armed Forces Personnel of the General Commission on Chaplains and Armed Forces Personnel.

The basic needs of the life of the serviceman are spoken to by a variety of persons who know how to bring the gospel to bear upon such needs. Scores of names from the various denominations—chaplains, ministers, laymen, entertainers, Christians in many places of service—share their views.

Following the usual pattern of devotional books, each sermonette is one page in length, is based on a verse of Scripture, and is concluded with a two- or three-line prayer. Though brief, many of these writings bring the reader to the central experiential issues of the Christian faith, and especially the necessity of receiving Christ into the life.

Christians who desire to see their service friends find the Saviour, or grow in grace, might consider giving this handy book to them as a gift.

WILLARD H. TAYLOR

A Place to Stand

By Elton Trueblood (New York: Harper and Row, 1969. 128 pp., cloth, \$2.95.)

"Give me a place to stand and I shall move the whole earth." This famous statement of Archimedes provides both the title and theme of D. E. Trueblood's newest book. We have been deluded, he asserts, by the dogma of the certainty of science and its counterpart, the dogma of the irrelevance of the Scriptures.

If we are to make any inroads into such dogmas, we must like Archimedes have a solid fulcrum and a place to stand. Such is provided, Dr. Trueblood says, in Jesus Christ. We must begin to build an intelligent faith on Him. *A Place to Stand* is a

brief development of the implications of such a position. If we accept Christ, we must also, if honest, accept the implications of such a commitment. These both may be done with no loss of intellectual integrity.

The new man needed for our day, Trueblood says, must be tenderhearted enough to out-love and tough-minded enough to outthink his opposition.

The Christian position is not indefensible from an intellectual standpoint, and we must begin to recognize it. Here is the point that makes this book "must" reading for every pastor. It is time we refused to allow our young people to be intimidated by every dogmatic atheist they meet. Dr. Trueblood's combination of philosophy and theology in this book helps us in that direction.

Of the problem of evil he says, "Though for theism the problem of evil is a difficulty, for pantheism it is a disaster." This should whet your appetite for the book.

HAROLD M. DEMOTT

The Prophets Speak

By Samuel J. Schultz (New York: Harper and Row, 1968. 160 pp., cloth, \$5.00.)

Samuel J. Schultz, professor of Bible and theology at Wheaton College, has produced an excellent volume from a conservative perspective on the role of the prophet in the history of Israel. The central theme of the Bible, according to Schultz, is the law of love, which was first enunciated by Moses. Mosaic religion rested on the twofold commandment that man was to love God with his entire being and his neighbor as himself. Each prophet of Israel's tradition expounded in his own way this all-inclusive truth. Jesus, of course, followed in this eminent line and spoke most eloquently and authoritatively on the centrality of love.

Several questions Schultz feels are answered by this approach to the Bible. First, the question of Moses' relationship to the prophets is solved. Moses rather than Amos is the first of the prophets, because he indeed first called the people to live by the

law of love. The prophets of a later time were not in conflict with Mosaic religion when they pled for the ethic of love. They did not represent a higher plateau in some type of evolution of Old Testament religion. But as Schultz clearly states, "If Moses is taken seriously as a prophet through whom the basic truths of Israel's religion were revealed as recorded in the Pentateuch, then the ministry of the prophets is basically of a supplementary nature . . . Prophets came to remind successive generations of the truth expressed in the written law as it applied to the contemporary situation" (pp. 20-21).

Second, a series of interrelated queries are probed by the author, such as, Could the Old Testament "God of wrath" be the same loving Father of whom Jesus spoke? Was Jesus' concept of a God of love revolutionary to the Jewish mind? Does the Old Testament represent *law* while the New Testament heralds the *age of grace*? Was the Mosaic law *annulled* or *fulfilled* by Jesus? The author's response is overwhelmingly that the God of Old and New Testaments is one, that Jesus came not to annul the law but to fulfill it through exemplification of the love of God in His life and redemptive death as God's righteous Servant, that there must not be any superficial cleavage of law and grace between the old and new covenants. That which the prophets and our Lord inveighed against in their respective periods was the legalism which had grown up alongside the law of love. "Cutting through the prevailing fabric of religious externalism, Jesus through the precept and example projected a proper perspective toward that which had been revealed in the law and the prophets" (p. 149).

In developing his proposition, Schultz discusses the characteristics of a prophet and his message, the nature of the faith of Moses, and the history of the non-writing prophets. After delineating the message of the prophets, he proceeds to demonstrate how each prophet—major and minor—heralded certain aspects of this message. Thus we have an analytical as well as a historical survey of the prophetic message. The concluding chapter of the book, "The Prophet Speaks" (emphasis on the article), concisely summarizes Christ's message of love. Rightly, Schultz locates Jesus' teaching in the Johannine clause, "As I have loved you" (John 13:34).

In the judgment of the reviewer, this is the finest introduction to the prophets published in recent years from a genuinely conservative point of view. The author knows

his way around in recent literature. He understands clearly the role which the prophets played in Israel's history, and he avoids the pitfalls which an earlier conservative interpretation of prophets created. I heartily recommend this monograph to our ministers.

WILLARD H. TAYLOR

Preachers' Exchange



WANTED—Twenty-four copies of the hymnal *Waves of Glory No. 2* for mission field. Write Lyle Prescott, Star Route 00864, Golden Rock, Christiansted, St. Croix, Virgin, Islands 00820.

FOR SALE—The *Preacher's Magazine*, also *Nazarene Preacher*, from January, 1926, to present; only 29 copies missing; some extra copies. For details write Rev. Stewart P. Fox, Rte. 2, Box 221, Leesburg, Va. 22075.

CALENDAR DIGEST

JANUARY—

- 7 Church-wide day of prayer
- Family Altar Week
- 13-15 Conference on Evangelism at Kansas City
- 26 Youth Week begins

FEBRUARY—

- STEWARDSHIP MONTH**
- NWMS Alabaster and Prayer Chart
- 8 Seminary Sunday
- 11 Ash Wednesday, beginning of Lent
- 13 World Day of Prayer
- 15 Brotherhood Week begins

MARCH—

- 22 Palm Sunday
- 27 Good Friday
- 29 Easter Offering for World Evangelism



AMONG OURSELVES

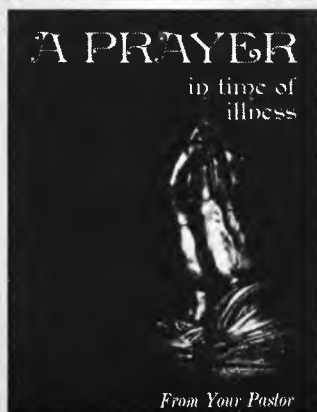
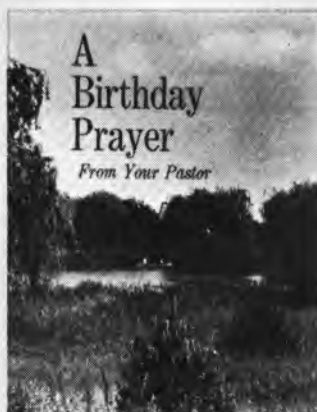
"If you think things are going well, you must have forgotten something," quipped Oswald J. C. Hoffman at the seminary banquet. But it is no quip to turn it around and say, "If you think things are going badly, you must have forgotten something" . . . Occasionally a budding author asks me what kind of articles I would like for the *Nazarene Preacher*. The supplement this month helps me to answer (p. 18). Eight good, ever timely subjects! But a good subject is not enough. A writer must *know* the subject, *perceive* the facets of special interest to preachers, *think* it through until he has something to say worth saying, *research* it sufficiently to be sure of facts and examples, *write* it clearly, interestingly, and correctly (but *not* homiletically!), *hold* it to 1,000-5,000 words, then *type* it in correct form (and spelling!). And for all this labor he will receive (if printed) about a penny a word—plus the satisfaction of making a lasting contribution to the kingdom of Jesus Christ . . . The first rule of good writing is: Have something to say. This is the hardest rule, and the most commonly breached. The second rule is: Write for the eye, not the ear. A paper that sounds good when read orally may not look good when printed. This is why the ready speaker may need to study long and hard the art of literary composition . . . But the religious world needs more and BETTER writers. It's a poor source of income, but a good form of ministry. Why not "spread your brains on paper—it will increase your usefulness," as C. E. Cornell once advised James B. Chapman? But the brains must be of fair quality; otherwise the product will be too thin.

Until next month

BT

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