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**PREACHING
CHRISTIAN
HOLINESS**



inside...

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THE preacher's magazine

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Bifocal Preaching



PREACHING SHOULD FOCUS on not one but two essential areas of interest—the World of God and the world of human needs. Bifocal preaching is at the same time Bible-centered and need-centered.

Although the title may suggest ideas of nearsighted clergymen and their optometrists, it has nothing to do with either. Bifocal preaching is a term coined by John T. Cleland in his book, *Preaching to Be Understood* (Abingdon Press, 1965). It concerns preaching which avoids the pitfalls of either extreme of “monofocality”: biblical preaching which is not applicable to present-day human needs, or “contemporary” preaching which deals with all varieties of present-day problems but has precious little solid scriptural content.

Take, for example, a preacher of the first type. He is rooted and grounded in the Bible, and has saturated himself with its message and every shade of its meaning. He understands the rationale of higher and lower criticism. He knows Bible history, archeology, and topography like the back of his hand. He knows more about the sins of Sodom than the corruption in his own city. He is more at home in the Early Church than he is in his own parish.

His exegesis is faultless as he expounds “the word that Jeremiah the prophet spake unto Baruch the son of Neriah . . . in the fourth year of Jehoiakim, the son of Josiah king of Judah . . .” (Jer. 45:1). But he leaves his congregation wondering what Baruch, or Neriah, or Jehoiakim, or Josiah king of Judah have to do with their problems today. His messages are centered in the Bible, and that is good; but they do not apply to the lives of people in his congregation, and that is not good.

Let us face it. People are not waiting eagerly for the latest word about Neriah or Baruch, and they are not desperately anxious to find out what happened to the Amalekites. Not unless these events and names can be applied to life as they are living it today.

At the other extreme is the preacher who deals with real problems in our world. He is sensitive to the needs of his people. He is acutely

conscious of every type of social sickness, all the varieties of emotional anxieties, and just about every basic issue in today's world. He is Relevant with a capital R. But he is weak in biblical content, and fails to show his listeners what the Word of God has to say about all this. He is so immersed in the present scene that he has become isolated from the message of the Bible. What he preaches on Sunday seems to depend upon what he gets excited about during the week.

With some exaggeration to draw the lines more clearly, here are two types of preachers whose ministry is characterized by monofocality. One is Bible-centered, but living in the long ago and faraway. The other is need-centered, but living life apart from the biblical basis of truth.

Each is correct up to a point. But each misses the need for bifocality in preaching. The Word of God and the world of men—both are important in the communication of the gospel.

We need not sacrifice one of these two essential elements for the sake of emphasizing the other. The most powerful combination possible is the fusion of solid, sound, biblical truth with a clear application to problems and needs of people today. This is bifocal preaching at its redemptive best, and it is needed now more than ever.

Jesus gives us an example of this approach. Again and again He said, "It is written," and "ye have heard," as He placed the focus upon the Old Testament Scriptures. But He applied the truth to the man who was robbed and beaten, ignored by those who preferred not to get involved, and helped by someone who cared enough to get down in the ditch with him in his time of need.

Jesus was not content with vague abstractions about the Heavenly Father's care, but rather He made it come alive in terms of a sparrow's protection and a lily's blossom.

The apostles also were bifocal in their care of souls. They did not stop with emphasis upon the *message* alone, but went further to show how it applied to *life*. Paul, for example, proclaimed the Good News to the Corinthian Christians as it applied to lawsuits, marriage problems, disturbances at the Lord's Supper, immorality, food offered to idols, and many other practical matters in community life.

G. Campbell Morgan often said that if a problem exists, the Bible has something to say about it. One need ignore neither the problem nor the Bible. The focus is on both.

So has it been throughout the history of Christ's Church. Luther took his stand. Knox was respected and feared "more than the armies of England." Wesley spoke out firmly and fearlessly against slavery and oppression, and studied medicine so that he could offer simple remedies to the poor in London who could not afford a doctor. Bresee walked out "under the stars" rather than to surrender his magnificent dream of "keeping the glory down."

John saw the secret and said it well: "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

Today's bifocal preacher presents that Word as it applies to us, how we live and where we hurt. In preaching such as this, the Word indeed becomes "flesh," and once again *dwells among us*, full of grace and truth.



CONTEMPORARY THEOLOGICAL ISSUES

C. S. COWLES, Professor, Northwest Nazarene College

Toward a Theology of Resurrection

IF CHRIST HAS NOT been raised, your faith is futile and you are still in your sins. . . . But in fact Christ has been raised from the dead" (1 Cor. 15:17, 20, RSV).¹

Alexander Solzhenitsyn has observed that "the cells of the heart which nature built for joy die through disuse. That small place in the breast which is faith's cramped quarters remains untenanted for years and decays."²

In regard to the bodily resurrection of Jesus Christ from the dead, our problem is neither theological disclaimer nor credal disbelief, but rather decay through disuse. We would happily surrender ecclesiastical position and even life itself in defence of the revealed truth that "Jesus Christ died for our sins, and that He truly arose from the dead and took again His body, together with all things appertaining to the perfection of man's nature."³

Having settled that issue, we then pass on to a theological stance and ministerial style which largely leaves the Resurrection-event behind. Con-

sequently, "the cells of the heart which God built for joy over the resurrection of Jesus Christ," to paraphrase Solzhenitsyn, "die through disuse." And that is not only tragic in a practical pastoral sense, but it is ultimately devastating theologically as well.

In recent months I have been reading the New Testament through new eyes—resurrected eyes, if you please. I have the growing conviction that the bodily resurrection of Jesus Christ on the third day after his crucifixion is not just one truth among many: it is *the truth* around which everything else in redemptive revelation gathers. It is that clear point where eternity intersects time, where the dead-end street of death becomes the doorway to life, and where all of the incredible faith-claims of salvation history find their credence.

The resurrection of Jesus from the dead is the fulcrum upon which hinges the whole of written revelation. Destroy that, says Paul, and the whole fabric of our faith comes apart (1 Cor. 15:14, 17). The Resurrection-event is not one happening among many—like beads strung together on a string—but it is the string itself! Break it and nothing else in the record makes much sense. To put it another way, the Resurrection-event

1. All scripture references are from the *Revised Standard Version* of the Bible, copyrighted 1946 and 1952.

2. Alexander Solzhenitsyn, *Cancer Ward* (New York: Farrar, Straus and Giroux, 1974), p. 263.

3. *Manual, Church of the Nazarene*, 1972, p. 28.

is the axial point on the whole system of evangelical Christian theology. Let us explore this concept briefly in several of the key theological areas.

The Resurrection-event is the axial point in Christology. Because "this Jesus God raised up, and of that we are all witnesses," he is believable as "Lord and Christ" (Acts 2:32, 36). Jesus can be understood in the full measure of His divine humanity only as He is viewed through the prism of the empty tomb.

Looking backward through the open sepulcher, we see the Cross not as the tragic insanity of man's vile nature, but as the triumphant demonstration of God's suffering love. Apart from the Resurrection, there is little to distinguish Christ's death from that of numerous other religious luminaries. But because He rose again from the dead, we can look upon the Cross for an eternity and not exhaust its riches.

*In the cross of Christ I glory,
Tow'ring o'er the wrecks of time.
All the light of sacred story
Gathers round its head sublime.*

In the light of the Resurrection, not only the Cross, but the whole course of Jesus' words and deeds take on a different character. Miracle stories abound both within and without the Scriptures. But because Jesus rose again, His miracles become pledge and prophecy of the irruption of the kingdom of God among men. Few of Jesus' recorded words are without rabbinical or Old Testament precedent. But because God put His stamp and seal upon His beloved Son by the Resurrection from the dead, His words attain the status of the Word. "The Word became flesh and dwelt among us" (John 1:14).

It is difficult to imagine how someone could stumble over the Virgin Birth or the preexistence of the Son if, in deed and in fact, God raised Jesus from the grave.

Looking through the empty tomb forward, the Ascension, the outpouring of the Holy Spirit, the Parousia, and the eschaton become entirely logical movements in the exaltation of the Son. The revelation of Christ alive that came to John on the isle of Patmos is no mere vision of religious ecstasy on the part of a Christian mystic—it is a triumph confession of certitude, a declaration of faith because of the Resurrection-event: "Fear not, I am the first and the last, and the living one; I died, and behold I am alive for evermore, and I have the keys of Death and Hades" (Rev. 1:17-18).

Nowhere is Christology more tightly keyed to the resurrection than in Paul's opening words to the Romans: "the gospel concerning his Son . . . designated Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord" (Rom. 1:3-4).

The Resurrection-event is the axial point in pneumatology. The dispensation of the Spirit waits upon the Resurrection-event. "Yet a little while, and the world will see me no more, but you will see me; because I live, you will live also" (John 14:19). "It is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you" (16:7). "Thus it is written, that the Christ should suffer and on the third day rise from the dead . . . You are witnesses of these things. And behold, I send the promise of my Father upon you" (Luke 24:46-49). First the Resurrection-event, then the outpouring of the Holy Spirit.

Of what did those Spirit-baptized men speak on the Day of Pentecost? The ecstasy of the Spirit? Glossalalia? Entire sanctification? No! They spoke of Jesus crucified and risen! The sign *par excellence* of the Spirit on the Day of Pentecost and through-

out the Book of Acts is that of tongues loosed to glorify Jesus crucified, raised by the power of God, and exalted as Lord and Christ. When men are filled with the Spirit, they declare Christ alive by the Resurrection from the dead.

The dispensation of the Holy Spirit is preceded by the Resurrection-event, and followed by Resurrection-proclamation. Or to put it another way, the dispensation of the Spirit is the second movement in the exaltation of the Son, with the Resurrection-event being the first (Karl Barth). To see this indivisible unity between Christ alive and the Holy Spirit helps us check that inevitable tendency to divide the Godhead in our zeal to promote a second work of grace. Too often we leave the impression that believing on Jesus is the first step to salvation, while being filled with the Spirit is the second and deeper experience—full salvation. The implication is that the Spirit is greater than the Son, and he who is filled with the Spirit is somehow superior to the one who is only filled with Jesus.

There are not two classes of Christians—sons and super-sons. To be filled with the Holy Spirit is to be filled with Jesus. The Spirit exalts the Son. The Son sends the Spirit. And the indissoluble, historical link which binds them together is the Resurrection-event. Divisions in the work of salvation within man's heart proceed entirely from man's side and not God's. To see the dispensation of the Holy Spirit within the context of God's exaltation of the Son discourages our tendency to impute differing status and rank between the Spirit and the Son.

The Resurrection-event is the axial point in eschatology. The Parousia and all of the apocalyptic events surround it do not represent a new dispensation or a new work of God

Lurking over a mysterious near horizon. Neither is it a fear-inspiring, spine-tingling, awe-producing cosmic phenomenon revealed only to the prophecy seers expert in interpreting signs and symbols. Rather the Parousia is the glorious third and final movement in the exaltation of the Son in which all believers will participate with great joy. "*For since we believe that Jesus died and rose again*, even so, through Jesus, God will bring with him those who have fallen asleep" (1 Thess. 4:14). "By his great mercy we have been born anew to a living hope *through the resurrection of Jesus Christ from the dead*, and to an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time" (1 Pet. 1:3-5).

He who is coming has already come. And I know He is coming because He is risen and is alive, not only in the heavens above, but in my heart by the Holy Spirit. The sign *par excellence* of the Parousia is neither the state of world affairs nor what the Jews and Arabs may be doing: it is the Resurrection-event on the third day! We look not to the Mideast, but to Calvary glorified in the empty tomb for our hope and certitude as we journey on this "late great planet earth" toward the eschaton. And because Jesus is Lord now, today, this very moment, we journey not with frenetic hand wringing and anxious speculating, but in joy and relaxed confidence in the power of God.

The Resurrection-event is the axial point in soteriology. "If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved" (Rom. 10:9). It is of more than passing interest to note that this earliest creed of the Christian Church

keys in not upon a certain understanding of Christ's atoning death on the Cross, but upon the conviction that God raised Him from the dead.

The Resurrection-event is the axial point in entire sanctification. "As Christ was raised from the dead by the glory of the Father, we too might walk in the newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin" (Rom. 6:4-6). Freedom from sin is linked directly to our identification with and participation in Christ's death and resurrection. It is through the crucifixion of Calvary and the new resurrected life beyond death to self that we enter into glorious freedom from sin and the liberty of the sons of God. "The life I now live I live by the faith of the Son of God" (Gal. 2:20).

The Resurrection-event is the axial point in pastoral theology. I was stopped in my tracks right at the door as a scream came from the hospital room. I waited. Soon a doctor came out, then a nurse, followed by a large, red-eyed man I took to be the woman's husband. I had been asked

to visit her prior to exploratory surgery. But the surgery was unnecessary. The doctor had just informed her that the cancer had already spread too far, and that there was no hope.

I shall never forget her wild eyes and iron grip as she grasped my hand while I shared with her the good news of Jesus' resurrection from the dead. Forty-five years old and she had never heard it before—at least never heard it in a way to penetrate her understanding. She believed. I watched an incredible and marked transformation come over her. From utter, desperate panic to the peace of God in 30 minutes! A few days later I served her her very first Communion. It proved to be her last. She died in the certitude of faith and evidencing a triumph of grace fit for a lifelong saint—all because of hearing and believing that God did not abandon His Son in the grave, but raised Him up!

When all human hands have done their best, and all human voices have fallen silent, we can declare the only word that has any meaning or validity whatsoever, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live" (John 11:25).

Maranatha!

Jesus was completely free. He lived in an occupied land. He dwelt under the shadow of soldiers. His words were monitored. His actions watched. But He was free. He was free because He could do everything He wanted to do.

Jesus came to free us. A man freed by Jesus can do anything he wants to do. He is free to say NO. He is free to please God. He is free to be honest, to enjoy life, to be himself, to be unafraid of anything or anyone.

He is free to have things and not let things have him, free to use things but not be used by them, free to develop habits which can be controlled and not habits which control him.

A child is born free. As he grows, he sells his freedom. An adult without Jesus is a slave—a slave to fears, to things, to habits. With Jesus, he is free.

—Selected

Obedience is more closely related to "surrender" than it is to "acceptance"

Maybe I've Been Saying It Wrong

By Howard Culbertson*

THERE WAS A SMALL Baptist church just across the dusty high school stadium parking lot from my church's facilities. This congregation had three or four young men planning to be pastors or evangelists. As they talked to me of their calls to the ministry, they would use the phrase, "I surrendered to preach."

Those were strange words to me. I grew up in the Church of the Nazarene. There our standard terminology was "accepted a call to preach" or even an occasional "answered the call." I'd heard scores of others use the term "accepted," and I said it often myself. I didn't know there was any other way to express the affirmative response to God's call until I ran into these Baptists.

So I marked this "surrender" bit down as a Baptist idiosyncrasy. Besides, I told myself smugly, their pastor didn't even have any college training. His English was atrocious. And to top it all off, most of his people thought a seminary was where you buried people. So it was no wonder his congregation strayed in their theological jargon concerning the call.

Still, "I surrendered to the call to preach" kept ringing in my ears. Those Baptist boys said it with conviction and meaning. They really had surrendered to God's call.

I'm beginning to think their term was more correct than mine.

You see there've been some other "acceptances" and some other "surrenders" in my life. I remember clearly the last time I "accepted" something. A couple of weeks ago a new bedroom dresser came for our missionary home. It arrived with the veneer chipped on one side. But with a sigh of resignation, I "accepted" it anyway. It was also with a sign of resignation that I "accepted" the fact I'd never be the towering basketball hero I'd dreamed of being (I'm still only five feet seven). Then, over the past few years I have "accepted" writing assignments from several editors. And some of my free-lance writing has been "accepted" by editors.

In all of these cases, the action to accept was purely optional. I didn't even have to accept the fact of my smallness; I could have gone on believing I'd someday grow to seven feet. In none of these situations was it a "do or die" question. There weren't even any penalties for nonacceptance. An offer or fact was tendered—but it could have been rejected with no recriminations.

Now is this what I'm trying to say when I talk about God's call and my response? I think not. For in my life, God's call to preach was not an offer; it was a command. He did not list several options for my life and allow me to pick the most desirable one.

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When a command is given, you either obey or disobey. Those are the possible responses. And it seems to me that obedience is more closely related to "surrender" than to "acceptance."

There have been some "surrenders" in my life. The first one I remember came in the fifth grade. I was about to be pulverized into dust by the playground bully towering over me, and I surrendered. The most important surrender in my life came when I yielded control of myself to the Holy Spirit. In both of these cases I surrendered my will to that of a superior power. That's not a bad description of my response to God's call to preach.

The Bible itself records a few of God's calls and men's responses. One of the most famous struggles was that of Jonah—a man called to preach one sermon. His was certainly more of a surrender than an acceptance. Then

there was unwilling Moses who had a whole list of excuses for not fulfilling God's leadership role. But he finally surrendered and obeyed.

Don't forget the fishermen, Peter, James, and John, and the businessman Matthew. When Jesus called them they left all. That was a "surrender," wasn't it?

To my ears, "accepting" or "answering" even has faint echoes of that carnal pride we holiness preachers inveigh against. It's quite possible to say, "All right, I accept," with a condescending air.

Surrender? Perhaps it does imply more of a struggle than does take place in some fellows' lives. But the word does clearly emphasize the urgency, definiteness, and completeness of God's claim of my life.

Surrender? I think maybe it is the proper term.

A Spiritual Life

The mark of our education is the ability to bring knowledge to a situation which resolves in an adequate answer and solution. Likewise, the mark of a spiritual life is seen in one's adequate response to a moral problem which in turn demands an attitude and an answer. The world is giving half-baked answers to vital spiritual issues. You see, the world seeks to solve its moral problems, the resolution of which is beyond the human scope. This is the reason for Calvary. This is the reason for redeeming grace.

God answers the unanswerable through His Son, Jesus Christ. From everyone who faces a moral choice comes either the voice of the indwelling Christ or the voice of human wisdom. There is no doubt about the Apostle Paul's position when he said, "I can do all things through Christ which strengtheneth me."

And Moses of old chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt" (the treasures of this world).

There need be no doubt about any student who goes out into life.

—Forrest W. Nash

Objective and Perspective in the Minister

Part IV

THE CONCEPT OF PERSPECTIVE in the ministry includes positive directives as well as guidelines for eliminating that which would in any manner mar the total harmony of the picture or by any means weaken the focal point of emphasis. The admonition Paul gave to Titus (2:10) in teaching the Church how to live a Christian life is uniquely interesting and challenging: "Exhort slaves to adorn the doctrine of God in all things." If he would advise the slaves to do this, and the implication is that they could do it, what a challenge to Christians of a more favorable social level to accept and carry out this admonition.

The key word "adorn" is a pleasant word, a verb of action. It means to beautify, add luster to, and to bring honor to. The object of the verb adorn is "the doctrine of God," a short but broad inclusive statement that brings all of divinely revealed truth into consideration: Christ's message and ministry, His death and resurrection,

the wonderful plan of salvation, and the work of the Holy Spirit in applying these to human experience. This really is an alarming and astounding idea—that the child of God may, by his words, attitudes, emotions, actions, and reactions, beautify and add luster to what God has said and done. It also implies that frail man can make doctrine dynamic, living, useful, and attractive.

To be able to "adorn the doctrine of God" implies a full acceptance of all that is related to the doctrine: of a total continuing commitment to God and a definite sense of taking a calculated risk on all included in the doctrine. The words indicate that the slaves knew somewhat of the doctrine, for a person could not do something beneficial to what he did not know. It is a challenge to the minister not only to be acquainted with the truth but also to know it so thoroughly he can interpret it practically to the people. In the previous article I pointed out that the Spirit enabled Paul to revise his theology to harmonize with the person and work of Christ. He is likewise anxious to guide the young minister, at some time in his life—the earlier the better—in formulating a statement of doctrine that he can call his own. But in doing so, he should consider a statement I heard the Episcopal bishop of Idaho give in a talk in Northwest Nazarene College chapel. He said,



by
Lewis T. Corlett

President Emeritus
Nazarene
Theological Seminary

"A fact never becomes a personal truth until the individual properly relates this fact to God." This is fundamental. The words of the Bible, the historic creeds, the doctrinal statement of the *Manual* of your own church do not become controlling truths to a person until he properly relates them to God.

But can this be done? There must be some knowledge of revealed truth. Read the Bible through often enough until there is an awareness of the harmony of the whole of it. Have some acquaintance of historic creeds, especially the Apostles' Creed. Then take time to meditate and recall how these truths have operated in or affected your personal life. Also, it may help to observe the manner in which they are manifested in the lives of others. Most of all, keep an openness of mind and heart to the Holy Spirit, so that He may enable you to relate these constructively to God and His purpose for your life. Then the Bible, the doctrines of the historic creeds, and the doctrinal statements of your own church will begin to come alive and you will get a deeper appreciation of their contents and what they mean to you in personal experience. Through this you will be able to bring a beauty, a glory, and a power of truth that will enrich your message and ministry as you lead the believers into richer experiences in Christ.

God cannot force a person to do this, but He invites you to discipline your total self so that you will "adorn the doctrine of God in all things" and make your ministry to the people constructive and redemptive. This process is never completed, but should be a continuous activity as the Spirit of God gives fresh and dynamic illuminations of truth. As the minister endeavors to adorn the doctrine of God in this manner, he will become aware of a sense of wholesomeness in his character and

life. Wholesomeness also adorns holiness and helps to make it attractive.

As I have kept this formation of a personal creed in contemplation, I have discovered that God does not always operate in the same manner in guiding persons to do their best. In the matters of His resources and man's motivation, He deals directly with the ideals and motives; yet in other areas He seems to do it indirectly, prompting the individual to take the initiative for improvement, and then guiding him as he endeavors to discipline and refine himself. I am referring to what I have termed the reactionary areas of character—temperament, attitudes, moods—and what Allport calls personal style.

When God created man in the Garden of Eden these areas worked in harmony with man's motive life and with God's plan and purpose, but they became disorganized as the result of Adam's sin, and will remain somewhat in that condition until the time God calls His child home. If any order and harmony are brought to work in and through them, it will be because the child of God faces reality, recognizes the need, and decides to depend upon the Holy Spirit for power and guidance. The Spirit will aid by giving the individual the wisdom and the power to refine and discipline these areas until they become increasingly constructive and redemptive.

Holiness preaching of 50 years ago, and even later, often implied that if a person was explosive in temperament before he was sanctified, he would be passive and mild afterwards. Many were in bondage over this because it did not work in that manner in their lives. Another idea often left with the people was that the sanctified person would be in the same mood all the time. The statement was made, "I feel just as good when I don't feel good, as I do when I do feel good."

That sounds nice, but the fact is very evident that a person, regardless of how saintly he may be or how long he has been a Christian, will be subject to variable moods. Some are more intense in reactions to moods than others. Moods can be disciplines in spite of their variableness. The child of God can discipline his reactions, especially of low moods, so that he can gradually improve in being constructive and redemptive in his personal life and in his service for God. But each person must take the initiative before God can give the power necessary to control his moods.

Extreme nervousness was placed somewhat in the same category. In the early days of the holiness movement not much distinction was made between carnal and nervous reactions—some made them synonymous. Many good persons came into bondage and condemnation for their feelings and reactions. Through my personal sicknesses in the period from 1918 to 1925, I was brought to realize that there is a distinction, but was not able to understand how God operated in such circumstances. In 1938, during a revival at Bethany, Okla., the Holy Spirit gave me a message of explanation of nervous reactions in the sanctified life, and I was able to bring hope and relief to many.

Today is a time of great emotional exhaustion, nervous frustration, and mental illness. To properly adorn the doctrine of God, the minister must, first of all, find through the help of the Holy Spirit and other good aids, the ability to be steady and stable emotionally, for emotional “blow-ups” or “blowouts” do not adorn the doctrine of God. Also, to be able to be a comfort to people suffering emotional problems, the minister must not only be emotionally stable himself, but also he must learn how to instruct, lead, and assist people in finding proper medical assistance and

how to depend upon the Holy Spirit for wisdom and power to overcome or improve their attitudes and actions.

To assist each person to discipline and improve himself in developing a constructive perspective in character and service, it may be helpful to consider certain principles the Apostle Paul followed in “adorning the doctrine of God.”

1. Obedience to the vision God gave him.

In addressing King Agrippa, Paul told of his conversion and the heavenly vision on the road to Damascus and said, “Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision” (Acts 26:19), and he told of how the vision had changed his life.

2. Positive affirmation of Christ’s work for him and his definite reaction. “I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself for me: I do not nullify the grace of God, for if justification were through the law, then Christ died to no purpose” (Gal. 2:20-21, RSV).¹

“God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” (Gal. 6:14). “. . . that with full courage now as always Christ will be honored in my body, whether by life or by death. For to me to live is Christ, and to die is gain” (Phil. 1:20-21, RSV).

3. Determination to make progress and to do constructive work for God. “My brothers, I do not consider myself to have fully grasped it even now. But I do concentrate on this: I leave the past behind and with hands outstretched to whatever lies ahead I go straight for the goal—my reward the honor of my high calling by God

in Christ Jesus" (Phil. 3:13-14, *Phillips*).² "For I have learned, in whatever state I am, to be content" (Phil. 4:11, RSV).

"I can do all things in Him who strengthens me" (Phil. 4:13, RSV). Do you feel the optimistic tone of victory Paul had in making these statements?

4. Proper discipline of body.

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20). "But I keep under [discipline] my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27).

5. Balanced mental control.

"For though we live in the world we are not carrying on a worldly war, for the weapons of our warfare are not worldly, but have divine power to destroy strongholds. We destroy arguments and every proud obstacle to the knowledge of God and take every thought captive to obey Christ" (2 Cor. 10:3-5, RSV).

6. Continual recognition and assurance of divine resources.

"For God has not given us the spirit of fear, but of power and of love, and of a sound mind [self-discipline]" (2 Tim. 1:7).

7. Enthusiastic evaluation of inspired scriptures.

"All scripture is inspired by God, and is useful for teaching the faith and correcting error, for resetting the direction of a man's life and training him in good living. The scriptures are the comprehensive equipment of the man of God and fit him fully for all branches of his work" (2 Tim. 3:16, *Phillips*).

8. A philosophy for effective preaching.

"For your own part, what you say must be in keeping with wholesome doctrine" (Titus 2:1, NEB).³

The concluding article will include some personal conclusions which have been helpful to me.

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SATAN'S BEATITUDES

If Satan were to develop some beatitudes, they might be something like this:

Blessed are the folk who are too weary with week-time fatigue to be in Church on Sunday morning; for they are excellent workers in my behalf.

Blessed are those in the congregation who are bored with the minister's mistakes and mannerism; for they shall receive no good from the sermon.

Blessed are those church members who feel that their church is not friendly; for they are very important to me.

Blessed are those members who do not make it out to the Sunday evening service; for they cause the world to say, "The church is failing."

Blessed are those who take offense easily; for they quickly get angry and quit.

Blessed are those who do not give to God's work freely; for they are my helpers.

Blessed is he who says that he loves God and at the same time hates one of his fellowmen, for he shall be with me forever.

Blessed are the troublemakers; for they shall be called the children of the devil.

Blessed is he who has no time to pray; for he shall fall prey to me.

Let your spiritual light be hidden from men so that they shall see your indolent attitude and glorify their father who is the ruler of the power of darkness.

—ROSS W. HAYSLIP

Having seen a little bit of heaven,
unconverted evangelical youth exist in
perpetual tension between what they
should be and what they are

Help Them Make That Move

MAKE THAT MOVE!" he shouted. "Young man, make that move!" One of the greatest chess players of all history had finally found a winning maneuver. Astonished onlookers couldn't realize how intense Paul Morphy had become over the dramatic picture hanging before him.

Like all tourists, Morphy had gone to the great French National Art Gallery to revel in treasures valued in the millions. As he moved up and down the marbled corridors, one picture became more than a skillful combination of colors and lines. Life, death, and eternal destiny were agonizingly portrayed.

The canvas before him showed the devil playing chess with a bright-looking lad. The stakes were high. If the youth won, the devil was never to bother him again; but if the devil won, the young man was to forfeit his soul.

A satisfied artist had put away his brush when the game was nearly lost, and the mortal soul in his picture tottered on the brink of perdition. There was no escape. A leering devil watched a desperately intense young man who showed every evidence of surrender.

This is what had stirred Morphy. When the champ could not plot victory on an imaginary chessboard, a real one took its place. Arranging the men as in the painting, move after move proved futile; and then success had set Morphy shouting, "Make that move, young man. Make that move!"

Naturally there was no response. The devil went on gloating, and the youthful gambler continued to die a thousand deaths as he anticipated disaster that would never arrive but would always be impending.

How like the above is the spiritual conflict in evangelical circles over our children. It is not enough for them to be recipients of the deep concern of godly mentors. How to reach through to the young in our religious "picture" and influence them to make the right move becomes a momentous issue for a multitude of parents, pastors, and youth counselors.

Far too many youth who have been nurtured in a deeply spiritual environment have blithely sat down to gamble with their eternal destiny. They have a secondhand religion, confident that they know how to make the necessary moves to produce an eternal weight of glory. What they "know" is not enough.

Said one youngster recently: "I have no trouble in being a member of a church. My parents belonged and they taught me how things are done in our church." His was clearly an inherited religion that had produced a pharisaical smugness.

A more sophisticated youngster, with this same outlook, usually becomes cynical. Kidding of the Christian community is something to gloat about. Lis-



by
Harold R. Crosser

Pastor,
The Wesleyan Church
Owosso, Mich.

ten to one of this group who bragged: "In a strong Christian environment you learn to play the game. You know that if you don't do five or six things, never miss prayer meeting and young people's, it keeps the adults off your back."

This is known as "faking out" your parents and the church. There is little doubt that the persistence of this kind of thinking creates a tragic chasm between the church and her troubled youth. Sooner or later a "good boy" or a "good girl" joins the ever-enlarging circle of delinquents, and adds two more members to the "fellowship of bruised parents." Everyone finds it difficult to understand the ensuing moral lapse and break with the Christian community.

But there is another group of youth to be found in evangelical circles. These are not the smug nor are they the cynical. They are honestly persuaded that everything is well, and yet the vibrant presence of God is missing from their lives. What they have is not heartfelt, but head-acknowledged.

I met a friend some time ago who was radiant when I asked about his son.

"Oh," he said, "I have great news about him. He's in college, you know, and preparing for the ministry."

It had always seemed as if this boy, the son of a minister, would also be a minister. This often happens.

"But better than that," my friend continued, "my boy has really found an experience in God."

This was the "great news," and I was immediately interested. I could have protested, "But James has always been a good boy."

"James was always morally good," my pastor friend continued. "When he went to high school he never caused us a bit of trouble." This man clearly was not a member of the "fellowship of bruised parents."

The rest was a recital of regular church attendance, respect for holy things, choices, that were seemingly the best—but the lingering suspicion in the minds of two parents that their son had an inherited religion. They knew this wasn't enough. He hadn't made the great move.

My friend continued his story, "I couldn't sleep one Saturday night. I was

so burdened for my son that all rest was gone and I wept quietly. I didn't want to trouble my wife, so I said nothing but prayed until time to get up. I prayed for our 'good boy.'

"But the same thing was happening to James' mother—exactly the same thing. She didn't sleep either. She was praying and weeping over a model son who was nominally good."

To each of these parents this experience seemed like a sacred secret. And Sunday morning at a parsonage is not the most favorable time to compare notes.

While the parents had spent a sleepless, intercessory night, their son had been startled out of sound sleep.

James called by phone that afternoon, "Dad, I couldn't sleep last night. I awakened suddenly, and I knew something was wrong. I was awake the rest of the night, tossing, wondering, disturbed."

It was a crisis time for Jim, the good boy, now a ministerial student. But who would understand? How could he make the move? He went to the college church that morning knowing that life could never be the same. He had been aroused in the inner man. He did not intimately know Jesus as his Saviour in a warm, forgiving experience.

But there was one more person who entered into the supernatural trysting over Jim's soul. The pastor of the college church had his ear sensitively tuned to the voice of the Holy Spirit.

Among hundreds in attendance that morning, there was only one seeking, hungry heart. Jim, sensing he had to publicly admit his need, could hardly wait until the pastor's invitation.

This is the end result of godly parenthood. Love passes on a heritage that is only fully understood by a personal introduction to God.

Then I remembered the boy who lost his legs. His parents were just as fine as James' mom and dad. But they had been well initiated into the "fellowship of bruised parents." It was living agony. They couldn't say their boy was good. He was perverse. He had periods of remorse, but when the sting of guilt was past or the shadow of the law was gone he went on—hell-bent. Prayer didn't seem to do any good. At times the parents were tempted

to resign themselves to the worst, to let go of the slender hold they had on a rebellious boy's heart.

Then one night they stood beside a hospital bed. Their son had just lost both legs in a senseless accident. He was alive but crippled and handicapped for life. Then the sun shone through in answered prayer. When consciousness and awareness dawned, the boy who had run from God and love only wanted to be forgiven. He said, "I want your forgiveness more than my legs. I can do without my legs, but not without your love."

It's an exacting journey our evangelical youth take. Vigor impels them to experiment, to go fast. The age seems to drive them on and on into materialism and pagan practices, as if heaven can wait.

They are "so earthly minded they are no heavenly good." Yet the glimmering vision of goodness has really spoiled them for the full enjoyment of the world. They live near Bethel, but have never really worshipped there. They are tempted to believe that a spiritual echo is the essence of godliness.

Having seen a little bit of heaven, unconverted evangelical youth exist in perpetual tension between what they should be and what they are. Any effort to pull the vision down where they can be comfortable can only reduce spiritual frustration. Having once caught a glimpse of the great redemptive purpose of Christ, no one can be happy with crumbs or sham.

Evangelical youth need an overmastering motivation, an eye to God's goal, a

Practical Points

*that make
a difference*

He Worked Hard But Nobody Knew It!

Dear Son:

A businessman came to his pastor the other day and said, "Pastor, what do you do with your time?" Now I know that the pastor works hard, uses his time judiciously, and is seeing growth in his church—but he never reports to the board.

The layman who asked him is on a sixteen-hour-a-day call, puts \$10,000 a year plus into his fellowship, supports the program, is a spiritual giant, and has a right to understand what his pastor is doing with his time. If they know you are giving systematic time to study, hours in calling, and time in administrative procedures, they will love

you for your labors. But if they think you are wasting your time, they will begin to pull back in their time and giving.

A minister is the king of his time. A psychiatrist friend of mine told me, "A pastor can be the hardest working man in any profession or he can get away with murder—and some do!" You owe a minimum of 40 hours a week—and for the successful pastor, that is only the beginning.

How many hours are you putting into your ministry? Have you actually counted them? Don't count the time that you are drinking coffee by yourself, sleeping later than you should, staying up nights with friends, and just wasting your time. Count the hours of service and see where you come out.

Well, I'm getting something off my chest, and I hope into your heart. You have worked the farm. You ought to be a good minister.

Love,
Dad

personal experience that will send them in the divine direction without fear or reservation.

Concerning the necessity of spiritual choice, we can learn a lesson from H. G. Wells' story "The Country of the Blind." In this land lived a people who had no concept of sight, for they had developed an advanced civilization without any of the inhabitants having the use of their eyes.

One day a sighted person wandered into their beautiful land. The first reaction of the visitor was, "What a lovely valley; what glorious sunsets; what transporting scenery." But he soon detected that the sightless thought him foolish. Eventually their accusation of folly made him think he was the queer one. Could it be that sightlessness was a better existence?

In the course of events, the visitor to the country of the blind fell in love with a beautiful lassie. The only requirement for marriage was that he have his eyes put out and be like all the others. The ques-

tion persisted, If they are happy, why can't I be?

His sweetheart begged him to join her in her blindness, but a wildly beating heart kept saying, How can I do this? I would always have the memory I once could see.

Finally, with fingers in his ears, and seeing all the way, the young man ran to the mountaintop to escape the valley of the blind.

Our society, our culture is trying desperately to destroy the heavenly vision, to put out the eyes of our finest. There are theological voices saying, "Our belief is as good as yours." There are sensuous voices purring enticingly to a dissolute life. There are invitations to religious formalities involving no heartfelt relationship to God.

In the midst of this insistent clamor, let us pray fervently and act wisely so that our youth, having once seen the heavenly vision, will make the vital new-birth move toward God and heaven.

A Prayer for Today

Holy Spirit, my eyes have been focused so long on secular and material things that the spiritual and eternal have become a bit hazy and almost unreal. Please touch my sight until the spiritual and eternal will come into clear and proper perspective, and temporal things lose their seeming importance and value. (Rev. 3:18)

The noise of the traffic on the road of life has so filled my ears I am sure that often I have failed to hear Your still small voice giving guidance and direction. Because of this I have made some wrong turns and gone on some needless detours. O Lord, assist me in my endeavor to block out the din of life that I may hear you speaking to me day by day. (Isa. 30:21)

Clean out the channels of my mind which have become clogged with material, secular, and earthly debris, and then flood my thinking with Thy understanding and knowledge. I would have my mind renewed so I will begin thinking like You think. (Rom. 12:1; Phil. 2:5)

—Lyle K. Potter

● **General Superintendent Coulter**



A Personal Confrontation

WE LIVE IN AN AGE of confrontation. Opposing forces stand "eyeball to eyeball" with greater boldness today than ever before.

Young people confront their parents, their peers, and their society. Labor confronts management. Constituents confront elected officials. It seems to be an accepted pattern in our society.

But the most difficult confrontation of all is personal. To "face up" to ourselves calls for honesty, humility, and a willingness to accept reproof.

This kind of confrontation is especially difficult for preachers. We are "leaders." We tell others what to do. We are the "professionals." But periodically every conscientious minister of the gospel must confront his own heart with questions which demand honest answers.

One of the great lessons we learn from the story of Jonah is that the greatest obstacle to the conversion of the Ninevites was Jonah himself. It was not the corruption of Nineveh or the false religions of the people or the indifference of the city. It was the prejudice, the rebellion, and the disobedience of Jonah! When Jonah faced his own heart and confessed his willfulness and obeyed God's command, Nineveh turned to God.

A confrontation with the deep motives of our lives would be helpful. What is our real motivation? Do I serve because of a desire to control and direct people, or do I have a sincere love and concern? Are my efforts designed to curry favor, to attract attention, to magnify myself, or to exalt Jesus Christ?

A confrontation with the hidden attitudes of our hearts would be beneficial. We may become experts at controlling our words and our reactions so that on the surface all is placid and serene while inwardly there are attitudes of hostility and resistance.

A confrontation with the results of our labors would certainly be in order. It is possible to become engrossed in the routine without properly measuring the end result. In some churches members drop out, budgets go unpaid, and attendance falters without too much concern being expressed by anyone.

This kind of confrontation is painful and humbling, but it yields rich spiritual dividends. The Psalmist said, "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139:23-24).

It takes courage and boldness to confront our own hearts without seeking excuses, alibis, or scapegoats. An honest, sincere confrontation with ourselves in God's presence will cleanse us, free us, and launch us on the path of effective service in the power of the Spirit.

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



Dr. O. J. Finch,
Representative

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



Mr. Marian Heinmiller,
Representative

Mr. Heinmiller was employed by General Motors until his retirement. He has served as district young people's president and General Board member.



Dr. A. Milton Smith,
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Dr. Smith served as pastor for 30 years, district superintendent, and General Board member.



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

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- Nazarene higher education today is big business. The total value of our institutions has passed the \$100 million mark, with a net worth slightly over \$50 million. Total operating budgets for the past year were approximately \$28 million.
- There have been nine presidential changes during the quadrennium.
- Dr. Richard S. Taylor has been working effectively with an Advisory Committee appointed by the Board of General Superintendents on a revision of the Home Course of Study. The recommendations of the committee will be considered at the General Assembly.
- A program of continuing education for ministers has been well received on the districts where it has been presented. The Pastors' Leadership Conferences, which are planned for the fall of 1976 and the spring and summer of 1977, will provide additional impetus to the continuing education program.
- As we begin a new quadrennium, we have an accredited seminary, eight accredited colleges of liberal arts, a Bible college in the process of receiving accreditation, a college in Canada affiliated with the University of Manitoba, and a growing institution in the British Isles. All of these are dedicated to serve the Church of the Nazarene.

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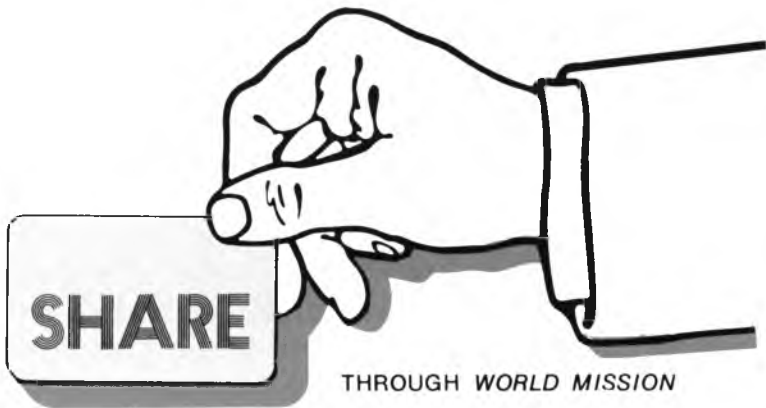
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**JESUS IS LORD presentation is
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R. W. Hurn
Executive Secretary

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3. There will be a display booth at the 1976 General Assembly. Be sure to come by and sign up to receive the *NMSF Journal*, which is produced four times a year.
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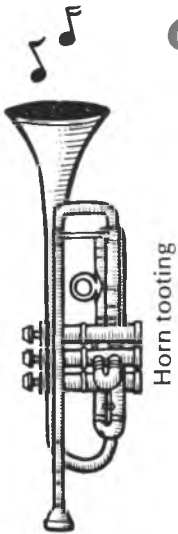
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How to Witness to Holiness

By George E. Failing*

JOHNN WESLEY was not a theoretical theologian. Though his notes, sermons, journals, and letters supply us with the finest "raw material" for constructing a Wesleyan theology, Wesley was not as interested in developing a theology of holiness as he was in proclaiming the teaching of holiness as he found it in the Bible, applying that truth to the consciences of Christians, the writing down what happened as the result of his preaching and observations. He did not believe that he must be consistent; he was bound to honest research in the Scriptures, then felt bound to honestly report what he observed.

To Dr. Adam Clarke, John Wesley wrote in November, 1790 (Wesley died March 2, 1791): "The account you send me of the continuance of the great work of God in Jersey gives me much satisfaction. To retain the grace of God, is much more than to gain it: hardly one in three does this. And this should be strongly and explicitly urged on all who have tasted

of perfect love" (*Works*, Vol. xiii, p. 104). How wise—and how honest—is this observation!

Wesley strongly believed that believers should not only press on to perfect love, believing they could enter into the experience now by faith, but should also bear witness to the work God has done in their hearts. On professing sanctification Wesley gave the following instructions.

"You can never speak too strongly or explicitly upon the head of Christian perfection. If you speak only faintly and indirectly, none will be offended, and none profited. But if you speak out, although some will probably be angry, yet others will soon find the power of God unto salvation" (*Works*, Vol. xiii, p. 88).

"Blessed by God, though we set an hundred enthusiasts [fanatics] aside, we are still 'compassed with a cloud of witnesses', who have testified, and do testify in life and in death, that perfection which I have taught these 40 years! This perfection cannot be a delusion, unless the Bible be a delusion too; I mean, 'loving God with all our heart, and our neighbor as

*Editor, the *Wesleyan Advocate*.

ourselves.' I pin down all its opposers to this definition of it. No evasion! No shifting the question! Where is the delusion of this? Either you received this love, or you did not; if you did, dare you call it a delusion? You will not call it so for all the world" (*Journal*, August 27, 1768).

"I buried the remains of Thomas Salmon, a good and useful man. What was peculiar in his experience was, he did not know when he was justified; but he did know when he was renewed in love, that work being wrought in a most distinct manner" (*Journal*, February 17, 1762).

"It requires a great deal of watchfulness to retain the perfect love of God; and one great means of retaining it is, frankly to declare what God has given you, and earnestly to exhort all the believers you meet to follow after full salvation" (*Works*, Vol. xii, p. 331).

"It is easy to see the difference between those two things, sinfulness and helplessness. The former you need feel no more; the latter you will feel as long as you live. And indeed the nearer you draw to God, the more sensible of it you will be. But beware this does not bring you into the least doubt of what God has done for your soul. And beware it does not make you . . . the less forward to speak of it with all simplicity" (*Works*, Vol. xii, p. 498).

"Now, certainly, if God has given you this light, he did not intend that you should hide it under a bushel. 'It is good to conceal the secrets of a King; but it is good to tell the loving-kindness of the Lord.' Every one ought to declare what God has done for his soul, and that with all simplicity: Only care is to be taken to declare to several persons that part of our experience which they are severally able to bear; and some parts of it, to such alone as are upright and simple of heart. One reason why

those who are saved from sin should freely declare it to believers is, because nothing is a stronger incitement to them to seek after the same blessing" (*Works*, Vol. xii, pp. 385-86).

"Be particularly careful in speaking of yourself: You may not, indeed, deny the work of God; but speak of it, when you are called thereto, in the most inoffensive manner possible. Avoid all magnificent, pompous words; indeed, you need give it no general name; neither perfection, sanctification, the second blessing, nor the having attained. Rather speak of the particulars which God has wrought for you. You may say, 'At such a time I felt a change which I am not able to express; and since that time, I have not felt pride, or self-will, or anger, or unbelief; nor anything but a fulness of love to God and to all mankind.' And answer any other plain question that is asked with modesty and simplicity" (*Works*, Vol. xi, pp. 434-35).

Wesley's words—

"We are the friends of all and the enemies of none."

Persecuted by church leaders, misinterpreted by his enemies, regarded as a destroyer of the church, called a fanatic, stoned by the misinformed, shunned by many who should have welcomed him—Mr. Wesley, nevertheless, retained his credentials with the Anglican communion, and with love and compassion "went every where preaching the word" to both rich and poor, educated and uneducated, friend and foe. By word and by deed he proved himself to be the friend of all and the enemy of none. We should note that by the time of his death, he was one of the most respected men in England.

It pays to make friends—even today.

submitted by Robert Emsley

THE PREACHER'S WIFE



A Real Person

By Rayleen Dyke*

PICTURE IN YOUR MIND what you think a pastor's wife ought to be like," Chaplain Reuben Welch told me. He gave me a few minutes to collect my thoughts. Soon I was confident that I would have something of value to offer. Since I had just become engaged to a ministerial student, I was concerned that I be a good pastor's wife. Was I cut out for the job?

"Do you have the picture in your mind?" the chaplain questioned.

"Yes."

"Fine. Now," he said, pointing to my right, "throw it in that wastepaper basket."

That day I started to learn the truth that Chaplain Welch was trying to impart. Each day that I work with my husband toward the completion of his ministerial education, this comes home to me in greater measure. There is no "typical pastor's wife." The role the pastor's wife plays in the parsonage depends on her unique individuality. Even so, there are some basic characteristics she should strive to attain and work into her life style in the parsonage.

Of greatest importance is her personal relationship to God. To begin with, she must have accepted the salvation provided through Christ's death on the Cross. But there is so much more. Until she comes to a place where she has committed everything to God—past failures,

present problems, and future unknowns—the pastor's wife will never quite fit into her role. Only then is she free to be herself.

To accomplish this, she must be aware of her own personhood—her needs, desires, talents, background, and interests. She must realize that her identity is special to herself, and she should not try to be someone she is not. There will always be those who will have preconceived ideas of what she should be. However, she should aim to develop her personality to its highest potential, accepting both her faults and assets. She can ask God to help her become all that He has planned for her to be.

When the parsonage "first lady" has committed her life to God's will and begun to realize and accept herself (a life-long process), she must decide what comes next on her list of priorities. Her husband and family should be her immediate concern. The pastor's wife can make or break her husband and his ministry. Therefore by putting him before her church responsibilities, she is serving her church and congregation in the long run. The pastor needs a loving wife and companion with whom he can share his dreams, failures, hopes, discouragements, and victories. If the *man* is secure in his homelife, the *pastor* will be a better preacher and counselor. In addition to meeting her husband's personal needs, the pastor's wife can steer phone calls,

*Student's wife, Nazarene Theological Seminary

visitors, and their children away from him during his time of study. She must also see that the family shares together in family devotions and other activities.

Like all of us, the pastor's wife finds herself playing more than one role. In addition to wife, she may be mother, Sunday school teacher, refreshment committee chairman for a church social, study chairman for the missionary society, or pianist. There is none as important as that of mother. The parsonage mother must try to make her children's lives as normal as possible. The parsonage child is not automatically spiritually disciplined merely because of his close association with the pastor. Christian training and example must come from the home as well as the pulpit.

Since the parsonage family lives in a goldfish bowl, the pastor's wife can use this as an opportunity to demonstrate an exemplary family life. Their family will not be perfect, of course, but healthy and happy. The pastor can deliver a moving sermon on the importance of Christian family life, but it will fall on deaf ears if his own family does not show some measure of attaining this kind of life.

The parsonage, itself, can be a haven of blessing and peace. It should be home to the pastor and parsonage children—a place where they feel they can let their hair down, relax, and communicate. It should be a neat but comfortable place to live and bring their friends.

Next to her relationships with her family are relationships with individuals in the local congregation. By incorporating some selfless traits into her personality, the pastor's wife will be able to work well with the people in the church family.

She must be willing to take responsibility without being bossy. It is wiser for her to take secondary roles in church activities, and let someone else take the bows.

Frustrating interruptions during dinner, cancelled plans due to an emergency, schedule changes for some other person's convenience can get on one's nerves, but the pastor's wife who realizes that these things will inevitably happen at times, and who learns to be flexible in her scheduling, will be a happy person.

The friendly handshake, the sympathetic smile, the listening ear speak of her loving concern better than any words. Looking at a person as if hanging on every word will open the door to that heart, and in future conversations the pastor's wife may be able to help that person spiritually.

Being content with the earthly possessions she has will provide her with a truly satisfying life. In this way, whatever the financial situation she will be a very rich person. If she handles a budget well and pays bills on time, she will be respected in the community, giving Christianity a good name.

Goodies from the parsonage kitchen baked with warmth and love have melted the hearts of many a lonely soul who was withdrawn and hard to reach. They are also lovely door-openers to new contacts for the church.

Wearing the shoe on the other foot helps at times. The pastor's wife who can learn to accept gifts graciously allows others to express warmth and friendliness that may be difficult to share otherwise. Through one positive experience, these persons may be encouraged to express Christian love and openness to others in the congregation and ultimately to non-Christians.

Times of affliction come to all of us eventually. The pastor's wife can be an excellent example to members of the congregation by bearing these hardships with God's strength and courage.

To be able to laugh at oneself is a rare talent and should be sought after by the pastor's wife. A real sense of humor will save many an otherwise hopeless situation.

The pastor's wife can be herself, but she must be willing to work toward becoming her *best* self, in the center of God's will. She is a real person who, fully committed to God, can reach individuals for Him that might not be reached by anyone else.

God wants spiritual fruit—not religious nuts.

* * *

Even though you are loafing, you can make yourself useful by being a backstop for gossip.

Discovering Solutions

Compiled by

Raymond C. Kratzer*



Church problems, "like the poor, will be with us always." But problems can be transformed into challenges through prayer, faith, compassion, and insight. And often just a slight change in perception can shift our thinking. Like the pastor who was leaving his office on Saturday, and on his way out said to his secretary: "Please change that part of my manuscript for my sermon from "Rat Race" to "Glorious Challenge."

How to Handle a Church Boss

Prayer is the first defence in a situation like this in order to marshall the forces of God to impinge insights upon a difficult church member. Likewise, the pastor needs to take time to reflect upon some of the basic motivations that cause such a person to react as he does. Often a "burr" of irritation from some previous experience has resulted in his attitude of wanting to control a church board, or to overpower all decisions that a pastor might make.

Sincere love of the individual can often alleviate the distress that rankles in his heart and which causes him to tick the way he does. The closer you get to him, the less his flaying can hurt you. Try to determine the goals of a person who attempts to control a church, and strive to match them with your goals through prayer and guidance. Often such an approach will ameliorate the situation and save a harmful disruption. At times these persons want attention and love, or they are unaware of the damage they are doing by their attitude.

Love and friendship are superb methods to use in changing a mountainous

problem like this. A mountain can be removed in two ways: by blasting it away with dynamite, or by using hydraulic erosion—that is by directing a stream of water at its base until it is washed away into the sea. Love can wash away arrogance and bossiness.

Only in extreme cases where an impasse is reached should the "church boss" be removed from office. However, God's Holy Spirit will work wonders to effect a change as earnest prayer is involved, and often the person himself will ask to be removed, or he will experience a complete change of attitude.

A letter of acceptance for church leaders with responsibilities outlined is helpful as a church year begins. This acceptance for any task is for one year only. The letter should outline the importance of good churchmanship in developing a "team spirit" so that a minimum of irritation is experienced. Prevention is always better than cure.

A YOUNG MOTHER'S PRAYER

This is my chapel, Lord;
My praises rise to Thee.
Crying children, spilled potatoes
—responsibility.

No overtones from hymns
Or from the spoken Word;
All alone this congregation—
Oh, how my heart is stirred.

So help me, Lord, to see
In dishes, diapers, dust,
The value of Your love
In this my sacred trust.

—Paul Sandberg
The Log

* * *

Successful criticism has been defined as "stepping on your toes without messing up your shine."

The goal of criticism is to leave the person with the feeling that he's been helped.

* * *

If you are in the wrong place, the right place is empty.

*Superintendent, Northwest District, Church of the Nazarene

IN THE STUDY

THE STARTING POINT

A Spiritual Journey

In Num. 10:29, there is the familiar verse recounting the invitation to join Israel on the way to the Promised Land. Biblical history reveals that the journey was replete with those who hesitated going, and others who feared what the Promised Land held. Three voices are seen in the context:

1. In v. 30, there is *the voice of ease*, represented by Moses' brother-in-law, Hobab. In *The Living Bible*, here are the words of Hobab: "No, I must return to my own land and kinfolk."¹ Is he not typical of the person who feels safest in familiar surroundings? Pity it is that so many forfeit the grand experience of seeing the sunrise in a strange land.

2. In vv. 31-33, there is *the voice of expectation*. "Stay with us," Moses pleaded, "for you know the way of the wilderness and will be a great help to us. If you come, you will share in all the good things

1. All Scripture quotations from *The Living Bible*, copyright © 1971, Tyndale House Publishers, Wheaton, Ill. Used by permission.

the Lord does for us." God has always elected leaders who have the capacity to expect great things.

3. In the last part of the context, there is a hint of *the voice of the enemy*—evidenced in the words of Moses who said, "Arise, O Lord, and scatter your enemies." And for every journey—spiritual journey—there will be an enemy that must be faced. Moses responded with confidence in the ark of God—a symbol of God's presence and power. And it is, yet, the greatest response to any enemy of the soul.

Some Thoughts on Prayer

Some time ago, in this column, I shared some thoughts on the life of Jabez in 1 Chron. 4:10. Let me add a few to it:

Jabez is mentioned in only this single portion of scripture. But a few words can reveal a lot about a person. In v. 10 we have these thoughts: (1) Here was a man who knew where to turn in the time of crisis. (2) It is a reminder that God's help is only a prayer away—for any man. (3) It is a reminder that any man can have great answers from God. (4) Jabez was praying the kind of prayer God likes to answer—"and God granted him that which he requested," (5) Finally, it is a thrilling reminder of how far one prayer can take a man.

Luke 5:1-7

For two years of my pastoral ministry at Taylor Avenue Church, it was my privilege to have the friendship and fellowship of Winn Allison. His insights of the Word were a constant inspiration to me. He has since moved to his own pulpit in Liberty, Mo. I pass along a "starter" from one of his first sermons there.

From Luke 5:1-7: (1) Launch out; (2) Let down; (3) Look up. Simple, and yet



By C. Neil Strait

Pastor, Taylor Avenue
Church of the Nazarene
Racine, Wis.

the glorious gospel comes to us best in the common language of life.

Trips Vs. Arrivals

Genesis 12:9 records this brief summary of Abraham's pilgrimage: "... and he continued slowly southward to the Negeb, pausing frequently."

Raymond Linquist once said, "Life is mostly trips, not arrivals; voyages, not harbors." There's food for thought in these two accounts.

The Preacher's Mind

Dr. Donald E. Demaray has written a tremendous little book entitled *The Minister's Ministries*. Among the other good things he writes, here is a sampling: "What is called for is an alertness to our day, our culture, our times. No wonder some ministers never get promoted or enjoy a decent hearing. Their language is Victorian, their ideas yesterday's, their thought patterns lacking that up-to-date-ness that marks a man as alive instead of dead" (Light and Life Press, 1974, pp. 6-7).

Need anything be added?

By
Ralph Earle

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



Gleanings
from the Greek

1 Cor. 13:1

"Tongues of men" (13:1)

The form *lalo*, "I speak," can be either indicative or subjunctive. But the *ean* at the beginning of the sentence shows that it is subjunctive. Charles B. Williams, in his translation *The New Testament* (1937), always makes a careful distinction between the Greek moods and

tenses. He renders this: "If I could speak." F. F. Bruce, in his *The Letters of Paul: An Expanded Paraphrase* (1965), has: "I may speak."

The Corinthians prided themselves on their elegance and eloquence in public speaking. Paul, the Jew, was not their ideal. His opponents in the church at Corinth sneered: "His bodily presence is weak, and his speech contemptible" (2 Cor. 10:10). So Paul says, "If I could speak with the tongues of men."

"Tongues of angels" (13:1)

He did not stop there, but added: "even of angels." (The Greek *kai* can be translated by either "and" or "even.") It was a remote possibility—but "if."

Chapters 12, 13, and 14—all three—deal with the problem of speaking in tongues at Corinth. The abuse of this gift was causing confusion and division in the church. The Corinthian Christians were far more concerned about the gifts of the Spirit than the Giver of those gifts. They were forgetting the great Gift, the Holy Spirit (Acts 2:38). And so they were divided.

The place that chapter 13 occupies is clearly indicated by the last verse of chapter 12 and the first verse of 14. In the former he says: "But covet earnestly the best gifts"—not tongues which is at the bottom of the list (vv. 28-30), but prophecy (cf. 14:1)—"and yet shew I unto you a more excellent way"—the way of love (c. 13). Then in 14:1, after describing love, he commands: "Follow the way of love" (NIV).*

But the reference to speaking in the tongues of angels shows the connection also. Evidently some of those who speak in tongues at Corinth claimed to be speaking the language of angels. A few years ago the official organ of a certain denomination made this claim for those who now speak in tongues. Such an attitude fosters spiritual pride—the worse pride of all—and causes schisms in the church of Jesus Christ today, as it did in ancient Corinth.

"Charity" or "love"? (13:1)

Paul declared that even if he could

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

speak in the tongues of men or angels, it would all be hollow and meaningless if he did not have "love." The word is *agape*, the highest word for "love" in the New Testament.

The verb *agapao* occurs 142 times in the NT. In the KJV it is translated "love" 135 times ("beloved" 7 times). The noun *agape* is found 116 times. It is translated "love" 86 times and "charity" 27 times.

Perhaps the greatest blunder the KJV translators made was the substitution of "charity" for "love." Nearly 100 years ago Lias wrote: "The AV has unfortunately departed here from the earlier rendering *love* of Tyndale and Crammer (which the Revised Version has restored) and has followed the Vulgate *caritas*. Thus the force of this eloquent panegyric on love is impaired, and the agreement between the various writers of the New Testament much obscured. . . . The English word *charity* has never risen to the height of the Apostle's argument. At best it does but signify a kindly interest in and forbearance towards others. It is far from suggesting the ardent, active energetic principle which the Apostle had in view" (1 *Corinthians*, CGT, p. 146).

The simple fact is that the KJV (1611) was a revision of the Bishops' Bible (1568). The bishops of the Church of England, at that time barely out of the Roman Catholic Church, still loved their Latin Vulgate. So they used "charity," and 43 years later it was retained in the KJV. Its occurrence nine times in the famous "Love Chapter" of the Bible is a great misfortune. The least we can do is to change it to "love" when reading this chapter in public. A more sensible thing is to read a more correct version, such as the NIV.

The Greeks had three verbs for *love*: *eran*, *philein*, and *agapan* (to cite the infinitive forms). Stauffer writes: "*eran* is passionate love which desires the other for itself" (*Theological Dictionary of the NT*, 1:35). From the Greek noun *eros* we get *erotic*, with all its sensual connotations. That is why *eros* and *eran* are not found in the NT.

The second verb, *philein* (*phileo*), occurs 25 times. It is translated "love" 22 times and "kiss" 3 times. This shows that it refers to the love of the affections. The

noun *philia* is found only once (James 4:4) and is translated "friendship." So *philia* is affectionate, friendship love.

We have already noted how frequently *agape* and *agapao* occur in the NT. Of the relationship between this concept and that of *eros*, Stauffer says: "*Eros* is a general love of the world seeking satisfaction wherever it can. *Agapan* is a love which makes distinctions, choosing and keeping to its object . . . *Agapan* relates for the most part to the love of God, to the love of the higher lifting up the lower, elevating the lower above others. *Eros* seeks in others the fulfilment of its own life's hunger. *Agapan* must often be translated 'to show love'; it is a giving, active love on the other's behalf" (TDNT, 1:37). He adds: "It is indeed striking that the substantive *agape* is almost completely lacking in pre-biblical Greek" (*ibid.*). The Greek *Agapao* occurs about 275 times in the Septuagint, most often in the Psalms. *Agape* is found 20 times. In the NT it is the dominant word for "love." God is *agape* (1 John 4:8, 16). His love for the world of sinners is expressed by the verb *agapao* (John 3:16). We are commanded to love (*agapan*) God with all our being (Matt. 22:37) and to love our neighbor as ourselves (Matt. 22:39). Christian love is *agape* love.

"Tinkling" or "clanging"? (13:1)

Alalazon is a participle of the verb *alalazo* (only here in NT). It comes from a battle cry of that day, "*Alala!*" So it literally means "raise a war cry." Obviously "tinkling" is too tame a translation! Robertson and Plummer write: "*Alalazon* imitates loud and prolonged noise" (1 *Cor.* ICC, p. 289). They go on to say: "Cymbals are often mentioned in the OT, but nowhere else in the NT; and in St. Paul's day they were much used in the worship of Dionysus, Cybele, and the Corybantes. Seeing that he insists so strongly on the unedifying character of the Tongues (XIV), as being of no service to the congregation without a special interpreter, it is quite possible that he is here comparing unintelligible tongues in Christian worship with the din of gongs and cymbals in pagan worship. Or he may be pointing out the worthlessness of extravagant manifestations of emotion,

which proceed not from the heart, but from hollowness. Cymbals were hollow, to increase the noise. Or he may be saying that tongues without Christian love are as senseless as the unmusical and distracting noise of a soulless instrument" (*ibid.*).



SEEDS for Sermons

May 2

THE SECRET OF COPING WITH LIFE

TEXT: "They which receive abundance of grace . . . shall reign in life by one, Jesus Christ" (Rom. 5:17).

Mr. Modern Man is looking for a way to find the resources which will give him mastery in this business of living. He often finds himself inadequate to cope with the problems, the tangled relationships, the crippling emotions, and rough situations that come his way in the workaday world. He is searching for a formula that will enable him to handle these difficulties. He wants to know how to take charge of life so he will be victor over his circumstances instead of a victim of the same. This subject is treated in this verse by declaring that we can "reign in life by one, Jesus Christ."

I. THE POSSIBILITY OF COPING WITH LIFE—"They . . . shall reign in life." "Reign" is a word that speaks of kingship and "in life" lets us know that this takes place

here and now. Here amid the din and dither of earth's traffic, amid the pulls and tensions of life's sins and sorrows, amid the seduction of temptation. This kind of royal living assures us that we can cope with anything and everything that we are confronted by in the push and pull of everyday life. We can rejoice that this verse declares emphatically that there is a way of life within the reach of everyone that guarantees that we can have sufficient mastery to handle whatever comes our way.

II. THE PARTNERSHIP FOR COPING WITH LIFE—" . . . by one, Jesus Christ." If we are going to cope with life we must be rightly related to Jesus Christ. He must indwell us, possess us, and reign over us. He is our Sufficiency and our Victory. We are able to cope with life only in the measure that we crown Him Lord of life. When He is in control of our whole being, we in turn receive from Him all that is necessary to equip us for mastery in every phase of our lives. We are totally dependent upon Him for our sense of adequacy. With Christ on the throne of our hearts we can operate our lives with His spiritual power.

III. THE PROVISION FOR COPING WITH LIFE—" . . . receive an abundance of grace."

When He is our Partner, we receive an abundance of grace. This makes us rich in spiritual resources. He is unsparing in His bestowment of grace. This brings us to the point of declaring: "We are what we are by the Lord's abundant grace." We can never do anything to deserve an abundant supply of His grace, but anyone can receive it. He is so anxious for us to be more than conquerors that He makes a boundless supply of grace available to us.

CONCLUSION: If we approach life with a three-fingered effort, of t-r-y, we will fail, but if we get our whole hand gripping Jesus, then the lettering on the five fingers being t-r-u-s-t, we will succeed in coping with life.



by
Mendell Taylor

Professor of History of
Christianity, Nazarene
Theological Seminary,
Kansas City

May 9—Mother's Day

MAKING THE HOME CHRISTIAN

TEXT: "Except the Lord build the house,

they labour in vain that build it" (Ps. 127:1).

INTRODUCTION: We have reached an all-time high in the building of beautiful houses, but we have come to an all-time low in the building of homes. We have daring architecture, decorative furnishings, pushbutton appliances, wall-to-wall carpeting, and still there is a drastic shortage of happy homes today. It takes more than walls and beams to make a home; it takes love and dreams.

Unless the Lord is the Foundation on which the home is built, the family circle has no security for its survival. The farther members of the family drift from the Lord, the farther they drift apart. The closer they draw to the Lord, the closer they draw to each other.

I. TWO THINGS THAT WILL BE AVOIDED IF THE LORD BUILDS THE HOME.

1. There will be no criticism of the other members of the family of God in front of the children of the home. It would be great if all criticism were eliminated from our conversations. But if you feel you must be critical of a fellow Christian, do not parade the faults before the children. You lay the basis for destroying the children's confidence in someone's testimony. Then they are ready to doubt another person's testimony, and before long they may be doubting everything about Christian faith. (Pastors should be very cautious at this point, because if they talk about one member of the church and then another in front of the children, it is easy to undermine their faith in people, and a serious loss is sustained.)

2. There will be no double standard regarding religion on the part of the parents. It takes both parents pulling together in spiritual matters to create the right atmosphere in the home. One parent cannot say, "I make the living and earn the expenses for running the home, so my time off is my own. I'll leave it to the wife to take care of the character instruction and religious activities of the family."

II. TWO THINGS THAT WILL BE ACCENTED IF THE LORD BUILDS THE HOME

1. There will be some time during each day when one of the parents will have a

word of prayer, or read some devotional thought to each member of the family. The ideal would be to have family altar together. But there are so many demands on time, and so many interests pursued by different members of the family that it is almost impossible for everybody to be together at one time. However the "T.N.T." of "Take No Time" for the Bible, and "Take No Time" for prayer is blowing the home into rubble.

2. There will be something in each room that calls attention to spiritual truths. These items may be in the form of the books on the shelves, the magazines on the coffee tables, the pictures or mottoes on the walls. Enough of these things should be in evidence that the moment a stranger steps inside the door, he will know this is a Christian home.

CONCLUSION: A large percent of problem children come from problem homes. The highest calling that a mother has is to build a home for God. This should be the prayer of each Christian mother:

*Lord, bless this house, each brick
and rafters,
May it be filled with peace and
laughter,
With loving kindness and thoughtful
care,
Abiding faith and ample fare.*

May 16

SEVEN STEPS FROM UTTER DEFEAT TO TOTAL VICTORY

(Message I)

TEXT: PSALM 51:1-3

INTRODUCTION: David had fallen, and he had fallen hard. Satan works on the principle: "The bigger they are, the harder they fall." David was once classified as a man after God's heart. His downfall started when he looked at the wrong thing. The forces set in motion by a wrong look led him to lower and lower levels. He became guilty of lying, of adultery, of murdering. This is a sordid mess to try to rectify. However, he made a complete recovery through the following seven steps:

I. ASKING FOR MERCY—"Have mercy upon me, O God, according to thy loving-

kindness" (v. 1). His only plea was for the Lord to have mercy upon him in the midst of his hopelessness, helplessness, and waywardness. He knew that the only way to transact business with the Lord is to ask for mercy. This is the sign of a broken and contrite spirit. Such a plight may not be articulated in words, but if there are groans and sobs that reveal complete dependance on His mercy, business can be transacted with the Lord. He had to be so disgusted with himself that he threw himself upon the mercy of the Lord.

II. CONFESSION OF WRONGDOING—"I acknowledge my transgressions: and my sin is every before me" (v. 3). He was blaming no one but himself for these evil deeds. He assumed full responsibility for all that had happened. He acknowledged that he was guilty of a whole list of unmentionable sins. His guilt feelings were like hounds of remorse that dogged his steps. The relentlessness of his guilt brought him to the haunting confession: "My sin is ever before me." It tormented him during the daylight hours; it poisoned his dreams; it turned his dark hours into a nightmare.

III. RECEIVING OF FORGIVENESS—"According unto the multitude of thy tender mercies blot out my transgressions" (v. 1). The desperation of his plea brought assurance that he had met the conditions to have his transgressions blotted out. He knew that whatever was removed from the record by the Lord would be completely obliterated, and that the probing eye of God could not see what was blotted out. He was assured of the fact that when the Lord takes away the load of guilt, He does it so completely that he could act just as if it had not been committed in the first place. The Psalmist knew that there was a way to get away from it all. Not by running from himself, but by running to the refuge of God's forgiving grace.

CONCLUSION: David had made an excellent beginning on his recovery by the three steps above. Next we turn our attention to the steps which marked his climb out of a deep canyon of despair to a high peak of victory.

May 23

SEVEN STEPS FROM UTTER DEFEAT TO TOTAL VICTORY

(II)

TEXT: Psalm 51:10-13

The final four steps in David's comeback are as follows:

IV. RECEIVING A CLEAN HEART—"Create in me a clean heart, O God" (v. 10).

He was concerned not only with the wrong acts of his life, but also with the wrong motives which were within his life. The sinful acts needed to be forgiven, but the sinful motives needed to be cleansed. This cleansing can be wrought only by a miracle of the Lord. David knew that the Lord was able to undo whatever Satan had planted in the heart of man. Satan had caused man to rebel against the will of God, and that original sin had caused him to be "shapen in iniquity" and conceived in sin (v. 5). However, David operated on the principle that the Lord was more powerful than Satan, and was able to take care of whatever Satan had fabricated inside him.

V. RECEIVING A RIGHT SPIRIT—"... renew a right spirit within me" (v. 10). David wanted every attitude brought in alignment with the divine will. He did not want to be victimized again by divided loyalties or mixed motives or conflicting purposes. He wanted everything on the inside on the Lord's side. Then he would have a right attitude and a proper spirit toward those experiences which came his way. Above all, after the Lord had forgiven him of his deep sin, David wanted to make sure that he forgave himself. He would not allow his future attitudes to be tainted by what had happened in the past. He would maintain a right spirit toward everything that he experienced.

VI. RECEIVING FULNESS OF JOY—"Restore unto me the joy of thy salvation . . . my mouth shall shew forth thy praise" (vv. 12, 15). The thing that David missed the most when he went into his valley of trouble was the "joy of the Lord." There was no substitute for this. After he had tasted the good things of the Lord, the pleasures of sin did not taste right. No matter how far down he went, he was

never able to erase the memories of his better days and his better ways. He had a consuming hunger for the thrill of God's presence and favor to be restored, so life once more would be exhilarating and exciting.

VII. **HAVING A RADIANT WITNESS**—"Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (v. 13). The climactic step on the road to total victory occurred when his testimony was persuasive enough to cause sinners to be converted to the Lord. The moment he was on top spiritually, he was captivated by the desire to share with someone else what had happened to him.

CONCLUSION: It is never too late to make a comeback in the spiritual realm. We may be on the bottom morally and spiritually, but we do not have to stay there. We can make a turn for the better. When we make that turn for the better we can keep climbing upward until we are able to attract others to the Christian way of life. Then we will discover the true meaning and purpose of life. That is the time when we are at the level of total victory for total living.

May 30

WHAT KIND OF LISTENER ARE YOU?

TEXT: "Take heed therefore how you hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken . . ." (Luke 8:18).

INTRODUCTION: In the field of communication, listening is as much an art as speaking. In the spiritual field it is equally important that we be good listeners. We usually hear what we want to hear. Our minds will filter out what disturbs us and will let through what pleases us. However, this approach to spiritual truth may lead to disaster. In the parable of the sowing of seed, Jesus described four types of listeners.

I. **THE CARELESS HEARER**—" . . . then cometh the devil, and taketh away the word out of their hearts" (v. 12). These hearers are indifferent when the message is being spoken. Their minds are pre-

occupied with bills, budgets, cars, clothes, and calories. They daydream and let their thoughts wander in all directions. They get all wrapped up in engagements that are coming up, and never let their attention settle on what is being said at the moment. If an occasional word or sentence breaks through their wall of indifference, Satan rushes in to take it away.

II. **THE CURSORY HEARER**—" . . . when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away" (v. 13). These hearers will listen long enough to become interested in the claims of the gospel, but they soon shift their attention to other things. They quickly forget what attracted them, and never allow the truth to take root. They take hold of the Word as a passing fancy, but they never allow the Word to take hold of them. When the first temptation comes along they are right back in the same old rut.

III. **THE CONTENTED HEARER**—" . . . when they have heard, go forth, and are choked with cares and riches and pleasures of this life" (v. 14). These hearers acknowledge that the gospel is worth of acceptance, but they are so attracted to the world that they stay on the border line of the Kingdom. They are far enough away from the Lord's will to be involved in worldliness, and so close to the world that they cannot enjoy spiritual realities with complete abandonment. They have enough religion to be decent, but not enough to be dynamic. The cares, the riches, and the pleasures of their life get the best of them.

IV. **THE CAUTIOUS HEARER**—" . . . which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience" (v. 15). These hearers have an open and honest heart. They are anxious to keep pace with the light the Lord gives them. The Word is given top priority in their life-style. They are cautious, conscientious, and concerned about obeying the commandments completely. Their commitment is: "Not my will but Thy will be done in me."

CONCLUSION: Which type of hearer are

you? (1) The Word of the Lord is rejected; (2) the Word of the Lord is given temporary allegiance; (3) the Word of the Lord is allowed to take root, but never develops until there is fruit; (4) the Word of the Lord takes root, and you bear fruit and receive the best the Lord has to offer, and you are at your best for Him.



This Is the Greatest

SCRIPTURE: Matt. 22:34-40

TEXT: "Master, which is the great commandment?" (22:36).

INTRODUCTION:

- The purity of true love
- The beauty of holy love
- The joy of sacred love
- The influence of dedicated love

I. GOD'S LOVE TO MAN—THE GREATEST LOVE

A. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

B. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10).

C. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1).

D. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). Christ laid down His life for His enemies also.

II. MAN'S LOVE TO GOD—THE GREATEST COMMANDMENT

A. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment" (Matt. 22:37-38).

B. "We love him, because he first loved us" (1 John 4:19).

C. Love to God is far greater than obedience to a command.

III. MAN'S LOVE TO MAN—THE GREATEST PROOF OUR LOVE TO GOD

A. "The second [command] is like unto it, Thou shalt love thy neighbour as thyself" (Matt. 22:39).

B. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20).

C. "Beloved, let us love one another" (1 John 4:7).

D. "And this commandment have we from him, That he who loveth God love his brother also" (1 John 4:21).

CONCLUSION:

God's divine love to man is the greatest love—unlimited.

Man's personal love to God is the greatest commandment—a return of God's love.

Man's Christian love to man is the greatest proof of our love to God—"And is like unto the first commandment."

J. WALTER HALL, JR.

Skeleton Outlines

By Derl G. Keefer

Christ's Description of the Holy Spirit

Scripture: John 14:16-17

Christ describes the Holy Spirit as:

- I. Counselor (v. 16)
- II. Total Truth (v. 16)
- III. Eternal (v. 16)
- IV. Constant Companion (v. 17)
- V. Comingler of God and Man (v. 20)
- VI. Teacher (v. 25)
- VII. Peacemaker (v. 27)

A Spiritual Man's Description

Scripture: Acts 6:8-15

A truly spiritual man is:

- I. Full of God (v. 8)
- II. Opposed by the world (v. 9)

- III. Opposing the world (v. 9)
- IV. Full of godly wisdom (v. 10)
- V. Letting God show through him (v. 15)

A Spirit-led Man

Scripture: Acts 8:26-40

A Spirit-led man:

- I. Is directed in the way (vv. 26, 29)
- II. Is aware of people (v. 27)
- III. Obeys (v. 30)
- IV. Knows God's Word (vv. 30-34)
- V. Points others to God (v. 35)

Seeking the Spirit

Scripture: Acts 10:1-7

To seek the Spirit one must be:

- I. Saved (v. 2)
- II. Trying to live right (v. 2)
- III. Convicted (v. 3)
- IV. Open to the Lord's will (v. 4)
- V. Willing to obey (v. 7)

Receiving the Holy Spirit

Scripture: Acts 10:23-46

To receive the Spirit one must:

- I. Expect Him (v. 23)

- II. Desire Him (v. 30)
- III. Listen to Him (v. 33)
- IV. Act upon Him (v. 33)
- V. Be filled by Him (v. 44)
- VI. Bear witness of Him (v. 46)

A Thesis on Holiness

Scripture: 1 Pet. 1:13-26

- I. Holiness is action (v. 13)
 - A. Action in self-control
 - B. Action in Christ-control
- II. Holiness is change (v. 14)
 - A. From disobedience to obedience
 - B. From evildoers to "good-doers"
 - C. From spiritual ignorance to spiritual wisdom
- III. Holiness is God's expectation (v. 15)
 - A. Life in God's image
 - B. Life in God's way
- IV. Holiness is reverence (v. 17)
 - A. Of the Father
 - B. Of the Son
 - C. Of their creation
- V. Holiness is purified desires
 - A. Desire to obey
 - B. Desire to love
 - C. Desire to live

BULLETIN



BARREL

A MORAL TO THINK ABOUT

Sometime when you're feeling important,
Sometime when your ego's in bloom,
Sometime when you take it for granted
You're the best qualified in the room;

Sometime when you feel that your going
Would leave an unfillable hole,
Just follow these simple instructions,
And see how they humble your soul.

Take a bucket and fill it with water,
Put your hand in it up to the wrist;
Pull it out, and the hole that's remaining
Is a measure of how you'll be missed.

You can splash all you want when you enter,
You may stir up the water galore;
But stop, and you find that in no time,
It looks quite the same as before.

The moral in this quaint example
Is to do just the best that you can;
Be proud of yourself, but remember—
There's no indispensable man.

Author unknown

What Is Your Delight?

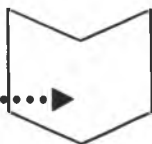
You can tell a man by his pleasures. In what does he take keenest delight? Where does he go, what does he do in his leisure time? That is the index as to the identity of his treasure and his heart's desire. The deep Christian regards the law of his God and all other divine things as a genuine pleasure; the nominal Christian considers them a duty—perhaps vital, important, essential—but nevertheless only a duty, not a delight.

—Selected



HERE AND THERE

AMONG BOOKS



Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

The Holy Spirit and Tongues

By Wesley L. Duewel (Light and Life Press, 1974. 135 pp., paper, \$2.95.)

We have been tardy in acknowledging the publication in 1974 of a remarkable book on the subject that has been of widespread concern to holiness churches.

Bishop Myron Boyd, in a foreword, calls it "an outstanding study on the subject" and tells of seminars packed out with concerned and enthusiastic people at which the material of the book has been discussed. The author states his aim as being "to clearly define the Bible role of the gift of tongues, to seek to interpret the rapid sweep of the charismatic movement across the world, and to outline the scriptural restrictions, stated or implied, in the use and manifestation of this gift."

Dr. Duewel deals with these questions: How many gifts are there? Can every believer expect to receive one or more of them? Is there a difference between natural and supernatural gifts? What is the value and purpose of spiritual gifts? Should they be sought? How are they to be received and exercised?

Concerning tongues: What is its nature? Was there any difference between tongues at Pentecost and tongues in Corinth? The strength of his argument lies in his recognition of a genuine gift of tongues, the use of which is certainly not to be forbidden. But this genuine gift lies in the miraculous use of a genuine language in the power of the Holy Spirit for a distinctly evangelistic purpose. Duewel quotes the 75 cases discovered by Ralph

W. Harris while doing research for his book *Spoken by the Spirit*.

Duewel then advances the second scriptural condition for the exercise of this gift—that it must contribute to the upbuilding of the church. Ten searching probes are directed to the use of tongues as a private prayer language. The last of these is "When praying in a tongue, how can faith be exercised? We must pray in faith."

Three forms of tongues are considered: (1) Bible gift of tongues; (2) the psychological phenomenon assumed to be tongues; and (3) demonic counterfeit tongues. Under the second head Duewel gives convincing proof that the charismatics themselves recognize the substantial psychological content of the tongues phenomenon. He shows from their own writings that they admit that the use of the gift can be controlled, that its fluency increases with use, that its contents can be selfish, frivolous, or emotionally overcharged. He shows how they use coaching methods with seekers. He adds overwhelming evidence from linguists concerning the lack of the stamp of real language.

He then deals with the "gift of interpretation," showing that it is more of a practiced religious exercise.

The author uses the writings of the charismatic leaders as witnesses against their own doctrines. He shows how deeply concerned some of them are because of the shallowness which so often goes hand in hand with Corinthian verbosity.

Dr. Duewel would not be fulfilling his mission as spokesman for a great holiness missionary society if he did not have a closing chapter entitled "Are You Filled with the Spirit?"

An instructive appendix describes and defines the various gifts of the Spirit spoken of in the New Testament; and two dozen books are listed in a useful bibliography. This book should be in every pastor's library.

DAVID J. TARRANT

Preachers' Exchange



WANTED: Will either buy or pay postage and rental fee to read the following: *A Glimpse of World Missions*, Clyde W. Taylor; *Our Concern Is Children*, Caldwell; *Insights into Holiness*, compiled by

Kenneth Geiger; *Primer of Evangelism*, Fairbairn; *The Young Minister*, John Wilder. Charley A. Phipps, 908 W. 12th St., Grand Island, Neb. 68801.

WANTED: Will pay good price for copy of *Vessel unto Honor*, by Orval J. Nease. John K. Abney, P.O. Box "N," Oakland, N.J. 07436.

WANTED: H. Orton Wiley's *Epistle to the Hebrews*. Wayne Sawyer, 2652 Tongass Ave., Ketchikan, Alaska 99901.

WANTED: Set of C. H. Spurgeon's sermons: *Memorial Library*. Also set of Spurgeon sermons: *The Treasures of the Old Testament*; *The Treasures of the New Testament*. D. R. Muzum, 650 Elma St., Akron, Ohio 44310.

WANTED: *The Writings of Arminius*, all three vols. Don Budd, 1017-3 Benton Blvd., Kansas City, Mo. 64127.

WANTED: Sermons on cassette tape by Dr. Lawrence B. Hicks. Rodger N. Mayes, Rte. 1, Box 64-A, Eagle Springs, N.C. 27242.

COMING
next month

-
- **A Message in the Shape of a Man**
Preachers should never forget that what they speak more loudly than what they say.
 - **Shall We Preach on Hell?**
To display God's stop signs and sound His warnings are acts of love.
 - **A Pastor Can Learn to Relax**
Some people work under more pressure than they need, and are making unnecessary drains on their minds and bodies.
 - **Holiness Preaching Is As Broad as the Word**
As Pentecost Sunday approaches, "Dad" reminds his son of its proper place in the gospel message.

AMONG OURSELVES

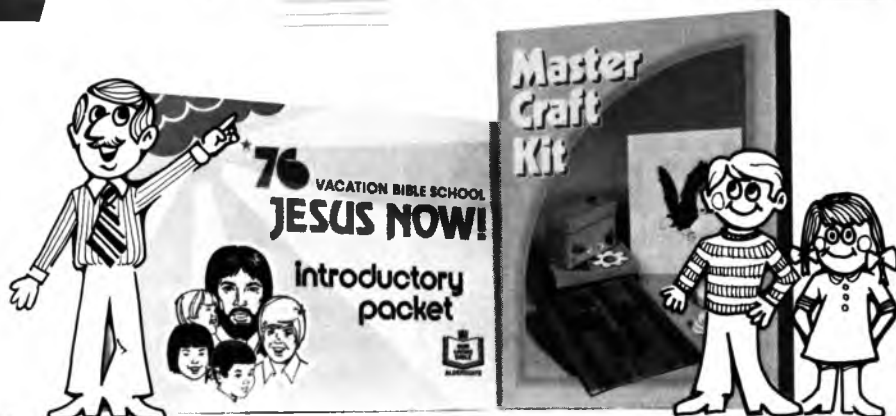
Have you stopped beating your wife? is a classical example of the tricky question. It suggests an answer which must necessarily be limited to a yes or a no. Hidden is the fact that neither is adequate, because you have never started beating your wife. Thus the *either/or* fallacy misses the point and confuses the issue. Several other examples of such thinking continue to plague us. Should a pastor spend time in his study or in visitation? Should he preach God's love or His wrath? Should he be expositional or interesting? Should he be socially conscious or spiritually minded? Should he employ methods in mass evangelism or personal evangelism? All of these demand answers which are far from the *either/or* category, for in most cases the best answer would be *both*. So it is that biblical preaching need not be one choice with need-centered preaching the other. Why not, by the grace of God, present the truth based on the biblical message as it meets the needs of those who hear it? This is preaching at its best, and happy are those faithful preachers who have discovered the joy of proclaiming it.

Yours for souls,

A handwritten signature in cursive script, appearing to be the initials 'J.M.' with a stylized flourish.

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