

9-1-1976

Preacher's Magazine Volume 51 Number 09

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Olivet Nazarene University

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Recommended Citation

McGraw, James (Editor), "Preacher's Magazine Volume 51 Number 09" (1976). *Preacher's Magazine*. 538.
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THE
**preacher's
magazine**

SEPTEMBER '76

50
YEARS

**PREACHING
CHRISTIAN
HOLINESS**



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The Editor

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THE preacher's magazine

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SEPTEMBER, 1976

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A Catechism of Cliches



CLICHES, being words or expressions used so often as to have lost their novelty, are with us to stay. To attempt their abolition might weaken rather than strengthen our ability to communicate. So we may as well direct our energies toward avoiding the worst of them, using only the best of them, and making each one count.

Take, for example, the expression *forge ahead*. It is important that one remembers if he is going to forge, it must be ahead. People do not forge behind, they fall behind. Only confusion can result if a housewife confides to her neighbor that she and her husband have resolved to fall ahead, regardless of pressures which might cause them to forge behind.

Q. Where do people always forge?

A. Ahead.

Q. Where is the most logical place to fall?

A. Behind. (Although there are those who suggest it may be flat on your face.)

Another well-worn expression is *the unvarnished truth*. This may suggest to the cynic various degrees of truth, which is not the case. Truth is truth, or else it is not truth at all. But the *unvarnished* truth suggests there is absolutely no attempt to conceal any part of it, gloss it over, or make it appear any more attractive than it is.

"This is the highly polished truth," or "the high gloss variety of truth," or "antique-finished truth" are expressions which fail to present the picture clearly.

Q. How does one tell the truth so people will be sure to believe it?

A. Assure them it is *unvarnished*.

Q. What helps the unvarnished truth to be acceptable?

A. When you speak it, be true-blue, straight as a gun barrel, all wool, and a yard wide. (Note: Readers who are not familiar with the above expressions should consult sources which deal with basic, elementary cliches. We are treating here a more advanced level of triteness.)

Then also there is the concept of eternity. When one speaks of it, the word *ages* comes to mind. Usually it is the ages of eternity which are described. Never speak of the moments of eternity. Moments are for time, and they are usually connected with such choice adjectives as *fleeting*. Whatever else may be said of moments, it must be agreed they do have a tendency to flee, hence the expression *fleeting moments of time*. But ages never flee. They roll on. Therefore, when speaking of eternity, be sure to specify you mean the ages of eternity, and remind the people they do not flee, they roll on.

Q. What do ages of eternity do?

A. Roll on.

Q. How are the moments of time best described?

A. They are fleeting.

Some of our best cliches have been handed down through the changes of time and culture. The pioneers *hewed out a kingdom* with brute strength and sheer determination. Brute strength is the strongest kind; and sheer determination, as you may have observed, is uniquely superior to the run-of-the-mill varieties of determination.

In our day we do not even own an axe, but we still speak of *hewing to the line* in such a manner that we are willing to *let the chips fall where they may*.

A good speaker never confuses the audience by specifying which line it is toward which he hews. Hew to the line. That should be sufficient. And of course, one does not hew to the line with great care lest the chips fall here or there. He must by all means be sure he lets them *fall where they may*.

Q. What must we hew out?

A. A kingdom.

Q. Where do we hew?

A. To the line.

Q. Where is the best place to let the chips fall?

A. Where they may.

Do people grow as weary of hearing the cliches of preachers as they do those in other professions? Surely ours are better than those we hear from the bureaucrats and politicians. They speak of a statement being *inoperative*, which means "I did say that, but now I no longer expect you to believe it." When they say, "At this point in time," we have learned they mean "now." When they speak of *meaningful negotiations*, we suppose they mean negotiations which are advantageous to them. And they use the term *viable plan* so often we wish they might find a viable substitute for that expression.

There is just one thing to do! We must forge ahead. Sink or swim, survive or perish, we must hew to the line and let the chips fall where they may. True blue, straight as a gun barrel, come what may, let us never fall behind. Not during our fleeting moments here in this vale of tears, nor while the endless ages of eternity roll on. With brute strength and sheer determination, hew out that kingdom in the old-fashioned way. This is what it takes to get the job done.

And that's the unvarnished truth.

A clear concept of sin is necessary
for preaching the doctrine of holiness

Preaching Holiness

Part I

BEFORE ONE CAN CONSIDER preaching holiness, he must get on the firm ground of some presuppositions. It is assumed that some questions have already been grappled with and settled. Why do I preach holiness? Is it because of the doctrinal position of the church? Would I preach it less, neglect it completely, or preach differently if there were no emphasis upon it, or if it was relegated to the back page of a theological creed?

The preaching of scriptural holiness comes from the burning heart of a truly sanctified man. The question, Do I possess what I am preaching? has been squarely met and answered. The man who would preach holiness in its highest expression has experienced and knows the fullness of the abiding Holy Spirit. This must transcend mere mental comprehension of

and intellectual assent to a body of truth.

With these presuppositions in the forefront, may a few suggestions be set forth? You will need to take them from the shallowness of being *suggestive* and make them *exhaustive*. The preaching of holiness demands the presentation of a clear concept of sin.

An adequate theology of holiness really begins with the holiness of God. The Scriptures also make clear God's original standard for man, e.g. "Be holy, because I am holy" (1 Pet. 1:16, NIV).¹

The experience of holiness will not be sought and realized until one has a true and scriptural idea of sin. The importance of this cannot be over-emphasized. Dr. Richard Taylor states:

Sin, as one doctrine of the Christian system, is the common denominator of the other doctrines . . . The doctrines relating to sin form the center around which we build our entire theological system . . . If our conception of sin is faulty, our whole superstructure will be one error built on another.²

Today the lines between right and wrong are much diffused and out of focus. The holiness preacher, by a thorough grasp of truth, can project sharply focused lines of distinction.



by
Charles E. Baldwin

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Go back to your theology books! Begin with the fall of man, and the entrance of sin into the world, and do some *in-depth* preaching that will clearly delineate the reality of sin. Develop a clear philosophy of what constitutes true sin. Get to the heart, the motive, and the will. Preach on sin as an act—*sins*. Lift up John Wesley's classic definition of sin as being "a willful transgression against a known law of God."

An honest study of the doctrine of sin as the truth of sin as *nature*. Sin as nature remains in the heart of saved Christians. This is a truth the Bible makes clear, theology explains, and the creeds of the churches note. Holiness preachers can sound a clear note here. Show the need of holiness by carefully presenting the truth of inbred sin—*carnality, the carnal mind, the flesh, indwelling sin*—whatever term one chooses. Until people really see the depths of their hearts and are conscious of this remaining depravity, they will not seek holiness in any serious way.

The Old Testament is full of holiness and the truth of sin. Though the truth there is mainly symbolic and predictive, one can preach principles. A grasp, however, of New Testament truth is a prime necessity. Therefore, Scriptures used here will, in the main, be confined to the New Testament.

One could develop a strong message (or better yet, a series of messages) using the disciples of Jesus before and after Pentecost. It is admitted that many avoid this area in preaching holiness, but there are basic principles that can be utilized with profit. Note the disciples:

I. THEY WERE CLEARLY CALLED DISCIPLES.

A. They were, perhaps, saved through the ministry of John the Baptist—at least some of them. They

accepted Jesus as the Lamb of God. Their names were written in heaven—Luke 10:20.

B. They forsook all to follow Jesus; preached; and cast out demons.

C. They were endued with power for service—Matt. 10:1

D. They believed Jesus to be their Saviour. Note Peter's great confession—Matt. 16:16; John 6:68-69.

E. They were in union with Jesus—John 15:1-7.

F. They were separate from the world—John 17:16.

II. IN SPITE OF FACTORS OF SPIRITUAL LIFE, THEY HAD DEEP SPIRITUAL NEEDS.

A. Hardness of heart—Mark 6:52.

B. Lack of love for each other: quarreling, ambition, selfishness. The main verses are Matt. 18:1; 23:11; Mark 9:34; Luke 9:46; 22:24.

C. Self-sufficiency—there was an inadequate understanding of their need. Peter's denial of Jesus is the most classic example.

One must, of course, carry all these elements through to their logical conclusion of results *after* Pentecost.

Some terms in Paul's letters will illustrate the presence of the sin nature. Romans 6:6 has long been a favorite, strong, and yet debated verse. The term "old man" has been used to depict the nature in the unsanctified. Many holiness preachers of days gone by made great use of it. For example, Beverly Carradine has a helpful book entitled *The Old Man*. Not all agree on this term as being limited to the sin nature in the regenerate, but that really is no problem. The second section of the verse points up stronger truth.

Romans 7, in principle, has some definite teaching if one is careful to mine it out. Don't be too quick to make every verse descriptive of the unsanctified. This battleground of

theology has not been conclusively accepted as a view of the regenerate Christian convicted of inner sin. In fact, many great scholars hold the unregenerate view. These include such men as Thomas Aquinas, James Arminius, Adam Clarke, John Wesley, Daniel Steele, A. M. Hills, *et al.* (To be fair, some hold the chapter as illustrative of *both* a convicted sinner *and* a Christian convicted of remaining inbred sin.) Don't attempt to preach holiness by taking a preconceived idea of doctrine to such an area and lifting texts out of context, and then shaving and fitting them to popular preaching. That is unfair and really unnecessary in view of the great wealth in the New Testament. Look for the total overall view of the passage and set the text free to say what it really says, even if it upsets some favorite, well-used sermons.

In Romans 7, however, there is a term that is clearly applicable. In verses 17 and 20, the key phrase is "... it is sin living in me." By utilizing basic principles and understanding the essence (or better, concept) of the sin nature in both the unsaved and saved, one can preach holiness here. The word which is translated "indwelling sin" or "sin living in me" comes from a compound (in the Greek New Testament) of the preposition *en*—"in" and the noun *oikos*—"house." The idea is "sin that has its house or dwelling in me." The use of this term in this way is justified by the fact that the same word is used for the indwelling of the Holy Spirit in 2 Tim. 1:14.

The words "carnal" and "carnal mind" in Romans 8 and 1 Corinthians 3 can be used to develop a clear concept of sin. This "mind of the flesh" needs to be fully explained. One need not preach the theological ramifications of the two words for flesh—*sarx* and *soma*—but the preacher must come to grips with

them in his own thinking. Use such scriptures as a base and research the New Testament to find the essence and manifestation of this mind. Show it to be a dark, indwelling principle that is not mere temptation. It is a movement, a leaning, a spirit, a perversion, a nature of evil. It is that something—though not a physical "something" at all—that is "deeper down and farther back." John Wesley referred to it as "a bent to backsliding." It is that tendency to evil and earth.

Many scriptures depict pride, selfish self-will, envy, jealousy, the desire to get even, or a proneness to tell people off, pouting, coldness of heart, a desire for place and praise of men, a selfish temper of life that gives occasion to harshness and irritableness. Probe the depths of the heart motives and attitudes and help the Spirit to awaken men to remaining depravity. Assist people, as Wesley stated, to see "the ground work of their heart."

A study of 1 Corinthians would prove helpful. This section of the Scriptures gives a good picture of saved—but unsanctified—persons. They are definitely changed from their earlier sinful life, but clearly labor under a spirit of wrongness and un-Christlikeness.

There are many, many other areas which evidence indwelling sin remaining in the believer. Some are single verses, some paragraphs and chapters, while others encompass part of entire books of the New Testament. These must be studied in depth, mastered, and preached practically to make men aware of their need for holiness.

(To be concluded next month)

1. All scripture quotations from *The New International Version*, copyright 1973 by New York Bible Society International. Used by permission.

2. Richard S. Taylor, *A Right Conception of Sin* (Kansas City: Beacon Hill Press, 1939), p. 9.

Wesleyana



The Character of a Methodist

By Larry Shelton*

ONE OF JOHN WESLEY'S clearest and yet least-known works is his little pamphlet *The Character of a Methodist*. This is his summary statement of what Methodism is, and it certainly provides valuable instruction for the twentieth-century holiness movement. This work is found in the Zondervan Edition of *The Works of John Wesley*, Vol. 8, pp. 339-47, and all quotations are from this source.

Wesley first directs a preface to the reader in which he points out that he does not desire that the name *Methodist* be given to his people; and he says, "I should rejoice . . . if the very name might never be mentioned more, but be buried in eternal oblivion." However, if this were not possible, he would like to define clearly what that name does and does not mean.

In the body of the treatise, Wesley sets forth several things which are not the distinguishing marks. He presents the former as follows:

1. The distinguishing marks of a Methodist are not his opinions of any sort . . . Whosoever, therefore, imagines

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that a Methodist is a man of such or such an opinion, is grossly ignorant of the whole affair . . . We believe, indeed, that "all Scripture is given by inspiration of God;" and herein are distinguished from Jews, Turks, and Infidels. We believe the written word of God to be the only and sufficient rule both of Christian faith and practice; and herein we are fundamentally distinguished from the Socinians and Arians. But as to all opinions which do not strike at the root of Christianity, we think and let think. . . .

2. Neither are words or phrases of any sort. We do not place our religion, or any part of it, in being attached to any peculiar mode of speaking, any quaint or uncommon set of expressions . . . So that it is as gross an error to place the marks of a Methodist in his words, as in opinions of any sort.

3. Nor do we desire to be distinguished by actions, customs, or usages, of an indifferant nature. Our religion does not lie in doing what God has not enjoined, or abstaining from what he hath not forbidden. It does not lie in the form of our apparel, in the posture of our body, or the covering of our heads; nor yet in abstaining from marriage, or from meats and drinks, which are good if received with thanksgiving. Therefore, neither with any man . . . fix the mark of a Methodist here, —in any actions or customs purely in-

different, undetermined by the word of God.

4. Nor, lastly, is he distinguished by laying the whole stress of any religion on any single part of it. If you say, "Yes, he is; for he thinks 'we are saved by faith alone,'" I answer, You do not understand the terms. By salvation he means holiness of heart and life. And this he affirms to spring from true faith alone. Can even a nominal Christian deny it? . . . we know by experience a man may labour many years, and at the end have no religion at all . . . Were this the mark of a Methodist, I would sooner choose to be a sincere Jew, Turk, or Pagan.

In presenting what the marks of a Methodist really are, Wesley begins at the very basis of Jesus' religion. He places his doctrine squarely on the basis of love and obedience toward God and compassion toward one's fellowman. The true mark of a Methodist is, for him, having "the love of God shed abroad in his heart by the Holy Ghost given unto him," and loving "the Lord his God with all his heart, and with all his soul, and with all his mind, and with all his strength." The Methodist exercises this love toward God by praying without ceasing, rejoicing evermore, and in everything giving thanks. Furthermore, he loves his brother, for the love of God has purified his heart from "all revengeful passions, from envy, malice, and wrath, from every unkind temper or malign affection." True religion, then, shows itself in practical faith.

Wesley concludes his delineation of Methodist principles and practices by emphasizing that these marks alone should be used to distinguish Methodism from other movements. He emphasizes his position thus:

If any man say, "Why, these are only the common fundamental principles of Christianity!" thou hast said; so I mean; this is the very truth; I know they are no other; and I would to God both thou and all men knew, that I, and all who follow my judgment, do vehemently refuse to be

distinguished from other men, by any but the common principles of Christianity—the plain, old Christianity that I teach, renouncing and detesting all other marks of distinction. And whosoever is what I preach, (let him be called what he will, for names change not the nature of things,) he is a Christian, not in name only, but in heart and life. . . .

By these marks, by these fruits of a living faith, do we labour to distinguish ourselves from the unbelieving world, from all those whose minds or lives are not according to the Gospel of Christ. But from real Christians, of whatever denomination they be, we earnestly desire not to be distinguished at all, not from any who sincerely follow after what they know they have not yet attained . . . Is thy heart right, as my heart is with thine? I ask no farther question. If it be, give me thy hand. For opinions, or terms, let us not destroy the work of God. Dost thou love and serve God? It is enough. I give thee the right hand of fellowship.

These admonitions of John Wesley should speak a corrective word to the strong tendency in the Wesleyan movement to stress "doctrinal distinctives" and stringent membership requirements. Our goals too often have seemed to be to exclude non-Wesleyans from our fellowship and to distinguish ourselves from them on the basis of traditional scruples rather than to unite ourselves with them on the basis of our common faith. Wesley strongly disapproved of drawing distinctions within the body of Christ on the basis of words and terms, semantics, or opinions. So often our so-called standards form exactly these kinds of divisive distinctions within the Church. He was more concerned that all who manifest the "fruits of the living faith" should be together in "one hope of our calling," than he was in any morbid preoccupation with the distinctive differences in Christ's body. True Methodists are concerned only with distinguishing themselves from unbelievers.

Materially Powerful but Spiritually Ineffective

THERE HAS POSSIBLY never been a time when the nominal church has been so materially powerful and so spiritually ineffective. Religion has become increasingly a social activity rather than a spiritual experience. We identify Christian virtue with alertness to economic opportunities, and sin with its opposite.

Too often we forget that real evangelical Christianity was tremendously involved in the abolition of slavery and the regulation of labor conditions as to wages and hours. Legislation was passed under this influence to improve the lot of the blind, orphans, prisoners, mentally retarded, and the indigent. There is no need at all to divorce social concern and reform from spiritual religion.

One of the greatest problems that confronts today's church is the loss of the distinctive note of the Christian gospel, and the distinctive quality of the Christian life. This is why the pressure to call upon the state to support us is almost irresistible. The vigor and vitality of the churches have declined to the point that it is almost impossible to distinguish be-

tween the gods of society and the God of the church.

Now we are faced with the task of evangelizing a society that has lost its spiritual rootage. Since we no longer measure up to the specific responsibility imposed upon us by the Great Commission, perhaps we need to carefully place our priorities. The prime task of the church is the evangelization of our society and nurture of the young convert.

We should not rush to abandon the process of evangelization in order to qualify as being relevant to our age. The process of introducing men to Christ is an ageless one that will always be relevant. Our spiritual ancestors faced lawless and turbulent frontier communities that were contemptuous of religion. The message that they proclaimed was that of salvation from sin. Evangelism has never been an easy task. It was difficult then, and to many it seems difficult now.

Shortly before his death, Harry Emerson Fosdick declared the need for a renewal of powerful, ethical, and spiritual religion, and concluded his plea by saying: "If we want better education, we must get better schools. If we want better children, we must get better homes. If we want better justice done, we must have better courts. If we want better civic conditions, we must have better governments."

Better institutions are made by better men, and the power of the gospel makes better men.



by
Ross W. Hayslip

Pastor
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the Nazarene
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A Ministering Choir

By Jerry Hull*

(Author's comment: The following material is written specifically for your choir members. Reprint enough copies to circulate among your choir. Further, after they have read the material, I recommend that you spend a session with them. This session can be used for sharing and signing the agreement which follows.)

Choirs have several useful services—occupy space, help deaden sound which might otherwise reverberate around the sanctuary, provide polished performances, and minister in the name of the Lord Jesus. Obviously, when we are thinking from a New Testament perspective, we wish for a choir which ministers. Unfortunately, choirs sometimes do not minister as they might.

Paul stated some guidelines which may help you be a ministering choir—that is, be a servant and ministering choir. The third chapter of Colossians climaxes with an overwhelming demand: “And whatever you do . . . do it all in the name of the Lord Jesus” (v. 17, NIV).** Verses 12 through 18 are appropriate guidelines for a choir which wishes to minister both to its own members and to the entire worshipping congregation. A closer look at some of the possibilities may be stimulating.

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**Scripture quotations are from *The New International Version*, copyright 1973 by New York Bible Society International. Used by permission.

Ministering to one another

1. *Reveal Christian attitudes.* In a near parallel to the Fruit of the Spirit passage (Gal. 5:22-23), in verse 12 Paul cites the qualities of compassion, kindness, humility, gentleness, and patience. If you want to be a ministering choir, begin by displaying these qualities in your relationships with your fellow choir members.

2. *Bear with each other and forgive.* It is widely acclaimed that musicians are temperamental—probably so, since most humans are. Being a choir member is often more social than you wish—sour notes on every hand, dumb questions by people who ought to know better, carelessness about the house of God, and disrespect for the director catalogues only a few of choir members' sins. Sometimes you feel like telling the others where to get off—at times you do just that.

Verse 13 advises that we ought to forbear (literally, hold up) or delay any punishment we are inclined to give either by words or glances. In fact, Paul totally disarms us and says in the next breath, just go ahead and “. . . forgive whatever grievance you may have against one another.”

3. *Teach and counsel one another.* Choir members review a lot of theological and biblical material during weekly practice and performance sessions. Also, the results of high moments of inspiration of many writers

is often your fare. While you are straining for proper breathing, diction, and blend, it is easy to miss the basic doctrines of grace, forgiveness, and salvation. At times your practicing ought to be interrupted with moments of spontaneous worship. If you are not regularly sharing with one another the truth of your songs and anthems, you might review Col. 3:16 which instructs, "Teach and counsel one another with all wisdom."

Ministering to the worshipping congregation

The "all" in doing "*all* in the name of the Lord Jesus" covers a lot of territory. Its breadth allows for a lot of moralizing (or meddling, if you wish) about what might be appropriate. As a choir, you present a group impression or presence—is it one which has been totally submitted to Him? Can you as a group confidently say, "All that we are doing we are doing in the name of the Lord Jesus"? Three aspects of your collective ministry are mentioned:

1. *Performance and humility.* A proper balance between your best possible performance and Christian humility is an important distinction to recognize. It appears to us musicians that soloist, ensemble groups, and choirs sometimes are just "putting on a show." However, to be generous, it surely must be easy for those of you who have the talent of presenting beautiful music to want to "show off" a bit.

A choir can degenerate and become a mutual admiration society bent on its own self-aggrandizement. This is so subtle. For example, "Did you hear all those 'amens' and shouts when we finished?" In this situation what are you inclined to say: "Boy, are we ever good," or "May God be praised"? Which do you really feel? The final corrective is: "Do all . . . in

the name of the Lord Jesus."

2. *Group demeanor which praises God.* It may sound almost spooky, but I firmly believe that as a choir you project a group presence or spirit. If you have ever shared with a saintly person, you know what I mean—somehow just to be with them is to sense the presence and glory of God. Is that also true of you as a choir? What happens to the very air (aura) of the sanctuary when you make your entrance? Is your entrance a miniature rehearsal of the coming of the Lord—depicting gladness and worship? Or is your entrance the somewhat uncoordinated marching of several harried and attention-seeking people? Paul stated in another place (2 Cor. 2:4-6) that we should be the aroma or fragrance of Christ. Do your group and personal devotional periods prepare you as a choir to assume the role of being the very aroma and fragrance of Him?

Nonsinging times also present you a great opportunity to radiate Christian joy and praise. This can be accomplished only by finding a level of submission that recognizes ". . . the life I now live in the body I live by faith in the Son of God who loved me and gave himself for me" (Galatians 2:20). Plastic smiles, while better than frowns, will not communicate what your needy worshipping congregation needs. All of you could quietly whisper "cheese" throughout the duration of the service and thus be the most smiling choir in town, but needed are lives whose very collective presence communicates a deep joy and contentment in Him.

3. *Prayer support.* You can literally stand (well, sit) behind the pastor with your prayers and support. Too often, after the choir number is presented, the choir becomes a large blue or maroon blob. After about 30 minutes you are suddenly animated again for the singing of a

choral benediction or invitation hymn.

I challenge you to make a corporate effort to become a focal point from which there rises a large volume of prayer for the messenger and his listeners. What might happen in your congregation if you take seriously your opportunity for prayer support?

Finally, the sum or goal of it all for a choir which wishes to minister is this: "Whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him."

AGREEMENT

"Do all in the name of the Lord Jesus" (Col. 3:17)

I, _____, on this _____ day of _____, 197____, hereby affix my signature as a choir member to indicate my determination to let the Word of Christ dwell in me and resolve to sing

psalms, hymns, and spiritual songs in the name of the Lord Jesus (Col. 3:16).

I purpose to bear with, forgive, love, teach, and counsel

other members of the choir and also will gratefully receive the same Christian graces from them.

Further for the edification of the entire congregation, I purpose to

Perform my best _____

Maintain a spirit of humility _____

Express a platform demeanor which praises God _____

_____ (Add other
_____ items for
_____ your own
_____ personal
_____ agreement.)

With the help of the enabling Spirit, I will attempt to keep the terms of this agreement and will review my progress on or before _____, 197____.

Signature _____

(Fold and place in your Bible.)



Communicating the Gospel

Dear Son:

I read the other day from somewhere that preaching is the "art of reiteration." That didn't sound right to me because I like variety in my preacher, and I asked my pastor about it.

"Well, it is true—because a sermon, to be a sermon, must declare the 'good news.'" I thought about that for a while until I understood, and then I wondered why so many times it doesn't come through to me!

Isn't there a difference between the nature of the gospel and communicating the same? There are some men who know the gospel but can't communicate it. There are some who com-

municate all over the place but never get to the gospel. I am beginning to wonder if some know what the gospel is all about.

In some way, every sermon must come around to the lordship of Christ. Paul puts it very well in 1 Cor. 15:3-5, 11; and Rom. 10:8-9, as well as in the sermons in Acts.

But it is also necessary to communicate the gospel. I was pleased when you wrote to tell me of some of the continuing seminars in speech and communication you have involved yourself in at the university. I believe that you know the gospel. Now if you will really work with the Word and learn the skills of communication, the Lord will use you in a marvelous way.

Well, I must stop my musing about my preacher-son and get to the chores for the evening. Have a good day Sunday. I know that you will through His help.

Love,
Dad

The greatest treason is to do the right thing for the wrong reason. What is my motive for doing what I do as a minister of Jesus Christ?

The Minister as a Professional

AFTER 13 YEARS as a professional minister, it has become increasingly clear to me that my life as a minister represents not only the call of God but a call to, and acceptance of, a specific life-style that involves a wide range of involvements and associations. It has also become increasingly clear to me that the average minister I see is either not willing or secure enough to take his rightful place in the professional world. If a minister is to be professional, then he must be trained and willing to serve men in their world rather than to ask the average layman to come into his world for help.

In any profession—be it law, medicine, education, or business—there are certain characteristics that must be adhered to and lived out. More important than any characteristics, however, is the need for each individual to be himself. Many ministers are stereotyped. They are not themselves, only mirrors of what they have

been programmed to be. You can pick them out of a crowd by the language they use and the way they look. To much of our world, we are the man in a shiny black suit, the man who mows his grass in a shirt and tie, or the man who spends a great deal of afternoon time around the house. Some of these impressions may be mistakes, but I do feel as God has called each of us to the full-time ministry, He has called us to express ourselves not as stereotypes but as individuals with unique talents and abilities.

Every minister should have a place to go to work. He should be out of the house at a reasonable hour and to an office. His daily schedule should be regulated to coincide with the hours of any other professionals. Every minister should have an office that is well appointed and suitable for counseling and study.

Every minister given the opportunity to lead should lead. No minister who has been called of God to shepherd a flock, who is on call 24 hours a day, and who gives of himself unreservedly to the problems of his flock and to the upbuilding of the Church of Jesus Christ should be led or controlled by a group of board members who give themselves to the total ministry of the church approximately five hours a month. Leaders are called to lead. If they fail to do so, they have no right to occupy their



by
H. B. London, Jr.

Pastor
First Church
of the Nazarene
Salem, Ore.

appointed office. To substitute security for leadership is to prostitute the role of shepherd. A shepherd takes risks and endangers himself for the good of the flock.

Appearances

I learned early in my ministry while pastoring a very small, struggling church in California that the impression I made upon my community had a great deal to do with how I looked and conducted my business affairs. We read in 1 Timothy 3:2, "For a pastor must be a good man whose life cannot be spoken against" (TLB).^{*} I don't know whether the Apostle Paul was talking about our outward appearances or a particular life-style, but I think that he had both in mind. Every professional minister should wear clothes that are clean, attractive, and in style. They don't need to be expensive or flamboyant, but neither must they be so ragged in appearance that they are repulsive to his laymen. The car a minister drives speaks volumes—it should be clean, in good repair, and uncluttered with paper and debris. Be it an old or new car, it can look presentable. Many ministers' homes are ill-cared for because they don't take enough time to care for the yard or the painting. Limited time is no excuse for uncleanness or carelessness.

Paul also admonishes that a minister should not be one who loves money. It is very unprofessional for the ministry to go around talking "poor mouth." Ministers often "rip off" their laity by expressing to them how poor they are, or how hard it is to make ends meet, that they place themselves in a position of subjection simply because they cannot handle their own affairs. We should be very

careful from whom we take money, gifts, and offerings of love because it places us in a position of indebtedness to members of our congregation, and all of these things can be used against the minister in a moment of disagreement. How often have you heard of the pastor who left an assignment with bills unpaid, and the reputation of the church strained because he was not a good manager? In the secular world we would suffer legal action. This affects the image of the ministry to a total community.

As for the family, the Apostle Paul says, "A pastor . . . must have a well-behaved family with children who obey quickly and quietly. For if a man can't make his own little family behave, how can he help the whole church?" (1 Tim. 3:4-5). We must be fathers who, in our attempt to save the world, make every provision not to lose our own children. Each member of our family requires varied amounts of attention, and we must determine early in our family life just how much time our families do require.

It is so important that clergy have a self-image that will permit him to walk into any situation, stand before any group of people with confidence and assurance that he is equal to the task with God's help. Many ministers have stained forever the work of God in an individual's life because they could not and would not take their professional place in a world that admires, respects, and listens to what professionals have to say.

Job philosophy

After my first pastorate I decided that my ministry was going to be a man-centered ministry. I had served a small church whose membership was made up and controlled by women. This was a hindrance to my ministry, and I promised God that when He guided me to another place of

^{*}Scripture in this article is from *The Living Bible*, copyright © 1971, Tyndale House Publishers, Wheaton, Ill. Used by permission.

service, I would begin to direct my ministry toward men. The reason—if you minister to children, you may win their mother to the Lord, but very seldom the father. If you win the mother, you will probably win the children and just maybe the father. If you are able to win the father to the Lord, in God's ordained chain of command, in nearly every situation the total family will be won for Jesus Christ.

I have a practice of eating lunch with a layman almost every day. This not only helps me to sense the mood of my congregation and the battles they are fighting, but also assists me in developing a rapport with laymen. I also spend a great deal of recreational time with laymen. I feel that their input into my life is often more valuable than sitting around with a group of ministers talking about Sunday school attendance and inadequate salaries. In times of recreation and fellowship, laymen see me as I am with my frailties and shortcomings, and grow to accept me as a human being rather than a man with a black suit who lowers his voice and takes on a whole new personality when he steps into the pulpit. It has been my prayer that I would be in the pulpit what I am outside of the pulpit—on a basketball court, a softball diamond, or in a restaurant.

We have all been guilty of taking advantage of the undisciplined lifestyle. By that I mean there are not many professionals who can play golf two or three times a week, or take two or three days every other week to attend conferences or sit on boards or go on outings with the family, and still execute with success their calling. More than once I have been asked by interested parishioners, "What do you do all day?" And I am sure that many of you have been asked this.

It would seem to me that anything

less than a 60-hour week for the average minister would be too little to get the job done successfully. It is humbling to read, "Also, he must be well spoken of by people outside the church—those who aren't Christians—so that Satan can't trap him with many accusations, and leave him without freedom to lead his flock" (1 Tim. 3:7). This admonition from God's Word is very sobering. Many times I wonder what those who do not know Jesus Christ think of me as I make my way in and out of their lives in my community. Will my life, my behavior, my appearance, my attitude negate their seeking to know Jesus Christ, or could it be that my life will speak so loudly they will hear and see in me what Christ wants them to hear?

Credibility

T. S. Eliot once made the statement, "The greatest treason is to do the right thing for the wrong reason." I must continually ask myself, What is my motivation for doing what I do as a minister of Jesus Christ? Do I labor for my denomination, for whatever glory and honor might come through man-made successes? Or do I do what I do to the glory of God? Do I rally my Sunday school in hopes that a little boy or girl will be won to Jesus Christ, or do I do it for a trip to Jamaica? The motivation of love for God, for others, and for myself is the only true motivation for doing anything that I do.

I have been grieved and troubled in my own heart and mind on numerous occasions as I was bent by denominational pressures and selfish desires to do the right thing, the legitimate thing, the accepted thing, for the wrong reason. As God is my Judge, I have sought to rectify those mistakes and asked Him to forgive me. In our world there is an ever-widening gap called the performance

gap—that alleged distance between what we know to do and what we do. The world sees the church and its ministry in many instances as “all ears.” We hear a lot, but the result of our hearing is not always positive production.

If we believe what we say we do, then when we pad attendance figures or exaggerate results or make gains with any other motivation than that of pleasing God and upbuilding His kingdom, then we are no better than those involved in the Watergate affair that each of us in our own way criticized and ridiculed in front of our people. Consistency is a rare jewel. There must be a code of ethics, though it be unwritten. And it must weave its way through every area of our life from our dealings with our family, throughout our community, with our colleagues, and most of all with ourselves and our Heavenly Father.

There are many times as I end my day that I lie in bed and ask myself over and over, Why do I do what I do? Why do I take from others what I do? Why do I sacrifice so many hours away from my family? Why do I take so many chances of being misunderstood? And if I ever repeatedly hear an answer that says, Because you are a Nazarene; because you are a minister; because your ego demands it . . . then I will resign. But to this point in my life, in those moments when I am most honest with myself and with God, I believe it is because I have been called to fill a place that no other man in the world could fill; and with my deepest commitment, though it be feeble and weak and many times inadequate, I will endeavor to do what I do because I feel that God has called me to do it to the best of my ability, and with the aid of all the help He has promised and I will allow Him to give.

You have been trained to occupy

your God-given place of service. You are a professional. You are looked to by others for answers. You should have the answers. You can do for an individual what no other professional in all the world is capable of doing on a regular basis—and that is leading men and women into a relationship with Jesus Christ, whereby they can live not only abundantly in this life, but everlastingly in the presence of God in the life to come.

You are engaged in the most important business in all the world; and if you are operating at less than your best, then you are operating in a field of service as a professional who is operating below his expected potential and capacity.

Fellow minister, *please* see yourself as a professional in the greatest business in the world. Then take your rightful place of leadership in that world, and may God be glorified as you do.

Words from Wesley—

“Gain all you can . . . save all you can . . . give all you can to God.”

These words are from different parts of Mr. Wesley’s sermon “The Use of Money,” in which he challenged God’s people to be honest and diligent in their work, and not to be in any job that would be contrary to the law of God. Thrift was also equally emphasized, with saving and self-denial not far behind. Yet giving to the work of God was not forgotten. The early Wesleyans were known for their liberality. Wesleyans (of all the holiness groups) still are.

—Submitted by Robert Emsley

A Confession to the Holy Spirit

By Michael Hutchens*

I WAS ALARMED TO DISCOVER, as I searched through my file of sermons on holiness and the Holy Spirit, that far more of my sermon outlines were on the *experience* wrought by the Holy Spirit than on the *person* of the Holy Spirit. As I discovered this serious lack, my heart became very heavy, and I confessed and apologized to the Holy Spirit for slighting *Him* in my attempt to show what He *does* in the experience of man.

I then began to wonder, Is my experience typical? Would other holiness preachers discover that their sermon file on this subject revealed this serious lack? If such is the case, I concluded, several dangerous trends would occur.

1. We will unwittingly end up grieving the Holy Spirit himself in our preaching. He cannot bless that which is not true or is not central, and He is central.

2. We will become too "experience oriented" in our preaching. (Perhaps we are already that way.) The person of the Holy Spirit will, for all practical purposes, be almost forgotten, and also the truth that it is He who does that which is done in the filling and the cleansing of the heart. We will give the impression that the experience is the key to victory, when in reality it is He who is.

3. Our people will be seeking more

for *it* (the experience of holiness) than for *Him* (the person of the Holy Spirit). Experience will be misunderstood to be identical with receiving Him. Christians may put too much stress upon their relationship, and thus deprive themselves of the One upon whom this relationship is based and from whom it is derived. Let us remember that the power is present because He dwells, not basically because of what we have done or who we are.

4. Our church will cease to be a Holy Spirit church. We will be more of a holiness church, with emphasis upon experience. Certainly there should be no minimizing of our part in receiving Him, nor minimizing the relationship of His glorious presence; but we also do not want to forget that faith, commitment, and all the rest is of little value without Him, in His glorious personal presence.

Prayer: Holy Spirit of God, I confess with sadness that I, a holiness preacher, have neglected You yourself. I see more clearly now that it is You I need to stress. It is You who are all-important in holiness. May I, from this day forward, lift You up more; and as I do, I know You will keep my own sanctified life holy and committed to You. I realize, of course, that I have responsibility too, but You are the most important Person. I promise, Holy Spirit, to stress You more in my preaching. Amen.

*Pastor, Tully Road Church of the Nazarene, Hamilton, Ohio.

● **General Superintendent Jenkins**



An Affectionate Colleague

THE TRUE MINISTER OF CHRIST will have respect and love toward his fellow ministers in the gospel. It is interesting to note that the Apostle Paul named 60 different colleagues with whom he labored in the gospel. It is even more interesting to note the endearing terms with which he refers to or addresses these colleagues—"fellow servant," "fellow soldier," "raised together," "knit together." We all sense the deep feeling of love with which the great apostle used these terms.

It is true that every minister can be his own man, developing in his ministry that methodology, style of preaching, and mode of operation that best fits himself. He develops his God-given talents and aptitudes and applies his training and skills to become, under God, the best and most effective minister possible. But, after having developed his own style and methodology and using his training and ability at the maximum, he must avoid the temptation to think that his style and mode of operation is the only way to successfully pastor and build the church. We must have true respect and affection for our colleagues even with all our differences and allow every man to work for Christ in his own way.

This spirit of affection applies, for example, to our successors and predecessors. This love rejoices in the success and even larger church growth attained by those who follow us and prayerfully remembers without criticism any reverses suffered.

This spirit also dictates that every pastor, when leaving a church, leave it, yielding the love and close association enjoyed with his former people to his successor. Great is the minister (and wife) who can do this. Happy is the new pastor who fully appreciates and accepts the service rendered by his successor.



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—Author unknown

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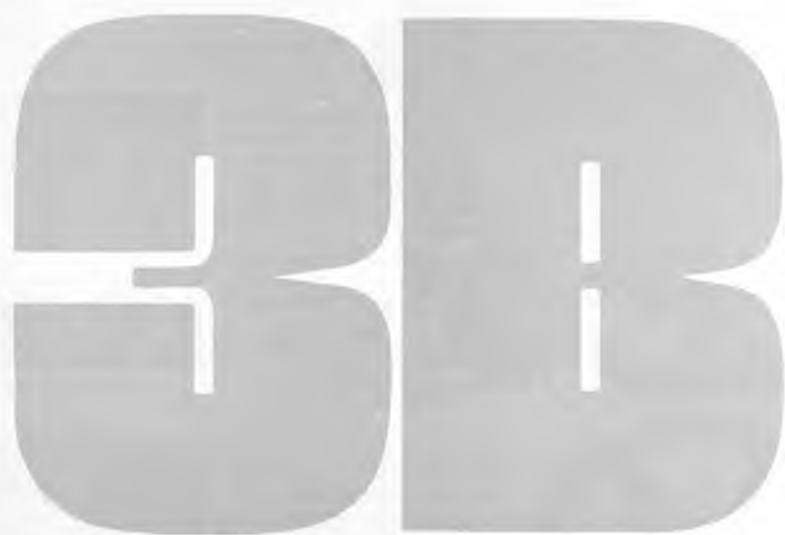


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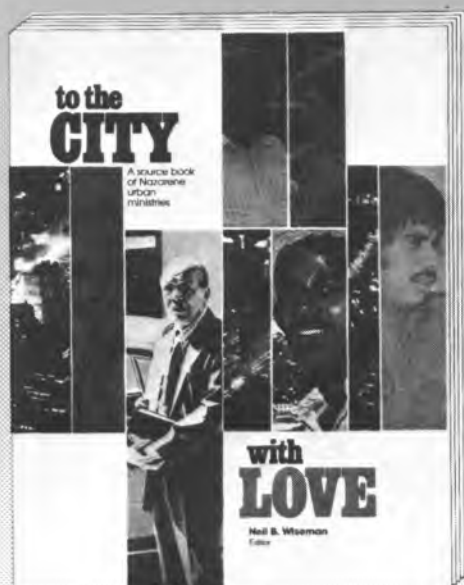
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THE PREACHER'S WIFE

Seasons of the Soul

ON A SPRING DAY I stretched and gazed dreamily at a blue sky. I watched a family of cardinals hop through the trees behind the parsonage. I touched the soft grass that peeped cheerfully from its earthen bed. I felt the breeze as it caressed my face and lingered in the treetops. I wanted to run, to play, to explore, to plant, to clean, to organize.

On a certain summer day I watched the white clouds glide across the sky. Summer, arrayed in all her greenery, echoed with her special kind of music. A hummingbird whizzed by. Birds called. Locusts vibrated. On that day I wanted to hoe the garden, cut a fresh bouquet, invite neighbors over for homemade ice cream, go on a picnic.

On another day I observed as autumn marched in with her cool, crisp evenings and beautiful, beckoning days. Through the sparsely clothed trees I could see the silvery moon and

twinkling stars. Along with autumn came the sounds of school, the urgency of the harvest. I surveyed the supply of firewood in the backyard, banked the rosebushes, picked the apples.

On a winter day I watched the snow falling softly in my part of the world. I watched it change dirt piles into white, shimmering mounds, and the lake into a crystal plain. Everything seemed to melt together as God deposited a cloak of white on houses, fences, trees, and shrubs. That day I baked bread, wrote a letter, did the mending.

Seasons are magnificent vehicles of nature, fashioned by God himself. They are interwoven, dependent on each other. The bulb, which seems to die in the fall, lays dormant in the winter, only to burst forth in the spring, and flower in the summer.

There are cycles in other areas of life also. There are seasons of the soul. There are ups and downs, valleys and mountains, happiness and sorrow.

The job of pastoring, of being an evangelist, or teaching in a Christian college has its unique seasons. As ministers' wives, we are enveloped in these moods and contribute or hinder according to our faith and commitment.

I remember the springtimes of pastoring—the thrill of taking our first



by
Frances Simpson

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church, dedicating a new building, all the exciting plans and goals. I remember moving into a new parsonage, seeing my Sunday school class grow, organizing a teen choir. I remember weddings, baby showers, invitations to Sunday dinner. I remember new folk joining the church, baptismal services, zone meetings. I remember a time a member slipped me \$20.00 and said, "Buy yourself a new dress." I remember the whispered, "I appreciate you," "We love you," "We are praying for you." I remember an extra salary at Christmastime, a pounding, being invited out to Thanksgiving dinner when we couldn't be with our own family. The springtimes reverberate with joy and gladness, optimism and faith.

I remember the summers of big rallies, Sunday school contests, district and General assemblies, VBS programs, the visit of the district superintendent—things that said, "all is well." I remember camp meeting, entertaining missionaries, having the teens over for a cookout. I remember our church being on the Evangelistic Honor Roll and giving 10 percent for world missions. I remember when my child won second place in the district talent contest, played his first trumpet solo, was selected to go to International Institute. These were days of big challenges and victories won.

Then I remember the autumns of heavy building programs, searching revivals, marital counselings, raising offerings, busy schedules. I remember the fear as I went out personal

soul winning. I remember having a party and no one showing up. I remember entertaining the evangelist when I had two bedrooms, two children, and one bathroom. The falls, in spite of much work and budget-stretching, were times of great reward and fulfillment.

At times winter swept in with sickness, misunderstandings, financial problems, funerals, no gain in Sunday school. I recall sleepless nights when I quoted all the scriptures I ever knew. I remember working and reworking the budget for years. I remember those whom we had worked so hard to win, giving up and going back to the ways of the world. I shed some tears as my children searched for their identity in what I sometimes thought was a public fishbowl. I remember going to the grocery store and cutting the list in half, making a jacket for my two-year-old out of a discarded corduroy shirt. I remember turning collars, remaking dresses for district assembly, having french fries and green beans for Sunday dinner. The winters produced hardiness, sensitivity, and an affirmation of God's promise, "All things work together for good to them that love God."

Yes, life has its brown autumns, its dark winters, mingled with new springs and productive summers. Delight in the spring, adventure in the summer, harvest in the fall, plan for the winter. Enjoy each new season, for it may be handpicked by God to be the arena of your work and play.

Truth is not self-perpetuating. It is personal and moves from person to person. The one supreme and basic truth of God available to man in Christ has to be carried and communicated by men to men. The world needs Christ, and it can get Him only from and through Christian men.

—Robert E. Speer

Evangelistically Speaking—

The Case for Calling the Regular Evangelist

A WIDE RANGE OF CHOICE is open to boards relative to special workers for camps and revivals. In addition to those “in the field,” there is an abundance of able speakers in the fields of the pastorate, education, and administration. It is possible, therefore, to bypass qualified persons in the field of evangelism in favor of those with other occupations and incomes. Admittedly, the economics of the regular evangelist is adversely affected and is a matter of concern frequently discussed—privately, of course—by pastors and evangelists. The thinking evangelist candidly acknowledges that it is a many-faceted, complex problem.

The economic factor, although valid, constitutes the least reason for engaging the regular commissioned evangelist rather than those with

other occupations and interests. Why not call the prominent pastor? The personable professor? The distinguished district or general superintendent? Are there distinct advantages in calling the regular evangelist?

First, the evangelist is especially called to the task. It is recorded, relative to the Early Church, that God “gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.” The separate, special office of evangelist will never be abolished in a New Testament-patterned church. God in this hour of Christian history has and is calling choice individuals to the sacrificial field of evangelism. They are first and last evangelists, not for lack of other opportunities, but because of obedience to a divine call. The spiritually minded board member will ponder the significance of this. Wisdom, logic, and discernment dictate the employment of one that God himself has called for the task.

Second, the commissioned evangelist is not only called but spiritually gifted. It is axiomatic that the divine call and spiritual gifts are inseparable. The church may mistakenly



by
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call a man to evangelize. A man may mistakenly call himself. God makes no mistakes. God calls to evangelize only those qualified by appropriate spiritual gifts.

Personality and character are also involved. Sustained success in the field calls for a certain type of man, possessing certain indispensable psychological and emotional qualities. A man may possess the best of education, religion, and motivation and yet fail in revival work for lack of appropriate personality.

Here again God, knowing what is in man, makes no mistakes. God calls to the field of evangelism only those whose personalities He can use. The evangelist will succeed where others fail, not necessarily because he is gifted above others, but because his particular gifts and personality are related to successful revivalism.

Third, the commissioned evangelist is a man of holy endurance. Time, for manifold reasons, removes names from the evangelists' roster of church publications. Those entering the field without call or gifts will not endure. Some enter the field as a convenience while awaiting a suitable pastorate. These do not endure. Others enter, mistakenly believing it is God's will. These, too, do not endure. Older ministers have observed across the years the phenomenon of meteorite personalities flashing across the denominational skies and fading into oblivion.

There is something constant about the true evangelist. He demonstrates the reality of call and reliability of character by enduring faith and continual service. This is advantageous to the pastor. Such a man will honor his commitment. He will not swap the date to a larger, more lucrative congregation. He will not suddenly cancel to accept a pastorate or appointment to some church-related position. He will be there when the time arrives. He endures.

Fourth, he is a specialist in promoting spiritual revival. This too suggests a logical reason for employment. Do we take the family automobile to the dentist for a change of spark plugs? Or the aching molar to the garage for extraction? Do we call the plumber to tune the piano? Or the piano tuner to repair the faucet? Certainly not! This logic applies to evangelism. What could be more logical than to call an evangelist for evangelism, a revivalist for revivalism? The wise pastor will hesitate to call those with divided interest. He will, when possible, rely upon the evangelist—the specialist—the man that lives and breathes to promote revivals of vital religion.

Fifth, the commissioned evangelist is experienced and seasoned. In addition to academic and spiritual qualifications, he possesses the invaluable education of experience. Through time and experience he has developed practical techniques and reliable instincts. He is thoroughly familiar with the contents of God-given messages. He is instantly prepared to follow the Spirit's leading. He is alert to soul-winning opportunities and sensitive to needs. He can effectively preach to a handful or a multitude. He seldom faces an entirely new situation, hence is generally poised in the face of swift and unforeseen developments. He is experienced.

He is also seasoned. His nature is refined by the fires of a thousand revival services. He has slept on hard beds. Lived in cold rooms. Known loneliness. Traveled astronomical miles by train, plane, bus, boat, and motor car. He has preached in tents, tabernacles, store-front missions, on street corners, and in churches, large and small. He has faced the devil in a hundred forms. He possesses a certain "sanctified toughness." He won't "cop out." He is good to have around

when the smoke of battle is thick and the going is rough.

Such a man is restless in the pastorate, uncomfortable in the classroom, a misfit in the superintendency. But when it comes to revivals, he alone possesses all the qualities for success—the call, the gifts, the message, the know-how, and the dynamics to make it work.

Call him today.

Discovering Solutions

Compiled by
Raymond C. Kratzer*



The Pregnant Unwed Teen-ager

The pastor should always have a sob in his heart when a situation like this arises in his church. He should likewise remember that the church is a clinic for wounded souls such as these, and should not tremble because of the potential problems it will cause. Salvage is the major emphasis at the moment rather than a solution of the entire problem. Rather than to relegate such a person to the pit, we should strive by love and compassion to help them to know that God forgives, and that the Church is here to help them build a better life.

The problem is quite apparent in these days and will likely come into focus in many of our churches. One small town in Washington discovered recently that 20 percent of its girls in the high school

were pregnant last year.

Usually it is better to advise that the baby be put out for adoption. In the meantime there are several good Christian agencies to which they may be referred, as, for instance, the one in Nashville, Tenn., operated by Nazarenes. This group sees that the child is placed in a good Christian home.

Prevention is the best method in solving the problem before it arises. Be open with teen-agers in showing them the dangers of promiscuity and the long road of heartache and disillusionment they will face because they have hurried up God's time clock of sexual relationships which should be deferred for the marriage contract. Teach them that Christ is the Answer to their growing personalities. Suggest some good literature for them to read, such as the book *Hide or Seek*.

Family life seminars should be held in the church to give parents an awareness of what is happening to their youth today. It is amazing how many parents are unaware of the allurements, the stimulations, and the dangers that are facing their children. Unchaperoned parties, early dating, and other dangerous climates can lend themselves to leading youth to try anything for a momentary thrill which ends in devastation.

Youth activities within the church should be of the highest quality so as to avoid an atmosphere of permissiveness. Suggestiveness may seem clever, but it is deadly.

One pastor in a modest-sized church, upon discovering an unwed, pregnant teen-ager, took this approach: First, he made sure that she was aware of the sin she had committed, and that she was sorry about it, and asked God to forgive her. Then in counsel with her parents, he proposed that she meet with the ladies of the church following an evening service to share with them her problem and ask for charity and forgiveness that she should have caused such a problem within the church. At this meeting the atmosphere was laden with love, kindness, openness, and forgiveness. It immediately forestalled a time of suspicion and gossip among the congregation, and set the stage for the salvage of a wayward child in a climate of true Christianity.

*Superintendent, Northwest District, Church of the Nazarene.

THE STARTING POINT

God's Help

We've often heard the phrase, "God helps those who help themselves," and we believe this. But there is another side that is often overlooked. Jane Brewington, in her book *Are You There, God?* points it up beautifully: "God helps those who can't help themselves" (p. 26).

The Bible is replete with those instances when God helped when man was powerless to help himself. The hopelessness of our world needs to hear this message more than it does from our pulpits.

Who Are the Poor?

There is a thought in Psalm 34:6 that is worth considering: "This poor man cried, and the LORD heard him, and saved him out of all his troubles."

You may want to do some homework on the background of this psalm of David, and it is 1 Samuel 21.

"This poor man" is the phrase that stands out, and it points up David's poverty on this occasion. That poverty is spelled out in three ways:

1. He appears before the priest Ahimelech hungry, without provisions. Strange that David should be leading a great army on a great mission—but without food. Here is the *poverty of provisions*, and it could be likened to the poverty of spiritual provisions. Compare the poverty with the Provider.

2. David was unarmed. Again, how ridiculous to be going to battle without arms. Here is the *poverty of preparation*. Again, compare the poverty with the Presence available.

3. David became fearful, and hence the demonstration of insanity in 1 Samuel 21. Here is the *poverty of faith*. Compare the poverty with the promises.

So the really poor man is not the possessionless person, but the Person-less man—that man without the presence of God as his strength.

Possibilities of the New Birth

Robert A. Raines, in his book *Success Is a Moving Target*, gives us something to think about when he writes: "And the good news is that there is resident in each of us the creative energy of rebirth. It is latent, seemingly dead, but the power of renascence is there to be awakened and released by the Spirit. It is not a matter of what becomes of us, but who we become. It is a death/resurrection matter. So the question is, What's dying in us? The answer will give us the clue as to what is being born in us."¹

A Thought About the Bible

I ran across these words from the pen of Robert G. Tuttle: "The Bible . . . is a mine of treasure into which we dig and come up with life."

May the message you and I share with our people ring with thoughts from the Bible, and may we dig out of its vast treasury the substance of life and hope.

His Presence

There is a phrase in John 11:21—the words of Martha to Jesus—that stand out: "Lord, if thou hadst been here . . ."

It is not doing injustice to the context to use that phrase to point up the value of Christ's presence in all of life.

How many come to the critical hours of life and look back, saying, "Lord, if thou hadst been here . . ." And when we begin surveying life—without His presence—we see how barren the landscape really is.

Real Preaching

Here are some exciting words from Dr. Ponder W. Gilliland of Bethany First



By C. Neil Strait

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

Nazarene Church: "Until one has experienced, rather constantly, what it is to bring only *good news* to people week after week as he is carried along in the stream of the Spirit, he has scarcely experienced the highest joy of preaching. The stagnant backwaters of negative and abusive

preaching are mere muddy puddles compared to this living, lifting stream."²

1. Robert A. Raines, *Success Is a Moving Target*, Word Books, 1975, p. 20.

2. *Proclaiming the Spirit*, compiled by Harold Bonner, Beacon Hill Press of Kansas City, 1975, p. 29.

IN THE STUDY

Seeds for Sermons

September 5

THINGS MONEY CANNOT BUY

TEXT: "Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk . . . And he leaping up stood, and walked, and entered with them in the temple, walking, and leaping, and praising God" (Acts 3:6-8).

INTRODUCTION: We live in an affluent society. The love of material things is rampant. We think money can do anything. However, the best things in life come to us free. We could never buy grace, forgiveness, peace, love, happiness, friendship, or ideals. These can be ours even if we are at the poverty level.

In the final analysis there are only four things money can buy, namely: food, shelter, clothes, and amusement. Anyone who lives only for the satisfactions these four bring is at the lowest level of poverty. The account of Peter and John encountering a beggar at the Gate Beautiful highlights several lessons that let us know that money is not everything.

I. INSTEAD OF A LOAF, HE RECEIVED LIFE—"Such as I have give I thee." The apostles did not have the money to share that would enable the crippled man to buy a loaf of bread, but they did have a healing power for his body and soul which was worth more than all the money in the world. They had been in touch with Jesus, and He had imparted to them spiritual life. Now they were in a position to communicate all that He had shared with them. The soul of man is too big to be satisfied with anything less than God. A loaf of bread would take care of a physical hunger only, but he was given a new life which would satisfy the hunger of his heart at the deepest level.

II. INSTEAD OF A TIP, HE RECEIVED A TRIP—"Rise up and walk. . . . And he . . . stood, and walked." If the apostles had given him a token of money, he would



by
Mendell Taylor

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have remained in his helpless condition. Instead, they shared the healing name of Jesus with him, and he started taking a trip under his own power. No amount of money can buy this type of therapy, but the riches of Jesus makes such a change a reality.

III. INSTEAD OF MERE EXISTENCE, HE BECAME EXULTANT—“He entered . . . the temple, walking, and leaping and praising God.” If the apostles had slipped a handful of coins into his hand, he would have remained in the same pitiful plight. The monotony of being at the gate each day to get enough money to merely survive would have been his lot in life. However, he had a radical change for the better. He was filled with joy that was beyond description and radiant with glory.

CONCLUSION: Money can buy acquaintances, but there's not enough money in the world to buy a single friend. Money can buy facts, but money can't buy wisdom. Money can buy social acceptance, but money can't buy virtue. Money can buy a reputation, but money cannot buy character. Money can buy objects, but money can't buy objectives. We exist on the things that money can buy. We live on the things it can't.

September 12

THREE LITTLE WORDS— FOR CHRISTIAN LIVING

TEXT: “And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. . . . Therefore, if any man be in Christ, he is a new creature” (2 Cor. 5:15, 17).

INTRODUCTION: When the phrase “three little words” is mentioned, the first thought that comes to mind is the expression “I love you.” This is a vital part of the communication system between two persons who are having a romance. However, when we fall in love with Jesus and make Him the Object of our affection, three other little words come to mind. These new words are vitally associated with the above passage:

I. The FACT of redemption—“He died for all.”

Through His death on the Cross, He paid the price to ransom our souls from being held as slaves by Satan. As His hands were stretched as far as they would go in each direction and then nailed to the Cross, He was opening His arms of love wide enough to welcome every person to His side. He actually said: “Come unto me, all ye that labour and are heavy laden, and I will give you rest.” Then He pulled to His heart all of the world's sin and guilt and disgrace. With this heavy load piled on His heart, His heart was crushed and broken. Thus He died for all, so we can sing: “Jesus paid it all; / All to Him I owe. / Sin had left a crimson stain; / He washed it white as snow.”

II. The PACT of realignment—“That they should not henceforth live unto themselves, but unto him which died for them.”

There is an “Operation Big Switch” when we cease living for ourselves and start living for Christ. This means that we enter into a pact with the Lord in which we no longer seek our own selfish interests but what He wants us to do. As long as we live for ourselves, life will be tangled, confused, and futile. But when we pull down the flag of rebellion, and hand over to Him the things that thwarted His will for our lives, and surrender all instruments of warfare against Him, there will be a total realignment of our lives. At this moment we start living for Him, to please Him, to exalt Him, and to honor Him.

III. The ACT of regeneration—“If any man be in Christ, he is a new creature.”

This is the moment we become a transformed person. This miracle of divine grace enables us to announce to the whole world: “Old things are passed away; behold, all things are become new.” This means that our lives are now opened under new management; that He starts calling the signals as we play the game of life; that He becomes the Chief Executive in the decision-making phase of our living; and that He becomes the Master of Ceremonies in the programming of our lives.

CONCLUSION: As He takes over in our

lives. He eliminates those things we could not handle, and awakens in us those things which amaze us. We cease being a creature of our whims and become a creative seeker after divine truth. When "all things are become new," we are able to take the loose ends of our lives and tie them around something important. We move in a new direction, toward a new destiny, with the equipment to make a go of it.

September 22

AFFLUENT THROUGH CHRIST

TEXT: "... for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge . . . waiting for the coming of our Lord Jesus Christ" (1 Cor. 1:4-5, 7).

From the viewpoint of economics we live in an affluent society. A vast majority are more prosperous than they ever dreamed of being. The list of the newly rich becomes longer every day. In an age like this, to be a millionaire is a status symbol of success. I take pride in the fact that in Christian circles I am in constant contact with multimillionaires. You immediately question this type of association—however, every person who is a Christian is a multimillionaire through Christ. There are at least 10 things that you have, each of which you would not take \$1 million for; so if you are a millionaire 10 times over, you become a multimillionaire.

Item 1 that you would not take \$1 million for is "the grace of God that has been given you by Jesus Christ." Peace of mind, peace of heart, peace with God, represent assets which no amount of money could entice you to trade off. There is not enough money in the world to lure you back into the old habits of sin and the long, sleepless nights of haunting fears and scalding tears.

Item 2 that you would not take \$1 million for is the ability to communicate—"enriched by him in all utterance." You can speak to another person, and the other person can speak to you. The capacity to speak a language and form words is entrusted to man alone, on the

Earth planet. This involves not only the articulating of words but also the hearing of words.

Item 3 is your ability to think—"enriched . . . in all knowledge." You would never entertain the idea of trading off your thinking facilities which afford the privilege of evaluating, organizing, and interpreting ideas.

Item 4 is the hope for the future of spending an eternity with Christ—"waiting for the coming of our Lord Jesus Christ." A Christless grave and a Christless eternity are unthinkable. It is worth everything to know that we are up-to-date in our relationship with Him, that we have an *instant readiness* for His return, and that a home in heaven is prepared for us.

Added to these assets that are worth more than \$1 million to us are the following items, equally as valuable:

Item 5—Family ties

Item 6—Friends and fellowship

Item 7—Health and physical energy

Item 8—Eyesight

Item 9—Clear conscience and a sense of integrity

Item 10—The Bible and its gold mine of truth

Thus we are all multimillionaires many times over through Christ.

September 26

THREE BIRTHDAYS TO CELEBRATE

TEXT: "Except a man be born of . . . the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh . . . Ye must be born again [and again and again]" (John 3:5-7).

Birthdays are festive occasions. When we are children, we want the calendar to speed up so we can become teen-agers. When we are senior citizens, we want the calendar to slow down so we can avoid old age. Regardless of our wishes, each 12 months brings another birthday occasion. The faithful Christian will have three birthdays to celebrate because he is born again, and again, and again.

I. THE FIRST BIRTHDAY IS WHEN HE IS BORN INTO THE KINGDOM OF NATURE—"That which is born of the flesh is flesh."

Birth at the physical level introduces one to a totally different world. In the prenatal state, life is extremely limited and circumscribed. There is no light, no sound, and little room for motion. There is no chance to learn, no possibilities to think, no opportunity to contact the outside world, and no capacity for making choices. This form of life is a bundle of potentialities, but it must be born into the physical world before these capabilities are developed. At the moment of birth, a whole new world is experienced. Now the eyes start viewing objects; the ears start hearing sounds; the vocal cords announce the event with a healthy cry; the lungs fill up with air; and this embryonic bundle of life starts developing a personality. Each day brings new discoveries, experiences, and growth. Each 12 months after that eventful moment a birthday is celebrated.

II. THE SECOND BIRTHDAY IS WHEN HE IS BORN INTO THE KINGDOM OF GOD—"Except a man be born . . . of the Spirit, he cannot enter the kingdom of God." In the same measure that birth into the physical world brought one into a whole new world, by way of parallel, birth into the kingdom of God brings even more opportunities for discoveries, experiences, and growth. Without His light, our eyes are blind; without His truth, our minds are blank; without His love, our hearts are empty; without His Word, our lips are silent; without His power, our wills are useless. The new world of the Spirit affords unlimited opportunities for adventuring, exploring, and mastering the realities He makes available to those who are born into this realm. Thus we should often celebrate our spiritual birthday as the time when we really began to live.

III. THE THIRD BIRTHDAY HE WILL CELEBRATE IS WHEN HE IS BORN INTO THE KINGDOM OF HEAVEN—"Whosoever believeth in him should not perish, but have everlasting life" (v. 15). In the same measure that birth into the spiritual world brings a whole new world, by way of parallel, birth into the kingdom of heaven will bring even more opportunities for discoveries, experiences, and growth. When we leave behind the world of the material, the temporal, and the

physical, we will be born again by being promoted to the kingdom of heaven. Then we will possess potentialities which far exceed our fondest imagination. This new world that is opened to us will give us the amazing privilege of coming "unto the measure of the stature of the fulness of Christ." The ceiling is unlimited and the horizon is infinite in this new sphere of abundant living. This will give us our third birthday to celebrate.

CONCLUSION: We must be born again, and again, and again—each time at a higher level, and each with larger dimensions to keep our lives exciting, adventuresome, and romantic, now and ever after.

By
Ralph Earle

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Gleanings

from the Greek

1 Corinthians 14:11-40

"Barbarian" (14:11)

The Greek word (twice here) is *barbaros*. Windisch says, "The basic meaning of this word . . . is 'stammering,' 'stuttering,' 'uttering unintelligible sounds'" (TDNT, 1:546). Then we have "the transition to the most important usage, i.e., 'of a strange speech,' or 'the one who speaks a strange language' (i.e., other than Greek)."

It is in the first sense that the word is used here. The one who utters "unintelligible sounds" in a church service does not help anybody. So Paul says, "Try to excel in gifts that build up the church" v. 12, NIV.¹

"Understanding" or "Mind"? (14:12, NIV)

The term "understanding" is found three times in these two verses. The

Greek word is *nous*, "mind." Paul says that he will pray and sing not only with his spirit but also with his mind. God made us as intelligent creatures, and he expects us to use that intelligence, not scuttle it. True worship involves the intellect, the emotions, and the will. It is the whole person worshipping God.

"Unlearned" or "Ungifted"? (14:16, 23-24)

The Greek word in all three of these verses is *idiotes*. Aside from here, it is found (in NT) only in Acts 4:13 ("ignorant") and 2 Cor. 11:6 ("rude").

The term comes from the adjective *idios*, which means "one's own," or "private." So it first meant a private individual as distinct from a public person or official. Schlier shows that in Greek usage it finally signified "the 'outsider' or 'alien' as distinct from a 'member'" (TDNT, 3:216). He also notes that there is no fixed translation for this word; it takes its exact sense from the context.

What does it mean here in 1 Corinthians 14? Schlier says that it is "the one who does not have the gift of tongues or the interpretation of tongues. He is expressly described as one who 'does not know what thou sayest,' and who consequently cannot say Amen to the Charismatic thanksgiving of the man who speaks with tongues" (TDNT, 3:17).

In vv. 23 and 24 the *idiotes* is linked with "unbeliever." On this basis Schlier writes: "The *idiotai* are those who do not belong to the community though they join in its gatherings. They are first characterized as such by the fact that they do not understand speaking with tongues, and then by the fact that they are not members (v. 24)" (*Ibid.*).

"Understanding" or "Thinking"? (14:20)

This is not the same word that is translated "understanding" in vv. 14-15 (see above). Rather, it is *phren* (only here in NT), which Thayer defines as "the faculty of perceiving and judging" (p. 658).

The literal meaning of the word was the physical diaphragm, which controls the breath. Betram notes that the term "was early regarded as the seat of the in-

tellectual and spiritual activity" (TDNT, 9:220). With regard to its use here, he says: "To give preference to speaking with tongues as an immediate utterance of the Spirit is childish, 1 Cor. 14:20. The Corinthians should use their reason, which includes emotion and will, and achieve perfection therein" (TDNT, 9:230). Probably the best translation is "thinking" (NASB,² RSV,¹ NIV).

"Malice" or "Evil"? (14:20)

Today "malice" means "the desire to harm others, or to see others suffer" (*Am. Heritage Dict.*, p. 790). But here the Greek word is simply *kakia*, which means "evil" (so in most modern versions).

"Be Ye Children" (14:20)

This is one word in Greek, *nepiazete* (only here in NT). It comes from *nepios*, "infant," and so means literally "be an infant." Paul is urging the Corinthian Christians to stop being (pres. tense) childish in their thinking, but at the same time to be always (pres. tense) childlike in regard to evil; that is, be innocent.

"Men" or "Mature"? (14:20)

The word translated "men" (KJV) is the adjective *teleios*, "complete, perfect," or "mature," (NIV). A good rendering of this verse is: "Brothers, stop thinking like children. In regard to evil be infants, but in your thinking be adults" (NIV).

"Doctrine" or "Teaching"? (14:26)

The Greek word *didache* occurs 30 times in the NT. In the KJV it is rendered "has been taught" once, and "doctrine" all the other times. But the noun comes from the verb *didasko*, which is always correctly translated "teach" 97 times. So the noun should be "teaching." "Doctrine" is too theological a term.

"Judge" or "Weigh"? (14:29)

Paul says that only two or three prophets should speak in a service, and let the listeners "judge." The verb is *diakrino*. Properly it means "distinguish, discriminate, discern," but Abbott-Smith goes on to suggest that here it means "settle, decide, judge" (p. 108). Arndt and Gingrich (p. 185) give for this place:

“pass judgment” (NASB). But “weigh” (RSV) or “weigh carefully” (NIV) seems to fit well. However, Buchsel suggests the meaning “assess,” and comments: “The reference is not so much to what the prophets say as to the spirits of the prophets, 12:10” (TDNT, 3:947).

“Decently” or “Properly”? (14:40)

Besides this place, the adverb *euschemonos* is found (in NT) only in Rom. 13:13 and 1 Thess. 4:12. In both places it is translated “honestly”—“walk honestly” (KJV). Arndt and Gingrich suggest for our passage “properly” (cf. NASB). The NIV translates this verse: “But everything should be done in a fitting and orderly way.” This is the way we should conduct our church services.

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

2. From the *New American Standard Bible*, copyright © The Lockman Foundation, 1960, 1962, 1963, 1968, 1971.

3. From the *Revised Standard Version of the Bible*, copyrighted 1946 and 1952.



And Forgive Us Our Debts

TEXT: Matt. 6:9-15

Ever since we were children, we have prayed “The Lord’s Prayer.” The Lord had a very special reason for teaching His disciples to pray in this manner. It is revealed in verses 14 and 15. *Forgiveness* is the greatest fruit of a Christlike spirit.

I. FAILURE TO FORGIVE BLOCKS THE WAY TO SALVATION

- A. Jesus said that we would be forgiven in the same measure with which we forgave.
- B. We must forgive others, or we cannot receive forgiveness.
- C. When we forgive others, we are able to forgive ourselves.

II. FAILURE TO FORGIVE BLOCKS THE WAY TO ENTIRE SANCTIFICATION

- A. We are told to present our bodies holy and acceptable unto God. An unforgiving spirit is an unholy presentation and therefore unacceptable.
- B. Christians forgive others because it is “the Jesus thing to do.”
- C. The Holy Spirit will not “partially” cleanse us from sin. The cleansing must include the unforgiving spirit.

III. FAILURE TO FORGIVE BLOCKS THE WAY TO HEAVEN

- A. The person who refuses to forgive, slams the doors of heaven in his own face.
- B. Grudges are barred from heaven. It is a holy place, prepared for a holy people.
- C. An unforgiving spirit is not the spirit of Christ.

God’s grace is sufficient to help us forgive all manner of evil against us. The words of Jesus give a steadfast promise: “For if ye forgive men their trespasses, your heavenly Father will also forgive you.”

HAROLD E. KEETON

Second Coming Scriptures

When studying the doctrine of the Second Coming, it is helpful if one is familiar with the major biblical passages on the subject. The following references are offered for the pastor concerned about preaching in regard to the biblical prophecy fulfillments related to the Parousia:

SIGNS OF THE “LAST DAYS OF THE AGE” AS SUCH ARE REVEALED IN THE WORLD AT LARGE:

Matthew 24; Mark 13; Luke 21; 1 Tim. 4:1; 2 Tim. 3:1-5; 2 Pet. 3:3-4

SIGNS OF THE LAST DAYS ARE REVEALED IN THE MIDDLE EAST, ISRAEL IN PARTICULAR:
Ezek. 36:1-24; 37:1-8, 11-22

RULE OF THE ANTICHRIST: POLITICAL LEADER:

Dan. 7:25; 8:25; 11:36; 2 Thess. 2:1-12;

1 John 2:18, 22; 4:1-6; 2 John 7; Rev. 6:2; 13:1-10; 17:7-16

RULE OF THE FALSE PROPHET: RELIGIOUS LEADER:

Rev. 13:11-18; 16:13; 19:20; 20:10

RULE OF THE FALSE RELIGION OF THE DEVIL:
1 Tim. 4:1; 2 Tim. 3:5; Revelation 17 and 18

DESECRATION OF THE FOURTH TEMPLE YET TO BE BUILT:

Dan. 9:27; 11:31; Matt. 24:15; Luke 21:20; 2 Thess. 2:4; Rev. 11:1-14

LAST HALF OF THE TRIBULATION SEVEN-YEAR PERIOD: "DAYS OF VENGEANCE" AND "TIME OF THE GENTILES":

Luke 21:22, 24b; Rev. 11:1-2

DIVINE PURPOSE BEHIND THE SEVEN-YEAR TRIBULATION PERIOD: TO VINDICATE GOD'S HOLY NAME:

Ezek. 36:16-23, 32; 39:1-8, 25-27; Mal. 1:6, 11; 2:2, 5, 11; Rev. 16:17; 21:6

HOLY SPIRIT ACTIVITY DURING THE TRIBULATION AS HE POSSESSES THE BELIEVERS WHILE BEING ABSENT FROM THE POLITICAL/SOCIAL DIMENSIONS:

Joel 2:28-32; Dan. 11:31-32; Mark 13:11; Luke 21:15; 2 Thess. 2:1-7; Rev. 12:11

BATTLE OF ARMAGEDDON IN THE VALLEY OF MEGIDDO OF NORTHWESTERN ISRAEL:

Ezekiel 38 and 39; Dan. 11:40-45; Matt. 24:28; Luke 17:37; Rev. 9:13-19; 16:16; 19:11, 17-19

RAPTURE:

Matt. 13:39-43; 24:31; Mark 13:27; Luke 17:24-37; 21:25-28; Rom. 6:5; 1 Cor. 15:51-54; 1 Thess. 4:13-17; 1 John 3:2; Rev. 19:7

"THIEF IN THE NIGHT" PASSAGES:

Matt. 24:31; 1 Thess. 5:2; 2 Pet. 3:10; Rev. 16:15

"LAST TRUMPET" PASSAGES:

Matt. 24:31; 1 Cor. 15:52; 1 Thess. 4:16; Rev. 11:15

"CLOUDS" PASSAGES:

Matt. 24:30; Mark 13:26; Luke 21:27; 1 Thess. 4:17; Rev. 1:7

"FIRST RESURRECTION" PASSAGE:

Rev. 20:5

SECOND COMING AND JUDGMENT: JUDG-

MENT OF CONDEMNATION AND COMMENDATION:

Matt. 25:31-46; John 5:22-23; Acts 1:11-12; Rev. 20:4

SPIRITUAL RESTORATION OF THE JEWS:
(Note: the *physical* restoration of the Jews is their return to Israel as noted in Ezek. 36:1-24; 37:1-8, 11-22.)

Ezek. 36:25-28; 37:5, 7-10, 14a, 23-28; 39:6-8, 25-29; Hos. 6:2

JESUS' RULE FOR MILLENNIUM:

Pss. 22:27; 86:9; Isa. 2:2-3; 51:11; Matt. 6:10; Rev. 20:4-6

SATAN BOUND FOR THE MILLENNIAL REIGN OF JESUS:

Rev. 20:1-3

DISSOLVING OF THE PLANET:

Matt. 24:35; Luke 21:34; Heb. 1:10-12; Rev. 20:11; 21:1

"GREAT WHITE THRONE JUDGMENT":

Rev. 20:11-15

"NEW HEAVEN AND NEW EARTH":

Revelation 21

The three major chapters concerning the time sequence of happenings in relation to the Second Coming are Matthew 24, Mark 13, and Luke 21. Other passages should be studied so as to fit into the time progression of these three chapters which detail the conversation between Jesus and His disciples regarding the Parousia.

J. GRANT SWANK, JR.

BULLETIN



BARREL

A prominent Republican Party leader was explaining how he secured votes for the party. "I always give every cab driver a healthy tip and then tell him, 'Vote Republican.'"

"I use about the same method," said a Democrat opponent. "Only it's a lot cheaper. I don't give them ANY tip and tell them to vote Republican."

* * *

Wild oats need no fertilizer.

Happy is the family in which each member is held as a gift from God to the others, and one can say to another, "I thank God for the gift of you."

* * *

Little faith will bring your soul to heaven, but great faith will bring heaven to your soul.

Readjustments

Some folks just can't decipher

That ONE and ONE make TWO;
That all those EASY PAYMENTS
Eventually come due.

They carelessly adventure,

But never seem to learn
That there'll be BILL COLLECTORS if
They spend more than they earn.

Our Uncle Sam prints money,

But if we do the same—
They'll issue us a number
And soon forget our name.

We keep up with the Joneses

Until that brutal dawn—
When we find they've refinanced,
Then left us—and moved on.

I believe I'll just quit trying,

And make myself content
Without life's gorgeous extras
That keep man poorhouse-bent.

I still like golden cornbread,

Biscuits and gravy too;
Baked beans and fried potatoes.
Still compliment a stew.

I've gone back to the simple life,

To bacon ends and beans.
It may not sound too fancy—BUT
I'll live within my means.

—J. EDWARD FERGUSON

* * *

If we walk with God, we must keep step.

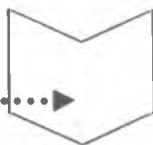
We have no more religion than shows in our daily living.



HERE AND THERE

AMONG BOOKS

Conducted by the Editor



All books reviewed may be ordered from
your Publishing House

Perfect Love and War

By Paul Hostetler (Evangel Press, 1974.
170 pp., paperback, \$2.50.)

This book represents a "resurgence of social concern in the evangelical wing of American Protestantism" and particularly in the holiness movement. It reflects papers and responses concerning the

involvement of Christians in war, and the relation of the doctrine of perfect love to the same.

I was surprised at the position of Richard S. Taylor in his justification for war as "intrinsically not incompatible with 'perfect love.'" It is fascinating to see a rationalist of his ability involved in

paradox. However, that was the case, which adds interest to the discussion.

Other excellent scholars include Myron Augsburger, Donald Joy, Owen Alderfer, Mildred Wynkoop, Timothy L. Smith, and Donald Dayton.

This is an excellent book for class study in small church groups, or a resource for a pastor facing the issue of war and peace with his young adults. It is easy to read and yet scholarly.

OSCAR F. REED

Behind History

By Ray C. Stedman (Word Books, 1976. 116 pp., cloth, \$4.95.)

The prolific pen of Ray Stedman has moved in a somewhat different way as he proposes a philosophy of history on biblical grounds. Known across the nation as a Bible expositor, his newest book is no exception to the pattern.

In the seven parables of Jesus in Matthew 13, the author points out "not the specific events of history but the principles which affect all of human life during what we call the present age, the age between His comings. To find answers for our time, we must unravel the code used here."

This is a valuable book for those who are interested both in exposition and its eschatological insights.

OSCAR F. REED

Dying to Live

By Bob Smith (Word Books, 1976. 180 pp., \$3.95.)

The author is an associate minister in the Peninsula Bible Church which has been so successful in ministering to Stanford University students. Seeing the universal hurt, the author believes the authority of the Bible must be brought into the picture for all caring Christians. "Counseling" is a formalized word for what God expects of all of us.

While writing from a Reformed theological perspective, he takes holiness motifs and follows them throughout the Scriptures. His exposition on "putting off the old man" and "putting on the New," entering into God's rest, etc., is a framework that is intriguing for one who talks so conclusively about cleansing and yet is

not willing to take the last step in the logic of Christian holiness.

OSCAR F. REED

Wrestling with Luther

By John R. Loeschen (Concordia Publishing House. 191 pp., cloth, \$9.50.)

For the minister-student who is wrestling with the historical antecedents of his faith, *Wrestling with Luther* offers another encounter which is exciting—especially in a contemporary setting. Who thought that Whitehead, Harts-horne, Wieman, and others would get all involved with Luther? And yet in a seminal sense this is what takes place in the author's understanding of Lutheran thought.

In a world of change and interaction, the author brings excitement to the world of Luther and, at the same time, will seem "subversive" to others within the traditional Lutheran perspective (Martin Marty).

Loeschen sees in this dynamic relationship and matrix the heart of Luther in Christ and faith, Law and Gospel, faith and works. In this he is "dialectical rather than contradictory."

The author catches a fresh glimpse of Luther which is refreshing and challenging. I would recommend this book to any pastor who is struggling creatively with his own theological perspective against the backdrop of Reformation theology.

OSCAR F. REED

The Charismatic Movement

(An anthology)

By Michael Hamilton (Wm. B. Eerdmans Publishing Co., 196 pp., \$3.95.)

Written by a non-charismatic, this study offers both a historical and critical understanding of the contemporary movement. Recognizing the "strife and fear" that has come into many congregations because of the widespread contagion of the movement, this book offers a refreshing scholarly work on both sides of the situation. With that in mind, the writers run from Krister Stendahl, the New Testament scholar from Harvard Divinity School, to Dr. John P. Kildahl, a psychologist. The editor is dean of Washington Cathedral in Washington, D.C.

Dr. Hamilton suggests that the book is written "for non-charismatics who wish to understand the movement and for charismatics who want a perspective on their own involvement."

Harvey Cox (whether his recommendation is authentic or not will depend on one's evaluation of Harvey Cox) suggests that the work is "a fair and well-rounded treatment of a subject which is often approached acrimoniously. I am sure it will be widely used."

The book is accompanied by a small record in the back cover as an illustration of tongues-speaking. It is also blessed with exhaustive bibliographical references.

OSCAR F. REED

Should I Have an Abortion?

By *Eldon Weisheit* (Concordia Publishing House, 1976. 101 pp., paperback, \$1.75.)

To those of us who are involved in the theological implications of contemporary Christian ethics, this work, popularly written for the young lady facing traumatic decisions, offers a valuable set of guidelines without being either ambiguous or authoritarian.

It offers a fresh grasp from a Christian perspective, and, while you may not agree with all that the author says, a copy in your library could save a great deal of heartache.

Important chapter headings include: The Moral Grounds, Medical Problems, Unwanted Pregnancy or Unwanted Child, Unwed Mother, Good That Comes from Evil, Afraid of Parenthood, etc.

Every pastor at one time or another faces these sensitive issues and needs help. This book is supportive of both the pastor seeking information and the young lady faced with one of the more important decisions of her life.

OSCAR F. REED

COMING
next month

● **The Lazy Way to Utopia**

There is no easy way to those important goals in life, but somehow we seem to keep trying to find them.

● **Managing the Service**

A layman looks at the worship service in view of the scriptural admonition that things be done "decently and in order."

● **Music in Your Church**

A small-church pastor has discovered that even his people can enjoy better music if they want it.

● **John Wesley's Lament**

The new convert need not wait for some specified interval after his new birth to seek and experience the baptism with the Holy Spirit.



AMONG OURSELVES

Members of Linwood Church of the Nazarene in Wichita, Kans., usually read their Sunday bulletins. Many of them read page 3 first. It carries a column written by the pastor's wife, Frances Simpson. They know her as a very important member of the team headed by her husband, Pastor Eugene Simpson, in the oversight of their spiritual flock. Frances writes the first of a series of three articles for "The Preacher's Wife" this month. Some of our readers will remember her article last April. "Seasons of the Soul" suggests pleasant thoughts, Mrs. Simpson. It sets a mood for pastors everywhere as they perform their tasks like "professionals" (p. 12), and become spiritually effective (p. 8). It could be that even our well-worn cliches can be more meaningful (p. 1) as we remember our calling and preach holiness (p. 3). All this does indeed make us keenly aware of our failures, but we confess those to the Holy Spirit (p. 16) and go on with Him to conquest and victory.

Yours for souls,

WAY DOWN DEEP-



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PEOPLE
ARE ALL
SURFACE

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