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THE

# preacher's magazine

JANUARY '77

**PREACHING  
CHRISTIAN  
HOLINESS**

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J. Melton Thomas



# THE preacher's magazine

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## *The Sanctifying Saviour*



**M**EMBERS OF THE CHURCH OF THE NAZARENE are to be commended for their choice of a theme for the quadrennium 1977-80. They have enthusiastically approved the suggestion of their Board of General Superintendents that the theme should be "Lifting Up Christ." The year 1977 will feature the emphasis, "Lifting Up Christ—The Sanctifying Saviour."

Their sister denominations will applaud such emphasis. Never in the history of this planet has such a theme been more appropriate. With so many searching so desperately for spiritual leadership, why not lift up Christ? He is our only Hope.

Sun Myung Moon is not our hope. He has 30,000 followers in the U.S. who believe he is, but he cannot sanctify the souls of men. He does, however, use his powers of persuasion very well. His followers pour \$100 million a year into his coffers, and there are vast real estate holdings under his control.

Guru Maharaj Ji (the exotic title of 18-year-old Prem Pal Singh Rawat) claims 50,000 followers in America who support him to the tune of some \$3 million annually and believe him to be the messiah. But he is not our hope.

Eighty-year-old A. C. Bhaktivedanta Prabhupada has a small following of flowing-robed believers who beat their drums and chant "Hare Krishna." They expect answers to their problems, but wishful thinking is a poor substitute for spiritual fulfillment.

The Church of Scientology, founded by R. Ron Hubbard, proposes to heal emotional traumas with their "E-Meter" electronic device. Several thousand followers (estimates run as high as a half million) have put their trust in this cult, and they contribute millions of dollars each year to its work. They present a pathetic example of the search for

spiritual satisfaction. But their search will ultimately end in frustration, as will all other false religious hopes.

Not much is heard these days of the "Children of God" movement since their California-based founders left for Europe some years ago. (Pastor Zanner, have they infiltrated Germany yet?) Their strategies of communal living and faith in the prophetic orders handed down by David "Moses" Berg have not been the panacea they expected.

These and many other false religions have flourished because someone failed. We Christians had all along what they needed, but we failed to tell them about it. True, they were not listening, but we might have tried other means of making ourselves heard. We might have helped them see our Lord Jesus Christ as He really is, not as they thought they perceived Him in the lives of so many who are "Christians" in name only. We might have been more open in our witness, rather than attempting to pose as "Christians *incognito*" or secret disciples. We might have taken more seriously our privilege of LIFTING UP CHRIST.

May it please God to give us one more chance. Here is a growing holiness denomination committed to the challenge of doing something about it. There is no point now in going back to mourn our past failures when our energies are needed to do the present task. Our prayers and support are with those who propose a renewal of the Spirit for their goal of going forth with power and vigor to give witness "of the resurrection of the Lord Jesus." May great grace be upon them all. (Acts 4:33).

There are sounds of "a going in the tops of the mulberry trees" (2 Sam. 5:24), and already there are indications that the Lord is at work. One young pastor, in his first charge, is not waiting for people to come to his church to hear the gospel. A talented artist, he goes into the homes in his neighborhood with his sketch pad and draws pictures as he talks about Christ. His strategy makes sense, and better yet, it is working. The Christ who called fisherman to be fishers of men will also use artists to draw sketches of an uplifted, sanctifying Saviour.

A group of teens, granted permission to present a concert in a shopping center, took their lively songs and tuned guitars to lift up the Saviour. (It was more of a thrill than drugs and drag racing, they report!)

A young adult class meets for fellowship, not just with one another, but with unchurched friends they bring in to experience the warmth of Christ's love in their hearts. Through friendship, they are bringing the sanctifying Saviour into view and new converts into the church.

A senior citizens group provides a communication ministry. They telephone daily those who are all alone and too weak to go very far from their nursing home. Then when personal contacts are possible, exciting results are seen. One Jewish convert is in heaven today as a consequence of Christ having been lifted up in this fashion.

A busy surgeon has brought 27 of his neighbors to hear his pastor preach during the past several months. He and his wife believe in the sanctifying Saviour, and they find joy in "Lifting Up Christ."

May such examples be only the beginning of the revival for which we pray. And may Spirit-filled Christians of other churches join with the people called "Nazarenes" as they dedicate this year of our Lord as a time to exalt the name of Jesus, our sanctifying Saviour.

# Heart Purity

By Ira E. Bray\*

"Clean hands and a pure heart" (Ps. 24:4).

"Blessed are the pure in heart" (Matt. 5:8).

"... purifying their hearts by faith" (Acts 15:9).

"Pure gold" is a common expression often used to express completeness or near perfection. It may even be applied to personal character. We have always wanted *pure water*. Early in this century our government passed the *pure food* law. Our latest concern is *pure air*. But far more important in the sight of God is a *pure heart*.

Just what do we mean by heart purity? To be pure, man's heart must be forgiven of all sins and cleansed by the fullness of the Holy Spirit from the Adamic sin nature—called also "sin instinct." Paul calls it "the flesh" and the "carnal mind" (see Rom. 8:7). Nothing less should ever be called heart purity.

Without doubt, heart purity is the most fundamental truth of the entire sin question. The reason being that before a sin is committed there is a sin nature or instinct that urges the sinner on to the sinful act.

Many Bible incidents show that a carnal trait always precedes a sinful act. Cain had carnal envy before he murdered Abel. Samson wanted revenge on the Philistines for his eyes. David lusted for Bathsheba in her private bath. King Herod was jealous lest another king was born. Judas was urged on by carnal avarice to betray his loving Saviour for 30 pieces of silver.

Science shows it is more fundamental to purify the bloodstream than to salve the boil. What farmer would be so simple as to cut the stems off of Johnson grass and never touch the roots?

This sin virus, the carnal mind, was introduced into the heart of Adam by Satan and inherited by all of us—as chil-

dren of Adam. All transgressions need forgiveness. Carnality, the sin principle, is inherited. It can no more be forgiven than bowlegs or cross-eyes. But it does need cleansing by Jesus' blood—this is heart purity.

Satan hates heart purity, for it means the destruction of his best ally, so useful to him, so deceptive to us. Like the Trojan horse, the enemy inside helps to defeat the human race. Like the unseen "root of bitterness," it is likely to "spring up and defile the man." A traitor within is more dangerous than a foe without.

Satan's opposition to heart purity has employed many methods of attack, all of which tend to build up a prejudice against God's great truth. This is the "reproach" spoken of in Heb. 13:13.

Among the early attacks was *scorn*. Ridicule is, of course, no argument, but it often wins its case. Following this is a most subtle attack expressed by such suggestions as "perhaps so, but keep still about it. Don't testify of it nor preach it. Why offend folks with your personal ideas?" This neglect is spreading like a plague among the holiness churches of modern times.

But the most dangerous of all Satan's attacks, from Eden until now, is *misrepresentation*. No true child of God fights heart purity when he truly understands it. God is not "divided against himself." "He that is not against us is on our part" (Mark 9:40).

No true holiness preacher ever says "you may get so good you can't sin." Or "you've got to sin as long as you are in the body." Humanity is *not* sin. God created Adam with all his human appetites, instincts, and personal qualities, and included them when He pronounced that it was all "very good."

Summarily, every attempt to oppose or discredit heart purity as part of Christ's marvelous atonement is Satan's effort to confuse man's thinking and hinder God's plan of salvation.

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Satan hates heart purity, but God loves it. He created man in His own image to enjoy His presence and fellowship. And so it was until the Fall. Adam heeded Satan's temptation through Eve's words. He consented to rebel against God's command. Thus was developed in his heart the principle of sin—the carnal mind. Heart purity simply means the destruction of this sin principle.

But God foreseeing all things provided a marvelous remedy before the disease appeared. Jesus Christ, the "Word" (*Logos*) of John 1:29, was "the lamb slain before the foundation of the world" (Rev. 13:8). He was not manifested until the Incarnation and public manifestation here on earth.

Now Christ's atonement through His blood on Calvary covered every form of sin for the human race. Man, of course, must meet God's requirements—obedience and trust.

The first form of sin might be called the intentional sins. Its remedy is forgiveness (Eph. 1:7) mentioned in the Bible nearly 100 times.

The second form is the sin nature or carnal mind, the remedy of which is heart purity as Peter suggested in Acts 15:9. Purifying or cleansing is mentioned in the Bible more than 200 times, very often referring to the human heart.

The third form is not always considered to be real sin—it is what John Wesley spoke of as "sin improperly so called." It consists of errors, faults, failure, mistakes, and even wrongs unknown and unintentional. These are covered by the atonement.

In the Old Testament, if a person unknowingly touched a boil or a bone or a leper or a dead body, he became unclean; and "when he knoweth of it then he shall be guilty" (Leviticus 5). Also the accidental manslayer could flee to the city of refuge and live safely until the death of the high priest (Numbers 5).

Even so, all our mistakes, errors, and faults are covered by Christ's atonement if we confess them (Jas. 5:16), not excusing, but forsaking them and doing all we can to make things right.

Herein lies the great difference of opinion on the sin question—a difference of definition.

The "sin every day" group would include all mistakes, errors, and faults as sins, the same as purposeful sins; while the "live above sin" group does not include any wrong as sin unless it was known and intended.

Thus we see heart purity as not the same as regeneration because the sin nature needs cleansing by fire, not forgiveness. Neither is growth the remedy. How can we grow weeds out of our gardens? Nor is purgatory the answer. Who would wish every soul to go to purgatory no matter how godly his heart and life?

And finally, since heart purity is so great a blessing and experience, why not receive it by God's grace and enjoy it in this present life instead of waiting until we come in sight of the pearly gates?

"Have ye received the Holy Ghost since ye believed?" (Acts 19:2). If you have, rejoice for the precious Blood and try to help others into the cleansing fountain.

## THE FRESH EYE

"His compassions fail not: they are new every morning" (Lam. 3:22-23). Compassion becomes stale when it becomes thoughtless. . . . God's compassions are so new because He never becomes accustomed to our need.

We can look at a thing so often that we cease to see it. God always sees a thing as though He were seeing it for the first time. . . . My neighbor's needs can become as familiar as my furniture. Therefore must I ask the Lord for the daily gift of discerning eyes. "Lord, that I may receive my sight." And with an always newly-awakened interest may I reveal "the compassions of the Lord."

—John Henry Jowett

# The Dynamic of Missions

**J**ESUS SAID, "Do not say, there are yet four months, and then comes harvest. Behold, I say to you, lift up your eyes, and look on the fields; for they are white already to harvest. And he that reaps receives wages, and gathers fruit to life eternal; that both he that sows and he that reaps may rejoice together" (John 4:35-36, ASV, adapted).

In planning strategy for the years ahead, mission departments in seminaries and colleges, as well as mission boards, may well look for guidance to Parkinsons Law of Parsimony. Briefly stated it is: "There is a point of maximum efficiency beyond which additional incremental inputs produce outputs at a decreasing ratio." This is true in three respects: Manpower, money, and time. Translated in terms of missionary effort, it means (1) there must be wise and efficient distribution of available personnel, (2) there must be maximum use of available funds, and (3) there must be optimum use of the time

allotted the task.

In terms of manpower, missionary David Livingstone was opposed to concentration of missionary personnel. He pointed out that if missionaries are increased in a given area until they bear a proportion of more than 1 to 3,000, in 10 years the communicants will be very much less per man employed than if the proportion had been 1 in 10,000. His maxim was, "Time is more essential than concentration. Let the seed be sown. There is no more doubt of vitality and germination than there is of harvest in the course of nature" (cited in *Church Growth Bulletin*, September, 1970, p. 97). Livingstone was a man ahead of his time in believing that the real answer to evangelism did not lie in the number of missionaries, but in the witnessing to non-Christians by those of his own countrymen. Livingstone magnified the multitudes who had not heard as the basic task of the missionary.

In terms of finance, the missionary dollar has always outproduced the secular dollar. For example, the reported expenditure of all E.F.M.A.- and I.F.M.A.-related groups (Evangelical Foreign Missions Association and Interdenominational Foreign Missions Association) for a recent year was reported as \$67 million, representing overseas expenditures (*North American Protestant Ministries Overseas Directory*, Ninth Edi-



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tion, p. 6). If this amount in crisp one-dollar bills were stretched end-to-end, it would extend approximately 90 times around the world. Yet the former amount was spent on world missions, and the latter amount on a small part of the world. With eternal values in mind, the worth of one soul is of more value than the whole world. Thus the need for wise planning of resources is evident.

In considering the third factor, time, the law of parsimony becomes even more meaningful. How much time is left? A seminary professor may take days to prepare a course lecture. On the other hand, he finds that, by maximum use of his time, he can prepare the same lecture in four hours. He will therefore set the latter amount of time as a frame of reference for preparation. A farmer plows his field. At first he decides to plow it again, and yet again, before planting the seed. Then, experience teaches him that the second and third plowings do not produce sufficient incremental returns, in terms of the harvest, to warrant replowing, so he goes to another field.

The lesson in mission activity should be obvious. In view of the transitional nature of contemporary culture, the rapidity of change, and the fact of fields white to harvest, one must conclude that "delay is deadly," and time squandered will result in great areas of the harvest remaining unreaped. A vital principle of church growth is to observe those areas of the harvest field where the Holy Spirit is at work preparing peoples for a spiritual harvest, and to work in those areas, cooperating with the Spirit in bringing about that harvest.

If there is to be a missionary program for tomorrow, it must be planned today. Strategy may be defined as the purposeful overview of the elements of a situation which can

serve as a guide to action. Unless there is purpose and intent to implementation, there is no real strategy. Suppose that this generation is the next to the last one. What is the Christian responsibility of this generation to the next one? Ed Dayton, executive director of M.A.R.C., observes: "Today's man from 'Mission Impossible' may be defined as a task undertaken by a handful of men to communicate a message 2,000 years old to a world packed with people."

The World Missionary Conference in 1910 in Edinburgh, Scotland, established the *Watchword*, which served as guiding light to missionary activity during the past 60 years: "Evangelize the World in Our Generation." Tremendous progress may be noted during those six and one-half decades, although many areas still remain unevangelized. But the greatest progress is reflected during the last decade, during which time church membership doubled in many world areas.

The missionary hymn which stirred hearts a generation ago, "They're passing, passing fast away, a hundred thousand souls a day, they're passing to their doom," is already obsolete. It is now 200,000 souls a day, and by the year 2000 may well be 400,000. Whether the latter clause of the hymn is prophetic, "They're passing to their doom," depends on us today.

What shall be the mission strategy for the future? Several principles come into focus. The first is indigenization. This has been called "The principle of euthanasia." The mission dies that a church may be born; the missionary vanishes that local ministries may emerge. A church may be said to come of age when it establishes missions in other countries. All over the world, the church is coming alive in that representatives of the younger churches a

being sent as missionaries to other countries, mothered by the home church.

The second principle is militancy. National Christianity must become militant Christianity. For example, foreign missionaries as such may never be allowed to reenter China. But national Chinese Christians are everywhere around the perimeter of mainland China, awaiting the opportunity to evangelize. Foreign missionaries are not being permitted, in many cases, to return to India, but the national church carries on the mission task. Missionaries are not "mission coordinators," while national leaders become "mission superintendents."

The third principle is expediency. If China should open to the gospel, will the Church be ready? While the

national church must use all media available—radio, television, literature, audiovisuals, Bible houses, etc., will the home church be ready to provide those media? If great people movements continue in new centers of Christianity—South and Southeast Asia, Africa, and Latin America—what provision will be made for Bible schools and seminaries, for churches, for literature distribution programs, etc. to preserve the converts?

The fourth principle is support. The Western church must be ready to support with all means at its disposal the efforts of the national church to evangelize its own people. As John deferred to Christ, so the missionary must defer to the national: "He must increase, but I must decrease" (John 3:30).

## The Year of the New Church—1977

A year ago in big, bold, red capital letters, the Home Missions page of the *Preacher's Magazine* stood out: "The Year of the New Church—1976." I looked for a moment and thought, That's what it is all about—a *new church*.

How often have we gotten into the same old rut! First church in Frontier City, U.S.A., has been on the same street corner for 69 years. Yet, what impact does it make? Have people stopped expecting the presence of the Holy Spirit—do they come out of routine?

Maybe 1977 ought to be the year of rebuilding of the *old* parish. Possibly in the process, it might "accidentally" become a *new church*! Think of what might happen.

New vitality out of the minister . . . A grip of holy power by the "old" faces . . . New persons appearing at the door on Sunday and Wednesday . . . The young people getting a new excitement about their place in the overall ministry of the church . . . The missionary services well attended, plus a renewed missionary spirit . . . Sunday school records set . . . A new life—in fact, lots of new lives—finding Christ as the altar, starting a new relationship with Jesus . . . The word *sanctification* becoming a reality in life instead of a dusty, theological term.

My prayer must be: "O God, make me a *new person*. Help me to step out of the ruts of churchism into the mainstream of the committed life. Give me Your presence, that together we might see a *new me* and a *new church* in 1977."

Derl G. Keefer

It is heartening to see a statement so helpful to evangelistic strategy, in this day of need for a united evangelical witness

## ***The Lausanne Covenant: An Analysis***

**H**EARTENING INDEED, to me as a Christian and as a professional theologian, is the Lausanne Covenant, issued by the International Congress on World Evangelization that met in Switzerland July 16-25, 1974, where 150 nations of the world were represented—no doubt the widest representation of Christians of any meeting in the entire Christian era.

One factor in its being so heartening to me is that it affirms what the gospel is and urges us to proclaim it unabashedly. The good news it urges us to herald is that God offers forgiveness of sins through Jesus Christ, "the only God-man," who died for us and was raised again. It states that while "all men are perishing because of sin," "God loves all men, not wishing that any should perish but that all should repent." It rejects "every kind of syncretism," suggesting that Christ does not speak "equally through all religions and ideologies." And "those who reject Christ repudiate the joy of salvation

and condemn themselves to eternal separation from God."

This affirming of classical Christian teachings is in contrast to what has sometimes obtained in announced views of groups and individuals connected with the World Council of Churches. In 1957, for example, the W.C.C.'s North American Conference on Faith and Order opted for a dynamic ecumenism, a oneness of mission, suggesting that oneness in doctrine is not feasible. At the time, *Christianity Today* (Sept. 30, 1957) editorialized that this was not enough, because doctrine is basic to the Christian mission, and *Christianity Today* pointed out the fact that during the early centuries it was precisely the area of doctrine that engaged Christians in all the ecumenical councils. The Lausanne Covenant is also in contrast to last year's Bangkok W.C.C. meeting in which evangelism was conceived roundly, albeit with some evangelical dissent, in social and political terms (see C.T., Feb. 2, 1973, p. 37).

Another factor in the Lausanne Covenant's being so heartening to me is that it is an evangelical statement that largely rises above the Arminian-Calvinistic debate. It is true that Francis Schaeffer and others secured a last-minute change in the Covenant so the Bible is declared to be "without error in all that it affirms and not simply without error or in



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fallible on "matters of faith and practice," as many evangelical Arminian-Wesleyans hold (and some Reformed).

Yet, on the doctrines that divided the Reformed from the Arminians at the Synod of Dort, the Covenant is mute in the main. It does not teach an unconditional election of some, with an atonement limited in its saving efficacy only to them; nor does it teach a grace that one cannot resist, nor a salvation that makes a saved person eternally secure regardless. Many of Lausanne's leaders are known to believe some or all of these Synod of Dort teachings. Indeed, even Billy Graham, Lausanne's originator and honorary chairman, believes in what is often called eternal security, when you require of him a statement on the matter.

But these doctrinal distinctions that almost caused a civil war among Dutch Protestants around 1612-14, and which caused some division in the Eighteenth Century Revival (Whitefield, Lady Huntington, the Wesleys), and which have too often divided evangelicals in our own time, do not surface. As an Arminian, I read it, actually as teaching what Arminius and Wesley taught, that Jesus Christ died and rose again for "all men," to provide for the forgiveness of those who "repent and believe." Yet this is probably not so explicit that the Covenant is seen by Reformed Christians to teach this.

Again, on theories of atonement, the Covenant simply uses a scripture word, *ransom*, and does not say with Reformed theology that Christ paid the penalty for us, nor with Arminian theology that as sinless and therefore guiltless He suffered for us instead of being punished (see John Miley, *The Atonement in Christ*. Phillips and Hung, 1879).

Still another factor in the Covenant's being so heartening to me is

that it calls for a discipleship that is costly. It rejects evangelisms that tone down Christ's demands for a commitment that is total. It even states what many young Christians have long believed: that older Christians, who perhaps become peculiarly effective and distinguished in Christ's work, should accept it as "duty to develop a simple life-style in order to contribute more generously to both relief and evangelism." This reminds me that the world head of the Salvation Army, only a few years ago, received a salary of \$28.00 per week. While the Army might not be sufficiently realistic about these matters, it is a question whether a life-style of affluence and even opulence, that rises commensurately with a Christian leader's increasing effectiveness, is consistent with Christ's "let him deny himself" or with the needs of a largely unevangelized and underfed world.

In this document is a spirit of penitence over what we Christians have left undone and over our misdirected tactics. Also, here is admission of our social responsibilities, too long either decried or only nodded to in evangelicalism. Frank discussion appears of the call for a moratorium on missionaries and even on money sounded by some leaders in Third World areas, notably certain African nations.

While I personally wish the divisive affirmation about biblical inerrancy on all matters had not gotten inserted when the five Covenant writers introduced the document to the entire assemblage; and while I might have welcomed at least a generalized statement on the two sacraments; and while I think that at least something might have been affirmed about the gifts of the Spirit (what does Steadman think!), even though they are just now a divisive matter in evangelicalism—I am

heartened that a kind of semiofficial assemblage of 2,000 to 4,000 Christian leaders from 150 nations and dependencies, in this day when science captivates us so, could affirm

a statement so classical, so pristine, so apostolic, so helpful to evangelistic strategy in these times of burgeoning need for a united evangelical witness.

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Definition can never be permitted  
to take the place of explanation.  
And therein lies a story

## ***Is Sin an Entity or a Substance?***

**By Mel-Thomas Rothwell\***

**I**S SIN AN ENTITY?

Or, equally as provocative, is sin a substance?

Any professional philosopher or theologian would readily reply in the negative; to respond otherwise gives the allusion of reducing sin to a thing.

However, a tip-of-the-tongue yes or no may be an easy, and unwarranted, assumption when the concentration of reason completes its analysis. For one thing, it falls prey to the tragically common stand-in role the terms *entity* and *substance* play in familiar discourse and dialogue, and on that account the respondent merely answering yes or no appears to know a great deal more than reflective investigation will grant.

The comfortable security of traditional terminology gives a deceptive protective custody to dogmas beloved, and this has long been the refuge of tender-minded theorists who are prone to accentuate tidiness

over tenacity. The careful thinker, nonetheless, recognizes at once that in this case no real distinction has been made between identifying something and explaining it.

The ready and unyielding negative with which most scholars meet the question has in fact resolved nothing at all. Debating the issue often results in verbal shadowboxing or non-productive definition of terms. The problem lies beyond the simple judgment whether sin is an entity or a substance. No space-time password has yet captured the full meaning of entity and substance implicated in the complex reality involved. To say sin is an entity or a substance at best is but a start, and in all likelihood it is not a good one. The tough-minded who pursue truth relentlessly perceive the critical danger that they miss the basic point.

I know no reputable philosopher or theologian who holds that sin is a entity or a substance. By that, I mean entity and substance in the usual role as deployed in the discussion of metaphysics. Nor does th

\*Professor, Bethany Nazarene College

writer himself think of sin as an entity or a substance. The prudence incorporated, however, is a problem in sociology, not philosophy or theology. Who, for instance, wishes to be classed as inane in any academic setting? But that is the point, the prime aim of this observation is to get beyond the conventional, or possible cliché, to the ultimate verity, or that quality or state of real being. Hence, we ask if sin is not an entity or a substance, what is it?

Logically, a further question begs for our attention: What is an entity? Or what is a substance? That's the rub. And who knows? I wish to be the first to confess that I do not know. Academically or otherwise, it is not a lonely vigil, for neither do I know anyone who does know. Those who get prophetic at this point end by repeating dogma rather revealing fresh truth.

A group of faculty members, waiting for the meeting to begin, were discussing science. A scientist with an international reputation asserted conclusively, "We scientists put the facts on the line." That did it. There seemed nothing left to say. Until a biology professor, who had taken a Bachelor of Arts degree in philosophy, broke the thunderstruck silence by asking in mocking innocence, "But what is a fact?" The silence returned and deepened. Then a brave soul recovered and piped up, "Why a fact—everybody knows what a fact is . . . a fact is . . . well, a fact is—why we all know what a fact is." The apparent consensus was, actually we do not know what a fact is. Here is a clear case of letting definition stand in for explanation. And what a common, though gross, fallacy.

A bland affirmative or negative answer to the question, What is an entity or a substance? leaves the search for truth in the same predica-

ment. If we let definition cover for explanation, a whole hemisphere of truth and insight is lost. The writer is not that uneasy over a problem of definition; it is rather the consequence. To haggle over whether we shall say that sin is or is not an entity or substance is not the primary concern the writer has in mind. In conjunction with the entity issue, a possible effect in the offing has serious consequences for conservative theology and philosophy.

On that account it seems more logical and strategically sound to simply say that sin exists, and thus be definite about its existential import. To say sin is an entity or a substance employs concepts which escape our understanding and, unfortunately, allows sin to slip away under the guise of nonentity or intangibility. An age of empiricism has given philosophical excuse for this "getaway." It is the writer's concern to obviate this implausible situation and utilize terms in the process which are not vulnerable to the fragmentation and metaphysical skepticism of the variants of empiricism underlying most of contemporary philosophy.

Personally, I repeat, I do not believe that sin is an entity or substance in the accustomed way these terms are defined. And, because entity and substance are both reduced to indefinability, I prefer not to associate sin with them, perhaps, at all. Thus sin's existential being is not lost; it remains regardless of terms and tedious argument. Terms are only convenient tags, but sin does not depend on symbolism or matter; it is transgression of law and love, and obtains somehow in relation to God. To give it "thingness" either materially or metaphysically is to face certain jeopardy. Hence it cannot consistently be said to be entity or substance.

We accept the joys and overcome the hazards, and thus find joy in service to God and the church

## ***The Joys and Hazards of the Full-time Associate***

**A** SITUATION which is truly important, with built-in advantages and disadvantages, with potential for trauma or triumph, is the relationship of a full-time associate to his senior pastor, to the church, to his Lord, and in a very real sense to himself and to his family.

We begin with an assumption which we believe every senior pastor and church executive will accept: that, from the standpoint of personal values, the associate is as worthwhile as anyone on the ecclesiastical scene. It is true that, strategically, he works under another's guidance, but then we all do to some degree—even to the highest executive echelons. Most senior pastors feel that their associates work *with* rather than *under* them. While one person, of necessity, must be the hub around which the others revolve, yet at no time is the essential value of the spokes either deprecated or depreciated by the senior pastor.

### **I**

With this assumption in mind, we proceed to a consideration of the joys of the full-time associate.



**by**  
**Vernon L. Wilcox**

Associate pastor, First  
Church of the Nazarene  
Nampa, Ida.

1. First is the fact that someone else takes final responsibility for the work. The buck doesn't stop on the associate's desk. There is a very real sense of relief in being able to do one's work and let someone else do the worrying—for it's not work but worry that kills you. So this fact, when properly realized and accepted, can be a genuine source of joy. It is, however, no excuse for indolence on the part of an associate.

2. Another source of joy is found in the knowledge that you can do the detail work and thus free a gifted leader to concentrate on the more important work of pulpit and parish. We hardly need reminding that church work is almost unbelievably more complex today than it was a generation ago. We can recall when the pastor of a large, strong church might possibly have one associate. The pastor needed essentially just three qualifications: to be able to preach acceptably, to call assiduously, and to conduct board meetings apologetically. There was a respect for leadership, even for authority, premeating our culture as well as the church. This made it comparatively easy for a pastory to lead his people in effective service.

Today, the work of the pastorate has grown much more complicated as our people expect leadership in many areas, such as interchurch involvements; ambitious building plans; in-depth counseling; budget promotion;

subscription campaigns; summer camps for all ages; oversight of youth, educational, and missionary departments; as well as attending conferences, committees commissions, conventions, and "conventicles"! So what a rewarding experience it is for an associate to take some of the pressure off a hard-working and overworked pastor!

3. A third joy is the sense of fulfillment in working in a larger parish. We live in an age which demands larger churches—not necessarily huge ones, but big enough to make some kind of spiritual impact on their communities. Even in smaller towns and cities we need to grow strong enough to present a program adequate to attract the public.

We are working in a different world than that in which our predecessors worked, where a storefront or a tent was enough. Good as those days were, we must wake up to the fact that the world we are trying to reach will pass us by unless we upgrade our approach, and we will have lost our opportunity to present the precious, timeless message of salvation through Christ. So we try to build stronger churches. Even those who argue that they like smaller churches are hard at it trying to make theirs larger. And rightly so.

4. Finally, there is the joy of being associated with others of like interests, fulfilling much of the need for fellowship often lacking in our ministry. Whatever problems may be implicit in staff relationships, there is a great sense of fulfillment in working with others on a multiple staff.

## II

And now we come to the hazards, and there are definitely some, that confront the full-time associate.

1. He must make adjustments if he is to avoid being frustrated. One of these is that he will not preach

very often. This may be somewhat alleviated by teaching a class or conducting an occasional seminar or revival meeting, but it is still an adjustment he must make if he hopes to succeed. By considering this and praying through about it ahead of time, the associate can find his powers released rather than restricted.

2. The second hazard is rather delicate, but cannot be ignored. The associate will not, cannot, and should not desire to be first in the affections of the people. By faithfulness he can make a place for himself, but it will not be first place. He will rejoice in the fact that along with the heavier responsibility the senior bears will come also a larger scope of appreciation. This does not downgrade the associate's position; it merely upgrades the senior pastor's position, and the associate accepts it with thanksgiving.

3. Another hazard is the necessity of adjusting to working the plan rather than planning the work. While an associate will be expected to do his share of planning, yet the very nature of the case requires the senior executive to plan the work of the church. The smoothest-running operation is found where the plans have been painstakingly laid by the leader and faithfully worked out by the members of his staff. It takes some doing to produce harmonious teamwork, but it is worth doing.

4. The last hazard is the stickiest: the associate's tenure of service in a given church is entirely dependent upon the senior pastor's tenure. This may seem unfair, and the associate may be tempted to exclaim, "But I don't have any security at all!" In a sense this is true, but it is true for all of us. A political leader said, "I knew only one man with economic security and he didn't want it; he was a life term in a federal penitentiary."



We have, however, taken some steps in the direction of lessening the sense of insecurity of our executives, our pastors, our missionaries, and even our evangelists. We thank God for these steps in the right direction.

But what of the associate? To paraphrase John Wesley: He must be ready to preach, pray, die, *or resign* at any moment, contingent entirely on the decision of his senior pastor. Sometimes the problem is obviated by a pastor insisting on taking his staff with him, but sometimes he goes into another line of work which would make this impossible. True, we have been up to now in a "seller's market," and a successful associate can usually find a position, but this may change as time goes on. We may very possibly soon come to a time when there will be more persons entering this field than there are available positions for them.

What can the church do? It is a relatively new problem and we cannot accuse the church of sidestepping it—yet. There are presently serious efforts being made by general and district leaders to place associates,

and generally the job has been adequately done. But as the number of associates snowballs, we may need to find a more systematic method for placement.

Finally, there is a great deal to be said for loyalty. There is no excuse for an associate to try to play district superintendent even when there is a real problem between pastor and congregation. This just isn't his business. Disloyalty to a senior pastor or to a district or general superintendent is both unconscionable and indefensible. This does not mean blind acquiescence, but alert intelligent understanding of the goals of our leaders and a willingness to implement them, or if we absolutely cannot in good conscience do so, then a graceful bowing out of the picture.

There are some joys in this calling to the associate ministry, and, as in all undertakings, some hazards. We accept the joys and overcome the hazards and find that in the process together they spell opportunity for fulfillment and for service to God and the church. That's what the ministry is all about.

## **"I Sought for a Man"**

**A man pure, holy, and spotless in life; a man of much prayer;  
In character meek, lowly, and infinitely compassionate; of tenderest  
love to all.**

**Full of sympathy for every pain and sorrow, and devoting his days and  
nights to lightening the burdens of humanity.**

**Utterly patient of faults and enmity; ever ready to answer every call,  
to go wherever bidden in order to do good; wholly without  
thought of self.**

**Making himself the servant of all; patient, gentle, and untiring in  
dealing with souls he would save.**

**Bearing with ignorance, wilfulness, slowness, cowardice in those of  
whom he expects most.**

**Sacrificing all, even life itself if need be, to save some.**

**"Even as the Son of man came not to be ministered unto, but to  
minister, and to give his life a ransom for many."**

**Albert Lown**

# Wesleyana



## ***The Spiritual Education of Children at Home***

By Donald Wood\*

**J**OHN WESLEY, one of 19 children, had none of his own. In spite of his lack of children, or perhaps because of it, Wesley has some pertinent counsel for those who do have the stewardship of children committed to them. The following excerpt from his sermon "On Family Religion" may be studied with care and applied with confidence today.

"You should particularly endeavor to instruct your children, early, plainly, frequently, and patiently. Instruct them *early*, from the first hour that you perceive reason begins to dawn . . . Whenever a child begins to speak, you may be assured reason begins to work. I know of no cause why a parent should not just then begin to speak of the best things, the things of God.

"But the speaking to them early will not avail, unless you likewise speak to them *plainly*. Use such words as little children may understand, just such as they themselves . . . To take a little example: Bid the child look up; and ask, 'What do you

see there?' 'The sun.' 'See how bright it is! Feel how warm it shines upon your head! Look, how it makes the grass and the flowers to grow, and the trees and everything look green! But God, though you cannot see him, is above the sky, and is a deal brighter than the sun! It is he, it is God that made the sun, and you, and me, and everything. It is he that makes the grass and flowers grow; that makes the trees green, and the fruit to come upon them! Think what he can do! He can do whatever he pleases. He can strike me or you dead in a moment. But he loves you; he loves to do you good. He loves to make you happy. Should not you then love *him*? You love *me*, because I love you and do you good. But it is God that makes me love you. Therefore, you should love him. and he will teach you how to love him.'

"While you are speaking in this, or some such manner, you should be continually lifting up your heart to God, beseeching him to open the eyes of their understanding, and to pour his light upon them. He, and he alone, can make them to differ herein

\*Minister, Faith Wesleyan Church, Greensboro, N.C.

from the beasts that perish. He alone can apply your words to their hearts; without which all your labor will be in vain. But whenever the Holy Ghost teaches, there is no delay in learning.

"But if you would see the fruit of your labor, you must teach them not only early and plainly, but *frequently* too. It would be of little or no service to do it only once or twice a week. How often do you feed their bodies? Not less than three times a day. And is the soul of less value than the body? Will you not feed this as often? If you find this a tiresome task, there is certainly something wrong in your mind. You do not love them enough; or you do not love him who is your Father and their Father. Humble yourself before him! Beg that he would give you more love; and love will make the labor light.

"But it will not avail to teach them both early, plainly, and frequently, unless you *persevere* therein. Never leave off, never intermit your labor of love, till you see the fruit of it. But in order to do this, you will find the absolute need of being endued with power from on high; without which, I am persuaded, none ever had, or will have, patience sufficient for children and the giddiness or perverseness of others, would induce them to give up the irksome task, and let them follow their own imagination" (*The Works of John Wesley*, Zondervan; Sermon XCIV, "On Family Religion," Vol. VII, pp. 81-83).

Wesley's sermon reflects his own childhood instruction by his mother, Susanna, to be sure, but it also reflects his observation of many children who lived lives of true piety. The accounts of these children's spirituality are scattered throughout Wesley's *Works* and are testimony that 2 Tim. 1:5 can be, and, by all rights, ought to be repeated.

## Practical Points

that make  
a difference

### I Have Never Seen a More Caring Person

Dear Son:

Our new teen director is a Swede from Minneapolis by the name of Nelson. I sat down to get acquainted with him and tell him that I had lunch with his former pastor today.

He "lit up" immediately. "He is the best pastor I have ever had," he said. "He really cares. All the time that I was in college and trying to get on my feet, he cared though others did not understand."

What more could you say about a pastor? That pastor is one of my best friends. He and his wife have suffered more than parents ought to suffer. And yet their love has reached out beyond their family to others until the church has matured and grown in Christian love—and incidentally in outreach.

He always has something to say to his congregation on Sunday. His listeners can tell that he has spent long hours in his study in prayer, exegesis, exposition, and communication. It is a joy to sit under his ministry because he has discovered the balance that all great ministers must discover before they are authentic ministers of the gospel.

Well Son, we will be in Sunday night. How about feeding my mind and spirit until I rest physically in the assurance of the gospel. You can do it! That is, you can do it through God's grace!

Love,  
*Dad*

JANUARY

NAZARENE

FOCUS

FOR  
PASTORS  
and LOCAL  
CHURCH  
LEADERS

Compiled by the General Stewardship Commission

EARL C. WOLF, Executive Director  
STEPHEN J. SORENSEN, Office Editor

● General Superintendent Strickland

## A Plea for the New Year



**T**HE PARABLE OF THE FIG TREE in Luke 13 reminds us of the new year. The expectation of the Master is expressed in the words "I come seeking fruit on this fig tree." His disappointment is observed in the words "[I] find none."

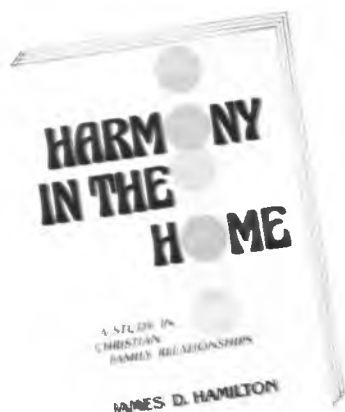
It is never easy to evaluate the true worth of the work of our ministry in any given year. God does not measure us as the fig tree in a given period. Some particular year, conditions for growth may not allow the same harvest as in another year. But it pleases the Father for us to bear fruit, and we should sow the Word of God with an expectation of results. One cannot help but feel the disappointment of a year of hard work when all of the resources of the church are involved and not a single member is added to the congregation.

Judgment was expressed for the fig tree in the penetrating question "Why cumbereth it the ground?" The sharp command resulted—"Cut it down." There is a final judgment to a fruitless ministry. It is not pronounced in the first year; perhaps not in the second or third. But each year we find excuses for our lack of ability to bring souls to Christ we are ever closer to that final verdict and ultimate judgment.

A most encouraging plea was made for the fig tree by the steward of the vineyard. His plea with the Master was "Lord, let it alone this year also." To us is given this extension. Before us are 365 new, uncharted days. With the help of the Holy Spirit let us seek to improve our usefulness in these days. This can and must be done by a deepening of our own devotional lives, by a strengthening of our quest for knowledge, by an improvement in our relationships to others, and by a more careful exercise of our sense of stewardship. Let us make this a good year.

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by James D. Hamilton

*Dr. Hamilton says . . .*

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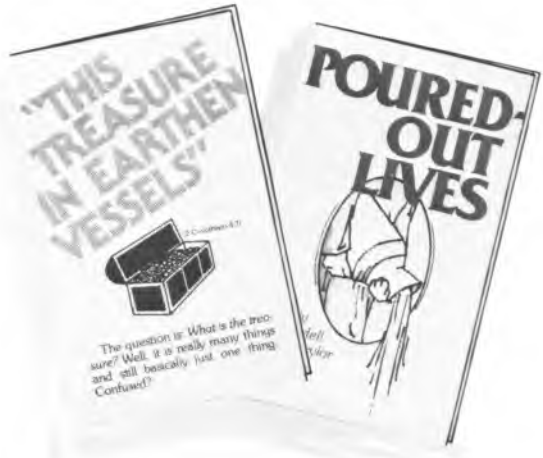
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Pastor

If you have not yet made this PASTOR'S REMEMBRANCE PLAN a part of your total ministry, you will want to join the hundreds of pastors already using it with success.

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# ABLE MINISTERS OF THE NEW COVENANT

In what proved to be his final baccalaureate sermon as president of Nazarene Theological Seminary Dr. William M. Greathouse chose as his text 2 Corinthians 3:4-6, lifting out the words "able ministers of the new covenant." I heard him preach, for I was there to honor my son-in-law, who was a member of the graduating class. God spoke powerfully through Dr. Greathouse, who concluded his message,

This is our power—the power of the liberating, sanctifying Spirit—who works in us and through us as Spirit-filled ministers. When this is true, our success is assured. God will use our imperfect ministry to write His law on the fleshly hearts of those who hear us, making them epistles of Christ, known and read of all men, to the glory of God alone!

As he preached, my eyes roved that congregation of young men and women who had accepted God's call, paid the price of seminary training, and now joyfully faced their active ministry, confident in the power and leadership of the Spirit. An overwhelming sense of gratitude for them and for NTS gripped me. "Thank You, Lord, for NTS!" I silently prayed.

Yes, I do thank God for NTS, for the godly men and women who labor here, for the hundreds of graduates now proclaiming the holiness message to the ends of the earth. And my heart today beats a note of praise for my opportunity to serve at NTS.

Pastor, I thank Him too for my church which has loyally supported NTS through annual budgeting and the SEMINARY OFFERING each spring. Only in the last few months as I have come to NTS have I fully realized how much we depend on your support in the ANNUAL SEMINARY OFFERING. I plan to share the need openly with you by letter *this month*. Here I can only ask that you as pastor remember NTS in prayer, and in this year of administrative change at our seminary, urge your people to pray and give liberally that the NTS program of theological education may abundantly continue. I am praying that every *church* will participate as God enables in the SEMINARY OFFERING on FEBRUARY 13.

In return, together with our faculty, I pledge my best efforts with His help to seek to turn out Spirit-filled, Spirit-enabled holiness preachers, missionaries, evangelists, and educational and pastoral staff workers to serve the Kingdom "till Jesus comes!"



Stephen W. Nease, President  
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# THE PREACHER'S WIFE

## ***Declaration of Dependence***

**I** HAVE ENJOYED the celebration of the Bicentennial of the United States. I was in Canada in 1967 and brought back souvenirs of the Centennial of my native land. Independence is an event to celebrate for any nation.

But I know another kind of independence that is cause for celebration—"But now being made free from sin, and become servants to God, ye have your fruit unto holiness" (Rom. 6:22). Christ came to set us free and give us real independence from the oppression and guilt of sin.

Along with that, though, I believe we should make an equally positive *Declaration of Dependence*. The nation that accepts freedom, at the same time becomes dependent on its new nationhood. So we keep our spiritual independence when we declare our total dependence on Christ

and maintain that new relationship with Him.

Many benefits come to us from this kind of dependence—all the spiritual resources we need for happiness, fulfillment, and usefulness. I read in the Amplified Bible, "I have strength for all things in Christ who empowers me—I am ready for anything and equal to anything through Him who infuses inner strength into me" (Phil. 4:13).\*

There are special resources that pastors' wives need:

1. *A feeling of adequacy in the face of the high expectations of your congregation and yourself.*

Sometimes we create an idealistic picture for ourselves—a model of perfection in every way. And if we see we don't measure up we feel inferior. We are less than our best if we suffer from an inferiority complex.

God has made you. You are his child—with your 1 talent or 10. Don't underestimate what He had made. He has high standards and wants us to keep learning and growing. But He has spiritual resources to make us what He wants us to be.

You may feel inadequate because you haven't a college education; your



**by**  
**Irene Coulter**

General superintendent's  
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\*The Amplified New Testament, copyright 1958 by the Lockman Foundation, La Habra, Calif.

knowledge of the Bible is limited; you do not have a Christian background; you are in a small church and have to do things you've never done before. You can remedy these inadequacies by reading and study.

But qualities of the spirit are what really count. To develop Christlike qualities should be the aim of every sanctified pastor's wife. The resources are available. Let's draw on them and remember—you *are* what your *spirit* is.

You are where you are as a child of God because God has put you there. You will not likely ever please everyone in the congregation. But you'll find peace of mind as you seek to please Him who is able to make you adequate for every situation.

## 2. *A pastor's wife needs a lot of love.*

Your life is involved with people. You will "click" with some immediately and they'll be easy to love. Others may have personalities that clash with yours. Some will disappoint you by not going on or growing in Christian maturity. Some may cast a "no" vote at recall time.

You'll need an infusion of divine love to keep you free from resentment or self-pity. A layman said, "All we want is for our pastor's wife to love us and let us love her." Everyone wants and needs to feel you are a true and loving friend of theirs. God specializes in loving the unlovely. He can fill your heart with His love, even for the undeserving and unlovely.

## 3. *A pastor's wife needs guidance.*

I believe God's Word, and do my best to practice its precepts. But for the application of it to my peculiar circumstances I need special guidance. "Seek ye first the kingdom of

God"—yes, but should I go to that meeting or stay at home to care for my child? How shall I spend this money? Should I make that hospital call or take time for Bible study? There are many demands. In all of our choosing priorities we need guidance, and it is ours for the asking.

Dependence involves keeping in touch. As a girl I was dependent on my parents. When my husband and I were married, we went to pastor a church in California, 1,700 miles from my home. We couldn't afford long distance telephone calls in those days. I was separated from my parents so I could no longer lean on them as I had when I was at home. To receive the resources we need from God we must keep in continuous touch with Him. We do this as we pray and read the Bible regularly.

My friend Evelyn, a pastor's wife, said: "I have found a new appreciation for the Word. People come with problems I don't know the answers to. I say, 'Let's look into the Word.' We pray; then each of us goes home to try and find the answer in the Word. Invariably I'll find it, or the telephone rings with the other person saying, 'I've found my answer in the Word.'"

We were driving through the desert and suddenly saw a green patch of ground. My husband said, "What a difference water makes!" We do not have within ourselves any fountain of strength or happiness. But "I have strength for all things in Christ who empowers me—I am ready for anything and equal to anything through Him who infuses inner strength into me."

What a marvelous *Declaration of Dependence*.

# Evangelistically Speaking—

## ***The Speechless Messenger***

**T**HE FIRST CHAPTER of Luke has an interesting and arresting account of an expectant people, a troubled preacher, and a day that went by without a divine message.

It was the lot of Zacharias, the father-to-be of John the Baptist, to serve in the priest's office. While about his duties he was accosted by an angel with the startling news that his wife Elisabeth was to bear a child.

Zacharias was troubled by a number of things in the incident. For one thing, an angel did not appear to a humble priest every day. Furthermore, the word of the angel was very improbable. Zacharias states it tersely in his question, "Whereby shall I know this? for I am an old man and my wife well stricken in years" (Luke 1:18). Finally, if Zacharias was reading the angel rightly, the promised son was to be exceptional. Indeed, "And many of the children of Israel

shall he turn to the Lord their God" (1:16).

The humble priest was assailed by grave doubts. So serious was the matter that the angel, Gabriel, had to announce to him a personal affliction growing out of his disbelief. He was to be dumb until the child was born.

Meanwhile, "the people waited for Zacharias, and marvelled that he tarried so long in the temple" (1:21). The marvel was heightened when he did appear, for "when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless" (1:22).

Zacharias was not the last man on whom the people have waited for a word from God, and have been disappointed. For even as he beckoned and had no word, so preachers may call people together today and have nothing to say to them. No church can be plagued with a greater disaster than to be saddled with a *speechless messenger*.

What brings a minister to such a place as this? A place where both he and his people know that he may be speaking, but that he is saying nothing. What makes a preacher a speechless messenger?



by  
**J. Melton Thomas**

Evangelist  
Mt. Vernon, Ohio

To begin with, it may be that he *was never entrusted with a message*. When the revolt against David led by Absalom was terminated by Absalom's death, Ahimaaz, Zadok's son, wanted very badly to run with the news to David.

"Let me, I pray thee, also run," he implored Joab. To which Joab could only reply, "Wherefore wilt thou run, my son, seeing thou hast no tidings ready?" (2 Sam. 18:22).

Paul stated this necessity of the divine impelling, if one is to preach, by a very pointed question, "How shall they preach except they be sent?"

Even our Lord claimed no other preaching credential than that bestowed from God. He had often been in the Nazareth Synagogue. We are told that attendance there was His custom. Perhaps on occasion He had spoken. There was a day, however, in which there was a marked difference. He was aware of it too.

Opening the book to Isaiah, He made a revealing observation, "The Spirit of the Lord is upon me, because he hath anointed me to preach . . . to preach deliverance . . . to preach the acceptable year of the Lord" (Luke 4:18-19).

In this day when much is being made of methodology, there is renewed need for an emphasis upon the preacher as a man of God. He must know he has been sought out. He must have caught the divine signal. He must feel he is indeed set apart. He must have heard what our fathers knew as "a call to preach." Otherwise he may speak, but we will have no message.

In that scripture that Jesus cited concerning himself, there is a second thing indicated which will insure against a preacher's being a speechless messenger. Jesus said, "The Spirit of the Lord is upon me."

First the Spirit *announces*; then He *anoints*. He announces to us our inclusion in the "called." *He pledges to us anointing in the carrying out of the call.*

It is obvious from the Word of God that a preacher needs the Holy Spirit in a twofold way. Foundationally he needs the Holy Spirit in the same way that every believer does. He needs the "beyond conversion" relationship of cleansing and infilling. For his "Woe is me for I am undone; because I am a man of unclean lips," he needs God's, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (Isa. 6:5, 7). He needs the fulfillment of John's prophecy, "He shall baptize you with the Holy Ghost, and with fire" (Matt. 3:11).

Beyond the foundational experience, however, the Holy Spirit relates to the preacher in what we know as unction, or anointing. To be a speaker with a message, the preacher needs this continual more-than-himself awareness of God's help when he preaches.

Again and again the story in Acts has the speech of the individual preceded by the touch of the Spirit. "And they were all filled with the Holy Ghost, and began to speak" (Acts 2:4). "And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy" (Acts 2:18). "They were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31). Speaking indeed, but speaking in the power of the Spirit.

There is a third requirement if the preacher's speech is to be a message. This has to do with *things that are very human*.

J.B. Chapman used to say something like this: "If you want me to speak for five minutes, better give me a couple of weeks to prepare. If you

want me to speak an hour, a week will be enough. If you want me to speak two hours, I'm ready to start right now."

Dr. Chapman's wry remark deals with more than one thing. One is preparation. He was saying that a preacher cannot give to people that which he has not first made his own. He was implying that if a preacher is to be heard he must first hear.

Preparation is both general and specific, both purposeful and unplanned, something done at all times and at given times. Preparation covers the wide range of all areas of truth, and is confined to the one area that is applicable for the situation at hand.

Preparation involves the whole man. The *body* needs to be prepared for the preaching act. At a particular service time I was trying to recover from a bout of what the doctor called "a combination of flu and common cold, aggravated by several viruses." Needless to say my preaching suffered. I knew it, and I knew that my audience knew it!

That, of course, was the exception. Generally the preacher can go to the pulpit with his physical powers at their best.

He will also need to be prepared *mentally*. All that he has learned in his general preparation will be brought to focus in that specific sermon. Individual sermons can never be prepared apart from work that has been steadily going on. When that has been the case, the specific sermon finds its place in an overall

preaching program. Then preparation is done on it so that it seems to stand alone, a product created as an entity in itself.

One other important area is *spiritual* preparation. No preacher can so speak as to persuade people that "Thus saith the Lord," unless he has spent time in the presence of the Lord. The concept is old, but it is not trite: a preacher who would have a message from God must be a man of prayer. He must know the meaning of such words as burden for souls, concern for the lost, tears preceeding triumph.

The costume of the ancient Hebrew priest contained two items which are very interesting in this regard. One was a set of two *sontes*, the names of six of the tribes being engraved on each. Of these it was said, "Aaron shall bear their names before the Lord upon his two shoulders for a memorial" (Exod. 28:12).

The other interesting part of the costume was the breastplate. On this were four rows of three stones each, and on each of the stones was again engraved the names of the 12 representative children of Israel. Of this item it was recorded, "And Aaron shall bear the names of the children of Israel . . . upon his heart . . . before the Lord continually" (Exod. 28:29).

In like manner today's preacher, if he is to be God's messenger, prepares himself to carry upon his shoulders and upon his heart the cares and the concerns, the needs and the burdens of those people whom he is privileged to serve.

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People say that we must adopt the language and culture of the day to be relevant to today. That is a mistake. If the church marries itself to the spirit of the times, it will be a widow in the next generation.

E. Stanley Jones



## A Financial Plan for Budgetary Benevolences

By Mark R. Moore\*

**THE PROBLEM:** There has always been a great financial demand on the growing, serving church. Today with inflation eroding the dollar, the extra opportunities for Kingdom investments, and the many special ministries, we must search for a better method of performing our ministry of financial stewardship.

### SOME FACTS FOR OBSERVATIONS:

1. With few exceptions, the average local church spends 80 percent of its income on local items (salaries, buildings, debt-retirement, operations, etc.) and 20 percent on various benevolences for others.

2. Often pastors and church boards are forced to make a choice of payments on some items as against others, thus individual priorities take precedence over pressing needs.

3. The lack of a systematic church financial plan opens the door for fragmented financing of the total church program, and often places various interests in a competitive position for funds.

### DEVELOPING AN ADEQUATE FINANCIAL PROGRAM:

1. We believe in and teach that the biblical method of financing a church is by tithes and offerings.

2. It is estimated by various studies that if all church members paid tithes, the needs for extra offerings to meet regular obligations would not be so great.

3. A pastor must begin with his church where it is today—in its financial income, demands on it, its philosophy of stewardship, its past habits of operation—then lead the church to where it should be to fulfill its commitment.

4. Two important steps in developing an adequate financial plan are:

a. Make an analysis of all giving

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and spending. Be sure each item is necessary.

b. Work with God by believing and obeying His Word. This is so simple that many of us overlook it. We often fail to practice faith and obedience. God's Word says:

"Seek ye first the kingdom of God . . ."

"Give and it shall be given unto you."

"It is more blessed to give than to receive."

We seem to feel that this applies only to the individual, and not the church. But many churches in dire need have analyzed their problems and deliberately put *others first* in their financial stewardship. God rewarded, and their own needs were generously met.

Once a pastor and/or church board decides to put *others first*, they should adopt a plan to carry out the objective.

5. There are many plans. The local stewardship committee or the pastor may have had success with one in the past. There is a plan which could be called "The Annual Offering for Others."

### ANNUAL OFFERING FOR OTHERS

The purpose of this system is to include all benevolences under one offering and endeavor to pay these benevolences outside the regular tithes. In the event the goal is not reached, the balance can be taken from the regular tithes.

### METHOD OF BEGINNING:

1. The pastor and church board should work together in planning, praying, and pledging.

2. Take the total amount raised for the past year. Generally the total budget ministries (all benevolences outside local expenses) will equal 20 percent of the total monies raised.

*Example:* A church raises \$50,000 per year. The total budget ministries—*others*—is generally \$10,000.

3. The details of the plan and procedure should be outlined and communicated to all members and friends of the church over several Sundays. Be sure the needs and procedures are clearly explained.

The pastor should preach about *Others First*: How God honors His Word, big-

ness, generosity, and illustrate from the Bible and life what God has done with and for those who put others ahead of self.

4. Use as a theme the Annual Offering for Others or something such as Seed Faith; God First, Others Second, and Self Last; Give and Live: Unified Budget Inspirational Giving is the key. There is joy in sharing. People are the object of our giving.

5. Challenge the people to make a pledge including what they normally give in Thanksgiving and Easter for world evangelism, Pensions and Benevolences, God's other ministers, plus what they will do for Home Missions—which is neighbor evangelism; plus the college—which is youth preparation; plus the district center—which is boy/girl evangelism and training; plus District Budget—which is administrative support, etc. Many will pay their pledge on a weekly basis. Others will pay the Thanksgiving and Easter offerings at these times and pay the balance on weekly or monthly pledges. But let them, by faith, make a pledge and pay it as God rewards their faith.

#### RESULTS:

1. Most churches have many offerings. The pastor has to spend much time raising each. With the Annual Offering for Others, he will reduce the number of offerings, and his time emphasizing them.

2. Churches using the Annual Offering for Others have found they have more money for the local needs. Why? If a church board endeavors to make the 100 percent income pay the 80 percent local and 20 percent Others, they often fall short. But if the annual pledge for others is taken, then most if not all of the 100 percent income can be used for local. Interestingly, those churches using the Annual Offering for Others also have more for world evangelism.

3. When a church and its members begin to put others first, God begins to bless them.

4. God's Word IS true. "It is more blessed to give than to receive," and when a church gives to others, God in response gives to them.

## Parable of the Automobile Tire

Said the tire, "I do not like the idea of spending my life under constant pressure. I believe I will do something about it."

It was just a small nail. One would hardly notice it, but by picking it up, the tire felt a release from some of the pressure. "Now that is much better," said the tire. Soon, however, the tread became uneven. The sidewalls began to break down. Then one morning when the driver was getting a late start to work, the tire was flat—totally failing the one it was to serve. All the result of trying to operate without pressure.

Yes, too much pressure may cause the tire to bounce on the rough spots. It may ride hard on the freeway. Yet the fact is that the tire lasts longer with too much pressure than too little.

In the pursuits of life, how do we maintain the correct pressure? We need the help of a Specialist. We find this One in our Lord and Master.

Jesus came to a world of many pressures. The children of men staggered under heavy burdens. Jesus invited all to bring these to Him with the promise of rest (Matt. 11:28).

Peter, who labored under varied pressures, found that Jesus did bring release. In the light of this, he suggested to his fellow laborers: "Casting all your care upon him; for he careth for you" (1 Pet. 5:7).

Yes, pressures are a part of life. But even so, we have a sufficiency in Christ that brings sweet release and also an assurance of constant victory in Christian living.

G. D. CRAKER

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#### *The best gift—*

*to your enemy is forgiveness;  
to an opponent, tolerance;  
to a friend, your heart;  
to your child, a good example;  
to all men, charity.*

# THE STARTING POINT

## A Thought from Colossians

In Col. 2:16-23, in the *Living Bible* there are three thoughts that present themselves in the context:

1. Life comes out of the shadows and into the light through Christ. "For these were only temporary rules that ended when Christ came. They were only shadows of the real thing—of Christ himself" (v. 17).

Shadows speak of second-best. Something is hidden. Growth and discovery are in the light—of Christ.

2. When life is joined to Christ, it is disjoined from all else. "But they are not connected to Christ, the Head to which all of us who are his body are joined; for we are joined together by his strong sinews and we grow only as we get our nourishment and strength from God" (v. 19).

Some were trying to tell Colossians that they were inferior because they took Christ only. But the context points out that attachment to other things—as a sense of spiritual dependence—hinders real growth in Christ.

3. This new life is sustained by relationship, not rules. "Since you died, as it were, with Christ and this has set you free from following the world's ideas of how to be saved . . ." (v. 20).

Vital spiritual strength flows where there is relatedness (v. 19). And verse

20 is saying that the Christ-follower has passed out of the control of other things. Hence his relationship with Christ is nurtured through trust and love.

## Belief in Jesus—and with Jesus

Edward C. Dahl, in an item in the *Pulpit Digest*, shares this interesting thought that should put your sermonic imagination to work: "If we are to believe *in* Jesus, we must also come to the place where we believe *with* Jesus, to the place where we begin to share his outlook, his faith, his obedience to the will of the heavenly Father, his goals, and his aims in some significant and life-changing way" (Edward C. Dahl, "On Believing with Jesus," *Pulpit Digest*, May/June, 1976, p. 11).

## When Is a Sermon a Failure?

Hoover Rupert, who has an inspiring pen, writes this bit of analysis about preaching that I like: "No sermon can say all the things that need to be said to meet the specific needs of a congregation, but every sermon should bring a vista of vision, a sunburst of hope, and a reassurance that God is and that God is love. Count any sermon a failure that does not do that" (Hoover Rupert, "Woe Is Me if I Preach Not," *Pulpit Digest*, May/June, 1976, p. 41).

## A Thought to Pursue

Here's a thought from June Hunt and her book *Above All Else*, that I thought was a good "starting point": "God demands holiness because it is His reputation that is at stake in the lives of those who call themselves Christians" (June Hunt, *Above All Else*, Fleming H. Revell, 1975, p. 107).

## Who Do You Preach?

Earlier I shared some thoughts from the pen of Hoover Rupert. Let me pass along something else, with his permission. He shared with his congregation just why he preached, and what it was he was trying to accomplish through preaching. Not a bad idea. His closing thoughts from that sermon were: "So now you know why I preach. I cannot do otherwise. At times I have walked out of this pulpit dis-



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couraged with my efforts and mentally flagellating myself for a missed opportunity. But God gathers up the loose ends of such Sundays and says, "Take these, learn from them, use them again if you can, but get back into that study,

that place of prayer, and get ready for the greatest opportunity you have ever had—next Sunday and the next and the next." (Hoover Rupert, "Woe Is Me if I Preach Not," *Pulpit Digest*, May/June, 1976, p. 42).

# IN THE STUDY

## ***Seeds for Sermons***

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16).

Let us walk this year along the old paths of the Old Testament. Start down the King's Highway! In January walk the paths of 1 Kings and be assured "the Lord is with us." In February continue walking in 2 Kings and see the signposts: "The Stewardship of our Souls." In March walk the old path with Joshua. Joshua is an Old Testament spelling of Jesus. Jesus will walk with us as we approach Easter.

Month by month walk the old paths of the Old Testament. Urge your people to read the Bible Book of the Month, and walk along with you.

*January 2*

### **The Lord Is with Us HIS GOOD PROMISE**

SCRIPTURE: 1 Kings 8:54-61

TEXT: "There hath not failed one word of all his good promise, which he promised by the hand of Moses his servant" (v. 56).



by  
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INTRODUCTION: "I said to the man who stood at the gate of the year, 'Give me a light that I may tread safely into the unknown.' And he replied: 'Go out, and put your hand in the hand of God, for it is better than a light and safer than a known way.'"—Unknown.

#### **I. THE THINGS OF GOD**

Listen to the final testimony of Joshua: "... not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof" (Joshua 23:14). As we start this new year, let us pause to thank God for all the good things He has shared with us.

#### **II. THE GOD OF THINGS**

I believe Solomon's blessing the Lord

in 1 Kings 8:56 is more than remembering the things of God, for he says not the promises of God, but the *promise* of God. This promise is given in Exod. 3:12-14, "I will be with thee." "I AM THAT I AM." His good promise is His abiding presence. All else is secondary.

### III. THINKING OF GOD

This, year, O Lord, keep us constantly thinking of God (vv. 57-58, 61).

- A. Incline our hearts unto Him.
- B. Walk in His ways.
- C. Keep His commandments.
- D. Be perfect with the Lord our God.

CONCLUSION: Our prayer for 1977 is that of Solomon: *O God, leave us not* (v. 57). Charles Wesley put it this way in his hymn "Jesus Lover of My Soul": "Leave, oh, leave me not alone,/Still support and comfort me."

January 9

## **The Lord Is with Us IN OUR BATTLES**

SCRIPTURE: 1 Kings 20:1-30

TEXT: "The Lord is God of the hills, but he is not God of the valleys" (v. 28).

INTRODUCTION: As we study vv. 1-30, we see these facts of the two battles: Benhadad (v. 1) with 32 kings and their armies makes his boast that Israel (vv. 2-3) cannot escape being conquered. A prophet of God (v. 13) assures Ahab, king of Israel, of victory. While Benhadad was "drinking himself drunk" (v. 16), Israel went out and won the battle (vv. 17-21). The prophet came again (v. 22) saying Syria will again come to battle in another year. Syria said Israel won because they had the advantage of the hill—"gods of the hills" (v. 23). A year later, Israel again, hopelessly outnumbered, wins the battle (v. 28-30).

Key thought: God will not allow the enemy to say that His people won because they had the advantage—that of the hill—but get them on an even footing and they will be defeated. "The Lord is God of the hills, but he is not God of the Valleys."

## **I. GOD WILL BE WITH YOU IN EVERY BATTLE THIS YEAR.**

Whether the battle comes when you are on the mountain, or in the valley, God is there. Thank God for the mountain victories when the Amens and shouts of Hallelujah are ringing loud and clear. Thank God also for the valley victories when by all form of reason we did not see victory ahead.

## **II. VICTORIES ARE NOT FINAL**

We all know that World War I was fought as the war to end all wars. It was not so. To battle the enemy is to defeat him, but not destroy him. He is planning even now his next battle against you. Keep your trust in the Lord.

## **III. DON'T BELIEVE THE ENEMY**

The enemy of your soul will say: "You may have victory when you are on the mountain, but wait; when you are in the valley you will fail." Be assured when you pass through the valley, God will be there.

CONCLUSION: Fret not thyself about tomorrow, God is already there."

January 16

## **The Lord Is with Us IN OUR UNANSWERED PRAYERS**

SCRIPTURE: 1 Kings 18:41-46

TEXT: "And [Elijah] said to his servant, Go . . . look toward the sea. And he went and looked, and said, There is nothing. And he said, Go again seven times" (v. 43).

INTRODUCTION: Mention the name Elijah and we immediately think of a man of power, miracles, and fire. In the scripture immediately preceeding our text, Elijah prayed for fire and had an instant answer. Now he prays seven times for rain. James, in the last verses of his Epistle, refers to Elijah and his prayer for rain saying: "Elijah was a man of like passions as we are." How did he pray? What were his feelings in those seven prayers?

I. PRAYER OF PRESENTATION: Lord, it has been dry around here too long! We

need a real gully washer! Send reviving rain— showers of blessing—and there was nothing.

II. PRAYER OF SUBMISSION: Lord, forgive me for telling You what You should do. You are not my servant, I am Yours. I wait for Your answer (note his submission in prayer—head between knees)—and there was nothing.

III. PRAYER OF ADORATION: Lord, for all Your past blessings and answers to prayer I bow in worship and praise (see 17:16,22; 18:38)—and there was nothing.

IV. A PRAYER PARTNER: Surely by now Elijah said to his servant: “Join with me, I need the strength of your prayer. I know you too are looking for God to answer”—and there was nothing.

V. PRAYER OVER DISCOURAGEMENT: Lord, I don’t understand. Keep me from doubting and quitting. I’m still looking for the answer—and there was nothing.

VI. PRAYER OF PLEADING THE PROMISES: Lord, You promised reviving rain and I rest on Your promise (18:1, 41)—and there was nothing.

VII. PREVAILING PRAYER: Lord, I’ve done all I know to do. I’ll die believing if need be. In Your good time I know the answer will come.

CONCLUSION: “Behold, there ariseth a little cloud out of the sea, like a man’s hand” (v. 44). God’s hand is not shortened. His hand in the cloud appeared. Reviving rains came!

*January 23*

### **The Lord Is with Us IN OUR CHURCH**

SCRIPTURE: 1 Kings 8:22-54

TEXT: “O Lord my God . . . hearken unto the . . . prayer, which thy servant prayeth . . . That thine eyes may be open toward this house . . . of which thou hast said, My name shall be there” (vv. 29-30).

INTRODUCTION: A profitable study for all of us would be to examine the written prayers in the Bible. Every prayer should include the ACTS of prayer: Adoration, Confession, Thanksgiving, Supplication. These are all included in this the longest recorded prayer in the Bible. Solomon prayed for his people and his Temple. Let us make those same petitions the prayer for our church this year.

I. LET NOT TRESPASSES SEPARATE US ONE FROM THE OTHER (v. 31).

Solomon’s first petition is that we be right with our neighbor. Even as Jesus taught us: God cannot forgive us our trespasses if we are not willing to forgive those who trespass against us. How much different the Bible and the history of the world would have been if: Cain and Abel had met at an altar somewhere; or Lot and Abraham; or Jacob and Esau. Early in my ministry, one man told me of a grievance he had toward another man for 20 years. “Let not the sun go down upon your wrath.” Let us “come before thine altar in this house.”

II. LET NOT SIN SEPARATE US FROM GOD AND HIS BLESSINGS (vv. 33-40, 44-53).

Solomon’s second petition is linked with the first. Jesus taught us to pray: Forgive us, as we forgive. Help us, O God, to come toward Your house, confess Your name. Forgive us when we have sinned and (a) the enemy has victory over us (vv. 33-34); (b) God’s blessings are withheld (vv. 35-40). Solomon put it well: “. . . every man the plague of his own heart” (v. 38).

III. LORD, BLESS OUR VISITORS (vv. 41-43).

Many people will come into our church this year as visitors. May God meet the needs of their hearts as well as ours. I read once, on a hospital wall where the doctors and nurses would pass by, “Everyone you met today has a deep need they haven’t told you about.” All of us have deep needs we share most cautiously. Let us pray that our church will be a place where member and visitor alike will feel this is the House of God, and the Lord is here!

CONCLUSION: “Blest be the tie that binds our hearts in Christian love.”

By  
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# Gleanings

from the Greek

## 2 Corinthians

### 2 Corinthians 1

#### Consolation or comfort (1:3-7)

In the KJV we find the noun "comfort" twice in verses 3 and 4, and "consolation" four times in verses 5-7. The Greek has the same word, *paraklesis*, throughout. Helpfully and consistently the NASB<sup>1</sup> and NIV<sup>2</sup> have "comfort" in all six places.

We note also that the verb "comfort" *parakaleo* occurs three times in verse 4 and once in verse 6. "The God of all comfort" comforts us in all our affliction. By retaining "comfort" for both the noun and the verb, we get the full force of the original.

Paul is fond of these words. *Parakaleo* occurs 103 times in the NT, 54 of these in Paul's epistles. *Paraklesis* is found 29 times, almost always in Paul (20 times). John and James do not use them at all.

Schmitz calls 2 Corinthians 1 "the great chapter of comfort in the NT" (TDNT, 5:797-98). He goes on to say, "Thus the fellowship of suffering between the apostle and the church becomes a fellowship of comfort, and both in rich measure, 2 Cor. 1:5-7 (p. 798). Schmitz concludes his discussion of these words by saying: "The meaning 'to comfort,' 'comfort,' 'consolation,' which is rare in both the Greek world and Hellenistic

Judaism, but the more common in the translation Greek of the LXX, is influenced by the OT, and especially by Isaiah (and the Psalms). When the reference is to salvation, history (cf. the 'consolation of Israel' in later Judaism). It expresses the divine aid which is already lavishly granted to the members of the suffering community of Jesus by present exhortation and encouraging events, and which will reach its goal when the NT people of God is delivered out of all its tribulations" (TDNT, 5:799).

Verse 4 shows why Christians, and especially ministers, must suffer. It is that they may comfort others by the comfort they have themselves received.

#### Tribulation or affliction? (1:4)

The basic meaning of *thlipsis* is "pressure" (see notes on Rom. 2:9). It is the pressures of life that tend to crush us so that we need the sustaining grace of God.

Both "tribulation" and "trouble" in this verse are *thlipsis* in the Greek. So the translation should be the same in both cases—either "affliction" (NASB) or "trouble" (NIV).

#### Pressed or burdened? (1:8)

The verb *bareo* comes from the noun *baros*, which means "weight" or "burden." This passage suggests the words "with burdens too heavy to bear." The NASB translates the verb "we were burdened."

#### Out of measure (1:8)

In the Greek this is *kath' hyperbolon*, which is more accurately translated "beyond measure" (Gal. 1:13). In Rom. 7:13, KJV has "exceeding," and in 1 Cor. 12:31, it reads "more excellent." Aside from these three passages, *hyperbole* is found only in 2 Corinthians (four times).

The word is compounded of *hyper*, "above" or "beyond," and *ballo*, "throw." So it literally means "a throwing beyond." In the NT it is used metaphorically in the sense of "excellence" or "excess" (as here). So the NASB translates the phrase "excessively."

#### Despaired (1:8)

The verb *exaporeo* (only here and in 4:8) is a strong compound, meaning "to

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

be utterly at a loss, be in despair" (A-S, p. 159). Paul felt as if he was at the end of his rope, as far as this life was concerned.

#### **Sentence (1:9)**

Most modern versions follow the KJV in using "sentence" here. The literal meaning of *apokrima* (only here in NT) is "answer." But Buechsel notes: "It is a technical term of official and legal speech and denotes an official resolution (on an enquiry or petition) which decides the matter" (TDNT, 3:945). He goes on to say: "By human judgment Paul could only reckon that his position was like that of a man condemned to death who had made a petition for mercy and received the answer that he must die" (p. 946).

Arndt and Gingrich agree with this and give the definition: "official report, decision." But probably "sentence of death" communicates the idea best.

#### **Helping together (1:11)**

We have already noted that Paul is fond of compounds beginning with *syn*; he had a strong sense of "togetherness." Here we have another one, *synypourgeo* (only here in NT). It means "join in helping us" (A-G; cf. NASB).

#### **Gift or favor? (1:11)**

The word is *charisma*, which (in KJV) is translated "gift" 15 times and "free gift" twice. Found 6 times in Rom. and 7 times in 1 Corinthians, it occurs only this one time in 2 Corinthians (plus 1 Tim. 4:14; 2 Tim. 1:6; 1 Pet. 4:10). It comes from *charis*, "grace," and so means "a gift (freely and graciously given), a favor bestowed" (A-G, p. 887). It is obvious that "favor" (NASB) or "gracious favor" (NIV) is the preferable translation. The context indicates that it is the favor of being granted deliverance from death.

#### **Rejoicing or boast? (1:12)**

The noun is *kauchesis*. In the KJV it is translated "boasting" six times and "rejoicing" four times (plus "glorying" or "glory" twice). The correct meaning is "boast" (NIV) or "proud confidence" (NASB). The same is true of the related noun *kauchema*, translated "rejoicing" in v. 14.

#### **Simplicity or holiness? (1:12)**

The KJV has the former term, the NASB and NIV the latter. Why?

Here it is a matter of textual criticism. "Simplicity" translated *haploteti*, which is found in the fifth century manuscript D and most of the Old Latin manuscripts. But Papyrus 46 (third century), our only two fourth-century manuscripts (Vaticanus and Sinaiticus), and two fifth-century manuscripts (A, C), plus many others, have *hagioteti*, "holiness." This seems clearly to be the original word.

#### **Acknowledge or understand? (1:13-14)**

The verb is *epiginosko*. Occurring 42 times in the NT it is translated "know" 30 times. Only here (3 times) and twice in 1 Cor. (14:37; 16:18), do we find "acknowledge." The best translation is "understand" (NASB, NIV).

#### **Benefit or grace? (1:15)**

Paul says that he had wanted to visit the Corinthian Christians, in order that they might have "a second benefit." The noun is *charis*, "grace." The NASB notes correctly in the margin that the literal meaning is "have a second grace," but translates in the text: "that you might twice receive a blessing." Similarly, the NIV has "that you might benefit twice." Arndt and Gingrich render it: "that you might have a second proof of my goodwill" (p. 886). Most recent versions follow these general lines. The Berkeley Version has: "so that you might enjoy a double blessing."

#### **Seal and earnest (1:22)**

The two very significant Greek words are discussed in the comments on Eph. 1:13-14. We like the NIV of this verse: "Set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come."

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**It's not so much how far you go as what you see. It's not so much how much you see as what you learn from what you see. It's not so much how much you learn as what you do with what you learn from what you see as you go, wherever you plan to go.**





## Walk Worthy of God

SCRIPTURE: 1 Thess. 2:1-12

### INTRODUCTION:

1. Paul exhorts to walk worthy.
2. It is the highest aim we can have in life.
3. Even in imperfections, God is honored if it represents our best.
4. We who are unworthy can become less unworthy.

### I. THERE IS A WALK

- A. Christian experience is an "alive," "moving" relationship; not something we do once or ascribe to one time.
- B. It is the movement that gives life; it is as essential as speed to a plane.

### II. BIBLE DESCRIBES THAT WALK

- A. "... we also should walk in newness of life" (Rom. 6:4). Fitting for new creatures; our gospel is a second chance and new start; all changed.
- B. "We walk by faith, not by sight" (2 Cor. 5:7). Faith holds on when all else is gone.
- C. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16). Defense vs. Satan.
- D. "And walk in love (Eph. 5:2). The conquering edge; the oil of the church.
- E. "... and walk circumspectly, not as fools" (Eph. 5:15). Stability in life.
- F. "... walk, even as he walked" (1 John 2:6). A desire to be like Him.

### III. WHY SHOULD I WALK WORTHY OF HIM?

- A. Gratitude
- B. To act befitting my inheritance

- C. To promote God's kingdom
- D. To enjoy God's fellowship

### IV. HOW TO BE WORTHY

- A. By living in a right course of daily life—not spiritual flashes, but consistent obedience
- B. Conformity to God's revealed will
- C. Amplifying the gospel by my walk—a living epistle
- D. Live to God's glory

### CONCLUSION:

1. Not really optional
2. Purpose of Christian message is this
3. We are to be worth—let us be worthy.

PAUL N. VAIL

## Plan for the New Year

Jerry Bauer gave me a little motto a few years ago that I still use: "If you fail to plan, then you plan to fail." Nearly every time I fail, it is because of lack of planning. The more carefully I have laid the plans, the easier the success.

Some things are not crucial to success. If my driftwood lamp never gets done, so what? Or if my shoes miss a polishing? What is so bad about an uncleaned desk top?

Other things *have* to succeed or the consequences are great. What about my marriage? Have I planned to succeed? Or my spiritual life? Do I know what I plan to do to keep growing spiritually? How will I handle problems? What plan am I using to bring my children to Christ? How am I winning others to Jesus?

Most people just let things happen, maybe blaming or praising God for them. But spiritual life and growth that leaves all the planning up to God is a sure way to disaster.

With a new year upon us, have you *planned* ways to improve your spiritual life, your marriage, your relationship with your children? Or will it just happen?

### PLAN TO SUCCEED!

JAMES T. CHRISTY (adapted)



## THE NEW YEAR

The New Year like a book lies before me;

On its cover two words, "My Life," I see.

I open the covers and look between—  
Each page is empty, no words can be seen;

For I am a writer, I hold the pen  
That will fill these pages to be read  
by men.

Just what kind of book will my book be?  
My life written there for others to see.  
Each day a page written, one by one—

Will it be worthwhile when finished and done?

Lord, help me keep those pages clean  
and fair

By living the life I'd have written there.

—GERTRUDE L. GAST

## CHECK YOUR BONES—

The anatomy of any organization includes four kinds of bones:

1. **WISHBONES:** who want someone else to do all the work.

2. **JAWBONES:** who talk a lot, but do little else.

3. **KNUCKLEBONES:** who knock everything others try to do.

4. **BACKBONES:** who get behind the wheel and do the work.

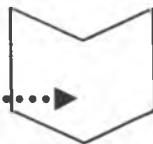
**WHICH KIND ARE YOU?**



# HERE AND THERE

## AMONG BOOKS

Conducted by the Editor



All books reviewed may be ordered from  
your Publishing House

## Let Your Church Grow: Take Down the "Keep Out" Signs

By Millard Reed (Beacon Hill Press of Kansas City, 1976. Paperback, \$1.00).

The concepts conveyed by the author should motivate the heart of every pastor whose purpose is to shepherd the flock and add to its number.

The concepts are for the pastor who has already admitted, or is willing to admit after studying the program, that he cannot effectively touch the lives of all his sheep through a "one man show" type of ministry.

Any pastor who has reached that criti-

cal point needs to seriously consider some method of multiplying his ministry, especially in light of Ephesians 4:11-12. One of his considerations might well be the Circles of Concern as outlined in this brief study.

Among the strengths of Pastor Reed's outline is his insistence on building the program on sound and supportive theory, for "Relationships Are More Important than Programs" (Chapter IV). His discussion on what he calls "Spheres of Intimacy" and his emphasis on meaningful ministry to the total family are supportive and are reason enough to consider the program.

Of extremely practical significance is his graphic discussion of the relationships between nucleus, perimeter, and un-churched people (Chapter V). Any experienced pastor has recognized this relationship, but how many have capitalized on it as a tool to expand their pastoral ministry?

Whether or not a pastor adopts this particular style of ministry, he will be challenged to do something to touch the lives of those who are looking to him for warmth and acceptance and understanding and salvation.

Every pastor can envision the time when his flock will become too large to love "intimately." Then, instead of merely "trying harder" or "moving on," he should be prepared to implement a program that would lengthen his arms of love. Circles of Concern, as outlined by Millard Reed, could be one such method.

NOAH J. FUNK

## Preachers' Exchange



**WANTED:** *Honeycombs of Life*, by Louis Albert Banks; *Crumbs Swept Up*, by T. De Witt Talmage; 5-vol. set of sermons by T. De Witt Talmage. *Quit Your Meanness*, by Sam P. Jones; and *Living Illustrations*, by Beverly Carradine. Rodger N. Mayes, P.O. Box 28, Achilles, Va. 23001.

**FOR SALE:** Complete file of *Preacher's Magazines* from May, 1954, through December, 1974, \$50.00 plus postage. Also a like-new, unmarked set of *The Preacher's Homiletic Commentary*, 32 vol., \$75.00 plus postage. Kenneth L. Doge, 319 Wilson Ave., Richmond, Calif. 94805.

**COMING**  
next month

### ● Abortion and the Bible

The Christian pastor's voice should be heard in the midst of the increasing hue and cry on this subject.

### ● A Christian Sociologist Evaluates Rules

Christians must do all in the name of the Lord Jesus—even the creating and enforcing of rules.

### ● How to Preach Other People's Sermons

If the answer to the question, "Should I?" is yes, then some principles should be considered.

### ● Seeds for Sermons

With many churches, February is stewardship month. Here are some ideas for preaching this truth.



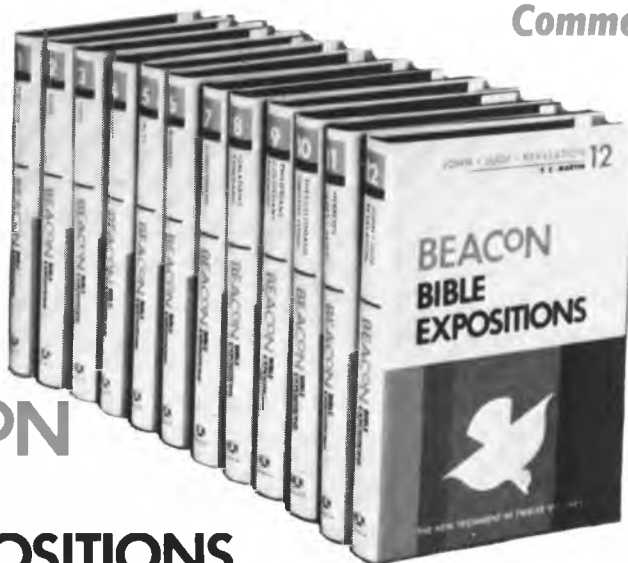
## AMONG OURSELVES

"A Bible Reading-Preaching Program" was the title of an article in the October, 1972, issue. It was written by Rev. Mark E. Moore. It stimulated considerable response at the time, and the interest has lingered. So it is providential, we believe, that we have Brother Moore writing "Seeds for Sermons" for the coming year. He follows here what he suggested in the earlier article, and we welcome his contribution to the magazine. Is it only our imagination, or is it true, that there seems to be a renewal of interest in biblical preaching in our day? And dare we interpret what we see and hear to mean there is also a renewal of interest in the preaching of scriptural holiness? You will find "Heart Purity" refreshing (p. 3), and you will be challenged to think about the "entity" concept of sin (p. 10). Glory and praise is given to the matchless names of Jesus Christ, our Sanctifying Saviour (p. 1). Back to Pentecost, back to the basics of heart holiness, and on to orthodoxy!

Yours for souls,

A handwritten signature in dark ink, consisting of stylized initials 'J.M.' with a long, sweeping underline.

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