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THE
**preacher's
magazine**

JUNE '77

**PREACHING
CHRISTIAN
HOLINESS**



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The Editor

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THE
**preacher's
magazine**

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A Ministry of Comfort



THE SPIRIT OF THE LORD IS UPON ME . . . he hath sent me to bind up the brokenhearted" (Isa. 61:1). It is no accident that Jesus opened the Book and read these words in the synagogue when He began His ministry. If there is one distinguishing characteristic of the ministry of Jesus during the three short years He preached on this planet, it is that he "healed the brokenhearted." His was a ministry of comfort.

Jesus saw at once what we sometimes wait so long to see. He saw the needs of those around him, and he was sensitive and compassionate to those needs. When the late George W. Truett retired after 43 years as pastor of the First Baptist Church in Dallas, a reporter asked him if he might do anything differently if it were possible to live those years again. His reply was, "If I could begin again, I believe I would give more attention to a ministry of comfort to my people."

No one had ever criticized Dr. Truett for a lack of compassion for people with broken hearts. But looking back on his many years of pastoral ministry, he was not sure he had done enough for them.

Five of the six kinds of ministry mentioned in Isaiah's statement are related to a ministry of comfort. Only one departs from this pattern, and includes the phrase "to proclaim . . . the day of vengeance of our God." And it is interesting to note that Jesus did not read that portion of the passage (see Luke 4:16-20).

The Spirit of the Lord upon Jesus was a spirit of healing. He came to "bind up the brokenhearted." The closer we approach His example, the better we can see the importance of this aspect of our ministry.

There are at least three essential qualities in an effective ministry of comfort. They are learning, listening, and loving.

We must be willing to *learn* what we need to know in order to help people. We must learn the message of the Scriptures. There may have been a time in the "dark ages" of theological ignorance when we could get by without doing our homework, but that time is past. A classical example of misinterpretation of the Scriptures is the meaning some preachers used to draw from Psalm 81:10: ". . . open thy mouth wide,

and I will fill it.” We know better than to interpret this to mean God will always provide content and substance in our message if we will but “open our mouths wide.”

The need for learning includes also the knowledge of the world we live in, the people who inhabit it, and what their needs are. Pulpit giants of every era have known their Bibles, and they have also known their people.

Our ministry of comfort demands that we not only be willing to learn, but also willing to *listen*. Most ministers are trained to speak; but not many are trained to listen.

Listening means much more than “not talking” while another is speaking. One can refrain from talking until another has paused, and yet not hear a word that is said to him.

Generally speaking, people today do not listen well, either because they are unwilling to get involved, or because they prefer to hear themselves talk, or because they believe they already know more than those who are trying to speak. Or it may be that their minds are so cluttered with preconceived opinions, there is no room for a fresh new idea. Or perhaps they are quick to “tune out” what they are hearing because of an emotional block they experience when a “loaded” word or phrase is used.

When they do listen, they are prone to “read between the lines,” misinterpret the meaning, and misjudge the motives of those who speak to them.

An example of this occurs when a parent tells his teenager, “Be home by midnight.” If there is a lack of rapport in their relationship, the teen may react as if Dad had said, “You are just a baby, too young to be trusted; therefore I must exercise my parental authority.” Better listening (made possible by better rapport) helps the teenager to “hear” the real message: “I care too much about you to let you hurt yourself, so I must help you avoid the risks that come with being out too late.”

A ministry of comfort requires learning and listening. And above all else, it requires *loving*. We must not abandon this beautiful word because its meaning is warped by those who misuse it.

There is evidence of some confusion about the meaning of the word when someone declares: “I just love oranges.” You do not love an orange! What this statement really suggests is that you enjoy squeezing an orange until you get what you want from it, and then you cast it aside.

The Christian kind of love is not limited to “need” love. It reaches a higher level than needing to be loved, or needing someone to love. Christian love is self-giving. “God so loved the world that he gave . . .” (John 3:16), and “Christ also loved the church, and gave himself for it” (Eph. 5:25).

May the Spirit of the Lord be upon us today, as we learn and listen and love. He anoints us to “bind up the brokenhearted.” More than ever before, they need our ministry of comfort now.



CONTEMPORARY THEOLOGICAL ISSUES

C. S. COWLES, Professor, Northwest Nazarene College

Preaching: An Affair of Mere Words

I HEARD IT AGAIN, just three nights ago at a formal banquet: "It is not what you say, but what you are, that counts in the long run." Spoken by a retiring college professor, this well-worn cliché indicates a general erosion of confidence in the spoken word which characterizes our age. He made this comment after noting how rarely former students recalled his teaching or his lectures, but how often they mentioned appreciation for the impact of his life and spirit.

Of course, there is a certain element of truth in this oft-quoted truism. But I wondered how it would sound if that same distinguished doctor of learning had said, "Socrates is not to be remembered for what he said, but for what he was." Or "George Fredrick Handel is honored every advent season by millions not so much for his magnificent composition, *The Messiah*, but for his stalwart spiritual stature." Or "Shakespeare's genius is not to be seen in what he wrote but in who he was."

The facts are, brethren, that the message is the man! "The way you talk gives you away," said a bystander to Peter in Pilate's courtyard (Matt. 26:73).^{*} Jesus said, "For by

your words you shall be justified, and by your words you shall be condemned" (Matt. 12:37).

Here I am in my weekly confrontation with a blank sheet of paper. A pen twitches nervously in my hand. The Lord's day is bearing down upon me with frightening speed. I must stand before my people and say something—hopefully, some word from God (what an incredible assignment). Already six sheets of miscellaneous scribbblings lie crumpled in the wastebasket. Nothing seems to break open. Scrambled thoughts refuse to jell.

In times like these, I cannot entirely resist the temptation of asking myself: What difference does it make what I say? Will anybody be listening? Will they remember past the parking lot? Will what I say change anybody or anything? Why is my mind and soul tormented over words—mere words?

Since preaching has to do, first and foremost, with words, the answer to these frustrated musings of mine is of critical importance. And since Jesus suggests, in the passage cited above, that my soul's salvation somehow hinges upon how well I discharge my stewardship of words, it is doubly imperative that I give serious attention to *what* I say and *how* I say it.

Consider first *the negative power*

^{*}All scripture quotations are from the *New American Standard Bible*, copyright © The Lockman Foundation, 1960, 1962, 1963, 1968, 1971.

of the word. Friedrich Wilhelm Nietzsche, a 19th-century German philosopher, put the fevered thoughts of his demented brain on paper. And as Copleston points out, "Whatever one may think about Nietzsche's ideas, one cannot question his vast reputation and the power of his ideas to act like a potent wine in the minds of a good many people." A half-century later, another German would drink long and deep of Nietzsche's wine, and in the power of that demonic intoxication would thrust Europe into the bloodiest conflagration in its history. In the process, Adolf Hitler marched 6 million hapless Jews to an untimely death in one of mankind's most horrendously beastly acts.

Several decades later, an assistant professor at Emory University would find his brain "strangely warmed" by the heady wine of Nietzsche's philosophy. Thomas J. J. Altizer put his pen on paper and wrote a book which has made the inner bankruptcy of a rationalistic liberal theology visible for the whole world to see—a book in which he borrowed the title in toto from his spiritual mentor, Nietzsche: *The Death of God*.

One of Nietzsche's contemporaries migrated to England where, in a dingy second-floor apartment, he too would put words on a sheet of paper which would change the world. For the vision of mankind and human society which Karl Marx enunciated has become the most awesome and frightening reality of our time.

Marx, in turn, feasted at the banquet table of words prepared by an earlier German by the name of George Wilhelm Friedrich Hegel, who also would mightily inspire yet another German by the name of David Friedrich Strauss. He wrote a celebrated *Life of Jesus* (1835) that ushered the Christian Church into the most divisive and devastating

period of her entire history. For in this thin volume, Strauss gave full vent to a scientific rationalism in which every vestige of the supernatural in Scripture was ruled out, and the divinity of Christ was denied. And there is little evidence to indicate that the black tide of humanistic naturalism has abated in our time.

Let us never underestimate the negative power of the word. "By your words you shall be condemned," and your hearers as well. Jesus also said, "Every careless word that men shall speak, they shall render account for it in the day of judgment" (Matt. 12:36). The only route to men's hearts is through words—spoken and written. As Israel's age so clearly perceived, "As he thinks within himself, so he is" (Prov. 23:7). A careless comment, a thoughtless word, a false idea may be so deeply impressed upon a responsive mind that all of the marshalled impact of subsequent truth can never dislodge it again.

Consider now *the positive power of the word*. The Bible opens with the astounding proclamation that the heavens and earth and all that is within them came into existence by *the sheer power of God's word*. "Then God said, 'Let there be . . . ' and there was . . ." (Gen. 1:3 ff.). Creation *ex nihilo*, out of nothing, by the power of the word! God speaks, and that which was nothing becomes something! Communication conquers chaos!

It was only after God breathed the breath of life into the man, whom he had fashioned out of the dust, that he became a living being. In both Old and New Testaments, "breath" is associated with man's spiritual nature and with his ability to communicate. John records concerning the risen Lord: "And when He had said this, He *breathed* on them, and said to them, 'Receive the Holy

Spirit'" (John 20:22). Man's spiritual nature is attested by his ability to communicate, to fashion word-symbols, through which spirit can relate to spirit in an intelligible way.

This is further demonstrated in that act whereby God brought every living creature he had made to man "to see what he would call them; and whatever the Man called a living creature that was its name" (Gen. 2: 19). Gerhard Von Rad taps the radical insight of this event when he says, "There, language had bestowed upon it the dignity of a creative faculty, by means of which man coped with the task of reducing the world around him to conceptual order."

As if to show special kindness to the woman, God created her—not from the dust, but from man. Then God brought the woman to Man, "An the Man *said*, 'This is now bone of my bones, and flesh of my flesh; She shall be called Woman, because she was taken out of Man'" (Gen. 2: 23). Man's first recognition of and response to Woman was on a spiritual plane, the level of communication. Somehow, as Man spoke to Woman, that personhood latent within her by God's gracious creative act became manifest. Even as Man became a living being when God breathed on him and spoke to him, so Woman became a living being through the power of Man's spoken word. Apart from the power of the word, there is no realization of a complete and self-conscious humanity.

"Language, the greatest of all human inventions," says Lewis Mumford, "is the most essential key to the truly human." Words are the primary means by which man relates to his fellowman and to his world. Words spoken and written are the keys that unlock virtually every dimension of human life and activity. When men speak, things begin to

happen. Buildings are constructed, ships are floated, and men walk on the moon. Nations are established, wars are fought, and destinies are fashioned. And *ad infinitum*. Everything that is, or ever has been, or ever shall be, threads its way into existence on the wings of a word: humble, innocuous, upretentious symbols of human communication. What was true in Genesis 1 continues to be true: words bring into being that which was not, and words conquer chaos.

When John was casting about for some way to describe the Son of God who had made his entrance into the world, he finally found just the right word: the *Word*! "And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth" (John 1:14). For Jesus embodies God's self-communication. What God has been trying to say to the world is finally and fully incarnate in one word: JESUS! This much we know and celebrate.

But what sometimes escapes our attention is that Jesus became recognizable as *the Word* only as He opened His mouth and spoke words. John also says, "No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has *explained* Him" (John 1:18). Jesus did not just stride through Galilee and Judea like some Greek god, emanating ethereal charisma: he came preaching and teaching in such power and with such authority that the people responded, "Never did a man speak the way this man speaks" (John 7:46). While the miracles of Jesus created a stir of astonishment and notoriety among the populace, it was the message He spoke that compelled belief. "And many more believed because of His word" (John 4:41). "When therefore He was raised from the dead, His

disciples remembered that He said this: and they believed the Scripture, and the word which Jesus had spoken" (John 2:22). Jesus himself said, "The words that I have spoken to you and spirit and life" (John 6:63). And Peter responded, "Lord, to whom shall we go? You have words of eternal life" (John 6:68).

It would be a separate study, well worth the effort, to see how inextricably the gift of the Holy Spirit is tied to words, both spoken and written. The Holy Spirit is God's superlative gift to the church for communication. The Spirit was not poured out to confuse men's speech, but to release and empower their tongues to speak of Jesus, clearly and convincingly.

By means of words preached and taught, eternity breaks into time, heaven comes to earth, souls dead in trespasses and sins are awakened to new life, and there dawns the abso-

lutely unimaginable realization that "God was in Christ reconciling the world to Himself" (2 Cor. 5:19).

Words are the swords that pierce men's innermost being to the dividing asunder of soul and spirit. Words are the instruments by which dead men come alive unto God. Words are the midwives that usher spiritual newborns into the presence of God. Words are flaming torches which indelibly impress the signature of God's will upon the spirit. Words are the hammer and chisel by which saints are sculptured into the image of God's Son. Words are a lamp unto our feet and a light unto our path which will unerringly take us all the way home. For "God was well-pleased through the foolishness of the message preached [words—mere words] to save those who believe. For indeed Jews ask for signs, and Greeks search for wisdom; but we preach . . ." (1 Cor. 1:21-23a).

I Am Free

I wanted the best that life had to give.
I clawed at it just like the rest.
I sweated and toiled and hungered to live,
To find I was missing the best.

He loved me, and since then my life's not the same—
Since light of His love fell on me.
My ruined ambition—the guilt of my blame
He took on Himself, and I'm free.

I stand free to go where He wants me to go,
To do what He needs to be done.
His freedom consists of the freedom to know
Full salvation, bought through the Son.

So when darkness falls—the last light dim,
When my loved ones just don't understand,
When Satan hits hardest, and it seems I'll lose,
I'm still free—to hold to His hand.

"If the Son therefore shall make you free, you shall
be free indeed."

—Jim Dorough

Stewardship of the Lord's money includes
avoiding wastes due to our lack of knowledge

Make Every Dollar Count

By Donald E. Mack*

THE OLD ADAGE, "A penny saved is a penny earned," is untrue in our day. By the time various taxes are taken from the penny earned, there is somewhat less than three-fourths of a cent remaining. In other words, if you could find a way of reducing your normal expenditures by \$300 during the next 12 months, the extra cash available for other uses would be of greater value than a \$400 salary increase.

Many ministers never have quite enough money, due to their historically low salaries and many financial pressures, while at the same time they fail to take advantage of the opportunities they have to save many dollars each year. These opportunities come in numerous forms: shopping for cheaper credit could possibly save \$200 or more on that next car financed; disciplining of self to save money and pay cash for that new major appliance another \$30.00 to \$60.00; and paying the monthly credit card billing in full before the due date, a few more dollars each month.

Although there are many ways of getting full utility from the available dollar, perhaps the one overlooked most often is that provided by the government in the form of tax deduc-

tions, exclusions, and credits. A "deduction" is an item reported on your tax return which may be deducted from your taxable income; an "exclusion" is income which is not taxable; and a "credit" is an amount deducted directly from taxes due.

Professional expenses

Professional individuals often pay business-related expenses that should be deducted when determining taxable income. These include: books with life expectancy of less than one year; magazines; subscriptions; office supplies of all types; fees and expenses for conventions and conferences; expenses accrued in church-related entertainment, including that done in the home; and depreciation on office equipment such as typewriters and other machines, desks, chairs, rugs, and drapes, as well as books with a life expectancy of more than one year. Travel expenses are a major item and can be deducted on a per-mile basis or on an actual-expense basis, including depreciation. Educational expenses are generally deductible by the ordained minister when they are related to his profession.

Ideally, a church can reimburse a minister for these professional expenses upon receipt of a statement of actual expenditures. In such an

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event neither the reimbursement nor the expense is reported on the tax forms. However, this is usually done only on a limited scale. Many churches do provide expense allowances of a fixed amount. When this is done, the allowance is reportable as income. Actual expenses, however, are deducted in full. If no allowance is received, the expenses may still be deductible. In some cases, a percentage of the expenses has been disallowed by the Internal Revenue Service equal to the percentage of the parsonage rental value or parsonage allowance compared to the total remuneration received from the employer. Example: salary—\$7,500; parsonage—\$2,500; total—\$10,000. In this illustration, the parsonage makes up 25 percent of the remuneration, so 25 percent of the expenses could be disallowed.

Some district offices are now permitting full deduction of expenses; however, no official announcement of this policy has been made. In any event, such an adjustment is unnecessary if professional expenses are either equal to or less than your reimbursement.

In addition to the annual deduction you may claim as depreciation on office equipment and auto used in your profession, you may be entitled to receive an investment tax credit which amounts to a percentage of the cost and is deducted directly from the taxes due.

Moving expenses

Moving expenses are deductible when the rules regarding them are met. Even if the transportation of household effects and furnishings is provided for, there may be a number of additional expenses deducted. These could include costs for: disposal of previous residence, location and purchase of a new one, tem-

porary lodging, and in-transit provision for the family.

Nontaxable benefits

There are also benefits that need not be reported as income. These include: premiums for medical, health, and group life insurance paid for you; benefits from health and accident plans; gifts received for which no service is rendered or performed; pension payments made into the denominational pension program by the employing church; interest, dividends, or bonuses added to your pension account (this will be taxable income when the benefits are received); and awards received for past accomplishments for which you are not expected to render future service (such awards must be without action on the minister's part).

Tax-exempt parsonage

A minister's parsonage allowance is probably the greatest tax-free benefit available to him. A parsonage provided with all utilities and furnishings is not reported as taxable income. In the event these are not provided, a church may provide a parsonage allowance or designate a portion of salary paid, and thereby fall into this same category as long as certain procedures are followed. The designation must be made in advance and can be in any of several forms, such as a notation in the minutes of the local church board or a written agreement. The amount must be used to provide a home, whether renting or purchasing, including utilities, furnishings, home insurance, real estate taxes, and other connected expenses accrued in maintaining a home. One additional limitation is that the compensation claimed as housing allowance cannot exceed the fair rental value of the furnished home including such items as garage, yard, and utilities. (Al-

though the parsonage or parsonage allowance is excluded for income tax purposes, it is taxable for Social Security purposes.)

A minister itemizing his deductions is permitted to include his real estate taxes and interest paid on his mortgage even though he is purchasing his home with his parsonage allowance.

Records

To benefit from the various deductions noted in this article, it is im-

perative that records be consistently maintained. When this is done regularly and systematically, the enormity of the job is much less than many fear. For those few minutes it takes daily to keep such records, it may be possible to save several hundred dollars each year that can be put to good use for the glory of God.

(These tax provisions apply to ministers in the United States of America. For allowable deductions in other countries, check current tax laws.)

When we take Jesus as Lord and Savior, we begin to live in obedience as a disciple

Are All Christians Disciples?

By Paul Lorenzen*

WE FIND OURSELVES in the home of a recent visitor to the church. As we begin to get acquainted, we notice the kind of literature in the home, the kind of language the family uses, the kind of entertainment they participate in, and the amount of tobacco and alcoholic beverages that are consumed under this roof, all indicative of a low spiritual life-style. As we bring the conversation around to spiritual things the comment comes from our new friends, "Sure, we're Christians!" To disagree would start an argument and lose a chance to lead the person to Christ. To agree would condone a life-style contradictory to the clear mandates of Scripture.

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Although the above is an extreme case, I am sure that most pastors and evangelists have found themselves in similar situations. What do we do? What can we say? The problem, it seems, is in an understanding of what it means to be a Christian. This problem of definition is found not only in the general public, but extends into the church itself. One book published recently, for example, has on the back cover the statement, "Many are Christians, but few are disciples."¹ Another book that deals with the subject of discipleship states, "Discipleship is frequently equated with salvation, and often erroneously made a condition for becoming a Christian."²

What does it actually mean to be a Christian? How does the Bible de-

fine the term *Christian*? What means can I use to identify a true Christian?

The only definitive passage in the Bible where the term *Christian* is found is Acts 11:26: "And the disciples were called Christians first at Antioch." The Scripture gives the term *Christian* as a synonym for the term *disciple*. To define *Christian* then is to define *disciple*. The definition of one would seem to fit the other.

Now the term *disciple* comes from the Greek term meaning "to learn." The root verb is found in Matthew 11:29, where Jesus says, "Take my yoke upon you, and *learn* of me." The term *learn*, however, is not the term that indicates intellectual advance. Rather, it is a term which refers to the learning of a behavior or action. To learn in this sense would be to learn to ride a bicycle or to learn to walk. It is to learn to *perform* in a specific manner. Thus, a disciple is *one who learns to perform* (or behave) in the style that Jesus described in such passages as the Sermon on the Mount.

When Jesus gave the Great Commission in Matthew 28:19-20, He told His followers, "having gone out . . . disciple [or make disciples of] all nations" (Greek). The Greek term *make disciples* comes from the same root as the word *learn* found in Matthew 11:29 above. He told His followers to go and produce learners or people who would perform after

the manner He had shown them during the past three years. In the New Testament, the emphasis on discipleship can be clearly seen when one realizes that the term *disciple* is used 257 times compared to the 7 times that the term *convert* or *to convert* is used. The Apostles saw the importance of producing disciples, those who would perform, or live the life-style of Jesus Christ. When Paul described the way of receiving salvation in Romans 10:9-10, he said, "If thou shalt confess with thy mouth the Lord Jesus . . . thou shalt be saved." As one takes Jesus as Lord, he begins to live in obedience as a disciple.

Today we seem to hear many voices speaking of Jesus as Savior but not as Lord. One who is saved, we are told, needs to come to the point where Jesus becomes *Lord*. But, according to the above definition of a disciple as one living in obedience to Jesus, following His life-style, and understanding that the biblical definition of Christian is the same as that of disciple, can we actually say that one can take Jesus as Savior and not as Lord?

No one can really say he is a Christian if he is not actively learning to obediently follow the commands of the *Lord* Jesus, as His disciple.

1. Walter A. Henrichsen, *Disciples Are Made—Not Born* (Wheaton, Ill.: Victor Books, 1974).

2. J. Dwight Pentecost, *Design for Discipleship* (Grand Rapids, Mich.: Zondervan Publishing House, 1971), p. 11.

Happy is the son or daughter whose parents maintain a steady witness at home. Maybe the father in your home cannot read with perfection, but pity the child who has never heard his father read the Bible. Perhaps words do not come easily for the mother in your home, but it is better a thousand times over to hear a mother pray in faltering words than never to hear her pray.

There is no doubt that the best way to instill faith in our children is by way of example in the home.

—Jim Bond

Wesleyana



Wesley's Emphasis on Faith

By R. Larry Shelton*

ONE OF THE MOST nearly indispensable keys to Wesley's theology is his many-faceted emphasis on faith. Indeed, numerous aberrations from Wesleyan theology into legalism and works-righteousness proceed from the very same faithless self-motivation which characterized Wesley's pre-Aldersgate experience. In regard to this period, he says:

In this refined way of trusting to my own works and my own righteousness (so zealously inculcated by the mystic writers), I dragged on heavily . . . and I continued preaching and following after, and trusting in, that righteousness whereby no flesh can be justified . . . Being ignorant of the righteousness of Christ, which, by a living faith in Him, bringeth salvation "to everyone that believeth," I sought to establish my own righteousness . . . For I was only striving with, not freed from, sin: Neither had I the witness of the Spirit with my spirit, and indeed could not; for I "sought it not by faith, but as it were by works of the law" (*Works*, I, 100 f.).

The nature of faith

Wesley saw the nature of faith as being not mere assent to the truth of the Bible or the Creed, for even the devils assent to this. He says:

. . . Sure trust in the mercy of God, through Christ Jesus. It is a confidence in a pardoning God. It is a divine evidence or conviction that "God was in Christ, reconciling the world to himself" . . . and, in particular, that the Son of God hath loved *me*, and given himself for *me*; and that I, even I, am now reconciled to God by the blood of the cross (*Works* V, 85).

Faith is not simply the embracing of the revealed oracles of God. Wesley says again:

Let it be carefully observed, (for eternity depends on it), that neither the faith of a Roman Catholic, nor that of a Protestant, if it contains no more than this, no more than embracing such and such truths, will avail any more before God, than the faith of a Mohametan or a Heathen; yea, of a Deist or Materialist. For can this "faith save him?" Can it save any man either from sin or from hell? No more than it could save the devil and his angels, all of whom are convinced that every title of Holy Scripture is true. But what is the faith that is properly saving . . . ? It is such a divine conviction of God, and the things of God, as . . . enables every one that possesses it to "fear God and work righteousness" (*Works*, VII, 198 f.).

The work of faith

Because it is the kind of faith that works God's righteousness, the faith which Wesley espouses is the means

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of God's working all aspects of salvation. It is on the condition of faith that God accomplishes justification on the basis of the merits of Christ's death. There is "no other merit whereby a condemned sinner can ever be saved from the guilt of sin; so there is no other way of obtaining a share in his merit, than *by faith in his name*." Therefore, faith is the only necessary condition of justification (*Works*, V. 61f.).

Furthermore, sanctification results solely from the condition of faith. Wesley says:

Therefore, have a sure and constant faith, not only that the death of Christ is available for the world, but that he hath made a full and sufficient sacrifice for *thee*, a perfect cleansing of *thy* sins, so that thou mayest say, with the Apostle, he loved *thee*, and gave himself for *thee*. For this is to make Christ *thine own*, and to apply his merits unto *thyself* (*Works*, V. 61).

He continues:

I have continually testified in private and in public, that we are sanctified as well as justified by faith . . . Exactly as we are justified by faith, so are we sanctified by faith. Faith is the condition, and the only condition, of sanctification, exactly as it is of justification. It is the *condition*: None is sanctified but he that believes; without faith no man is sancti-

fied, and it is the *only condition*: This alone is sufficient for sanctification. Everyone that believes is sanctified, whatever else he has or has not (*Works*, VI, 49).

Thus Wesley denies all tendencies toward works-righteousness and self-righteous piety which brings all believers under the bondage of its own individual scruples. Sanctification is evidenced by works of piety (prayer, study of the Scriptures, receiving the sacraments) and works of mercy (feeding the hungry, visiting the sick, comforting the wavering), but in no way does it necessitate that kind of "modern monasticism" which excludes from fellowship those whose scruples may not reflect a more rigid, legalistic heritage.

The works which characterize sanctification are of the nature of devotion to God and love toward one's neighbor, which are the essential elements of Jesus' synopsis of God's total redemptive will. A consistent emphasis on "faith alone" as the condition for all aspects of salvation would do much to enable us to avoid the pitfalls of theological hobby horses and the insistence upon standardized behavior as an indication of piety. May we be as aware as was Wesley of the sterility of "refined trusting to our own works."

Is the Christian Family Important?

We have all kinds of evangelism—personal, mass, in-depth, communication—but I believe the single, most important kind of evangelism now is marital and family evangelism. Too long we have let the schools, and business, and PTA, and even our church activities come first. It's time that the family come first, even at the expense of the church. We've got to restore the Christian family to where the Bible puts it—in absolute first place and paramount importance.

—David A. Seamands

We have thought so much of the Christ who "became perfect" that we have lost sight of the Christ who was "being made perfect" (Heb. 5:19)

"I Live by the Father"

By T. W. Willingham*

RECENTLY I WAS trimming some branches from a grapevine and casting them aside. The thought came, No more grapes on you. Then my mind ran to what Jesus had to say about the vine and the branches, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (John 15:4); and He added, ". . . without me ye can do nothing."

Jesus was saying to us that as the branch must draw all of its life from the vine, so we are wholly dependent upon Him for fruit-bearing, and even life itself, for the life is not in the branch, but in the vine. Whether we act like it or not, theoretically we know these things to be the facts. We are helpless within ourselves, and to acknowledge this is the first step toward living.

When applying the above truths to ourselves, we encounter very little difficulty. It is more difficult, however, to apply the same rule to the Master. In fact, we would not dare to do so, except for the fact that He has made the application himself. The fact is, we are no more dependent upon Christ than Christ was upon the Father. He is the author of our theme, "I live by the Father." Lest we might not grasp the full meaning of His words, He reiterated it in other words just as plain, ". . . the Son can do nothing of himself" (John 5:19). For triple emphasis he said, "I can of

mine own self do nothing . . ." (John 5:30).

We have thought so long of the Christ that "became perfect" that we have lost sight of the Christ that was "being made perfect" (Heb. 5:19). It is the Christ in the process that is the pattern for us to follow, and thus in the end to "be like him."

In His lesson on the vine and the branches He emphasized, "Abide in me, and I in you" (John 15:4). This is the eternal law of spiritual life and development. To break this law is to die. Again, it is not too difficult to apply this law and its necessity to ourselves, but with more difficulty do we see the necessity of Jesus following the same law. "God was in Christ"—that the Word tells us, and it also tells us that the Son is "in the bosom of the Father" (John 1:18). Here He has established the same relationship between Christ and the Father as we have between ourselves and the Son. His "abide in me, and I in you" sets this forth clearly.

The clear implication of His message on the vine and its branches is that the branch once attached can be severed from the vine. The Father removes the unfruitful branch. The law of abiding is, therefore, very important, and there is but one law that governs our abiding—the law of obedience. Everything else falls into place when there is loving obedience. It is noteworthy that Jesus followed this same law and was able to abide in the Father by so doing. In fact, we

*Kansas City, Mo.

have no law or rule to follow that was not followed by our "forerunner." Note His words concerning the application of this law to us and to himself: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15:10).

When Jesus said, "I live by the Father," He was saying, I abide in the Father, and that abiding was by obedience. This was His rule of life, and it is the rule that He announced for us—the only rule of life that will assure us a home with Him. Nothing then, can be more important to us than to understand the meaning and extent of this rule. We need have no uncertainty here: it was exemplified perfectly in the Master.

Obedience was the law of His life. He stated it more than once and illustrated it throughout His entire life. "Lo, I come to do thy will" was the unwavering purpose of His life. In every crisis of His life, He measured His acts by this rule. Nothing kept Him from following it. It was the only way that would let Him continue in the Father's love. He never allowed the hosannas of Palm Sunday or the "Crucify him" of the enraged rabble to turn Him from His announced course. He had come to obey, and obey He would; and obey He did.

In life, He had all the deceptive and persuasive influences brought to bear on Him that could be faced by any mortal, for He was tempted "in all points . . . as we are" and in many more than any one of us can be tempted, but He altered not His path, debated not His purpose. That was fixed. The devil offered Him the greatest prize that he could offer, but when the tempter's identity was known, His words came clear and final, "Get thee behind me, Satan" (Matt. 16:23).

Many times His friends and brothers sought to lead in a path not marked out by the Father. In His sorest struggles, He was within reach of heaven's protecting angels and the arm of the Father who was able to "save him from death," but to accept deliverance from either would be to miss the Father's highest will—a seat at the Father's right hand. He obeyed, even unto death.

This is the pattern of His life. What about that of His would-be followers? It is the same. He has declared that plainly. He demands a love for himself above that for mother, father, brother, sister, husband or wife, son or daughter, and even of life itself. This demand is not a suggestion. It is binding upon all who would be His disciples. He puts it in words unmistakeable: "he cannot be my disciple" on any other terms.

As in His life, the praises of men may come to lure us from the God-marked path, and the cry "crucify him" may come also. They came to Him, and we are not immune if we are in Him. He went this way and lived, and promised, "Because I live ye shall live also." Death comes to the sinner and the saint alike. This is a divine appointment, but eternal life comes only to the Christian.

The entrance into this path is narrow, and one must "strive to enter in at the strait gate" (Luke 13:24). But although "narrow is the way, which leadeth unto life" (Matt. 7:14), its narrowness is its redeeming feature. The way narrows down to Him who is the Way, and with Him we are kept from the pitfalls of sin, the bypaths of error, and are protected from all harm along the journey and guaranteed "an abundant entrance" into eternal rest, peace, and fellowship. Let us keep following the Son who lived by the Father here, and lives with Him eternally.

Faith in **ACTION**

An Adventure in Home Missions

By A. Ernest Collins*

SOME YEARS AGO, the Word of the Lord came to a preacher and his wife saying, "Arise, and go to Hamilton, Ontario, the 'Pittsburgh of Canada,' and help to establish a strong holiness church in that great industrial city."

For some months, intercessory prayer was made for an open door. Finally it came. These workers went—without a church or parsonage, without a church member, or a dollar of home missions money. God was their backing and He performed miracle after miracle.

A vacant church building was rented. Extensive advertising was secured. The preacher's little savings account of \$300 was soon depleted. The attendance, small at first, gradually increased. From the outset, the simple gospel of full salvation was faithfully proclaimed in an evangelistic ministry. Singers, musicians, and an occasional evangelist were engaged. Sinners were wonderfully converted, and believers were entirely sanctified. Cottage prayer meetings were begun, and each new convert provided a prospective location for another prayer meeting. These results created great interest. The work, like a tender plant, took root.

Soon some influential and well-to-

do people began to attend. They became substantial supporters at a time when Canada and the United States were in the throes of a distressing financial recession.

Some months later, the infant church that God was building became the First Church of the Nazarene in that city, with an enthusiastic holiness membership. The following year, two large lots were purchased in a strategic location. A large gospel tent was erected on the property. People, young and old, were attracted to the services, and many more were saved and sanctified and added to the church.

Two years later, with the sacrificial help of the church members and some interested friends, the first unit of the new church building, 50 by 80 feet, was erected, with a sanctuary seating more than 300. God performed veritable miracles.

Revivals and holiness evangelism were the theme and program of the day. In consequence, the work spread to other communities. A weekly prayer meeting was organized where some of the new members lived, 12 miles distant. Interest grew, and the Copetown (later renamed the Orkney) Church of the Nazarene was formed. Today it is a thriving congregation. God has called two of its young men to the Christian ministry, and they are now preaching the gos-

*Pastor, Church of the Nazarene, Carleton Place, Ontario.

pel of Christ.

The following year, a Nazarene family moved to the prosperous city of Hamilton. Soon permission was granted to conduct a weekly prayer meeting in their home. During that summer, a district-sponsored tent meeting was held, and at its conclusion another church was organized.

Do home missions really pay? During those early years of the church in Hamilton, 12 dedicated young people heard the call of God to His service. Several of them prepared and entered the Christian ministry, and a few of them became pastors' wives.

Seven and one-half years after its beginning, a call came to the pastor and founder from the young church at London, Ontario. Reluctantly he accepted the call, leaving 130 wonderful members and 165 in the Sunday school in Hamilton. To God alone be all the glory for everything accomplished in Hamilton, Cope-town, and Brantford! "Except the Lord build the house, they labor in vain that build it" (Ps. 127:1).

Looking back today, those years in home mission work are regarded as some of the most rewarding and soul-satisfying in a lifetime of Christian service.

In the intervening years, several noble pastors have added substantially to the work. A second church has been established in Hamilton. It now has a prosperous and aggressive congregation.

"Can God furnish a table in the wilderness?" (Ps. 78:19). Or for that matter, in any town or city that is without a holiness church? YES, YES, a thousand times YES! Holiness evangelism today is the worldwide program of our beloved Zion. It is the call of God to the Church. It is the urgent need of this generation. It is the *key to success* in church and Kingdom building.

Practical Points

*that make
a difference*

Summer Is Here . . .

Dear Son:

Years ago when I was a young man on the farm, our pastor decided to make the summer count! Those were the days when a thousand and one district and local summer activities did not force our pastor to take his vacation in the spring or fall. It was an outstanding season for the church.

For one thing, he decided to pay the price in preparation, and preach as well as he could. He delivered rich expositions on the Christian life in the morning. At night he gave biographical studies with interesting titles which held the attention of the young people. Those summer sermons were the best I've ever heard.

Second, he decided that midweek service would not get lost in the shuffle of vacations. So we all arrived for supper together, divided up for Bible study groups, and completed the evening in fellowship, singing, and witness.

Third, he made a real attempt to integrate our new people into the family of believers. Each home made plans to have them for an evening. The result was that the usual groups were cross-bred socially, and spiritual community was realized.

Fourth, we made a real effort to highlight our music program. Sunday mornings we sang the great hymns of the church, and the choir outdid themselves. Sunday evenings the pastor brought in special groups, which added novelty.

It was a great summer! Souls found God and the church thrived in the midst of vacations.

Love,
David

JUNE

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Compiled by the General Stewardship Commission

EARL C. WOLF, Executive Director
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Morale

WHATEVER IT IS, churches operate with it—operate successfully, that is. The dictionary says it is “a state of mind with reference to confidence, courage, hope, etc., used especially of a number of persons associated in some enterprise.”

So it is a good word in the church world. It is an intangible, but it is real. It can be seen in people. An inanimate object can't have morale. But a church can because it is a living, working, active group of people.

It needs an enterprise. The church has one. In fact, it is the world's greatest and best enterprise—the advance of Christ's redemptive work on earth.

Morale as such must have a genesis, a point of origin, a source of renewal constantly. We have that already in the pastor, the church board, and other leaders. So there it is, just waiting to be made and launched on the enterprise.

Morale is contagious. Get it started in the church board and it will spread. Its ingredients are plans, interesting activity, and, as the dictionary says, “confidence, courage, hope.”

Low morale is also contagious. It is like a virus spreading throughout the entire church. It blights everyone it touches. It brings all progress to a sad halt.

The Early Church had high morale! They wrote the wonderful Book of Acts through morale. It was engendered by Jesus Christ and bloomed in their hearts by the Holy Spirit. They changed all subsequent history by unquenchable morale.

We have today all the sources of morale which the Early Church had. So let's get with it and turn ourselves loose on its surging current. Some of our churches are reaching far out into their possibilities. They are changing those opportunities into real, live converts. These new people, in turn, join the movement forward and outward.

Like I said, it's contagious!

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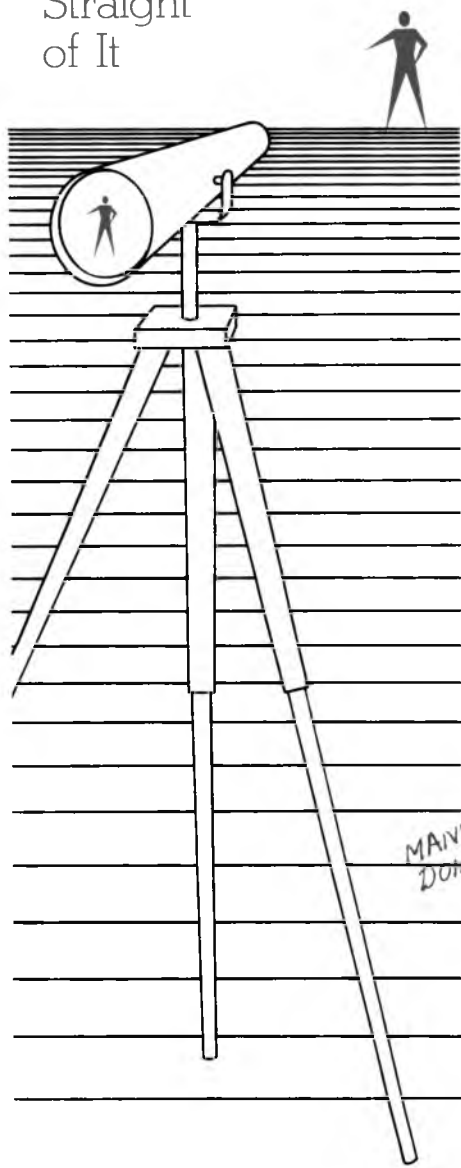
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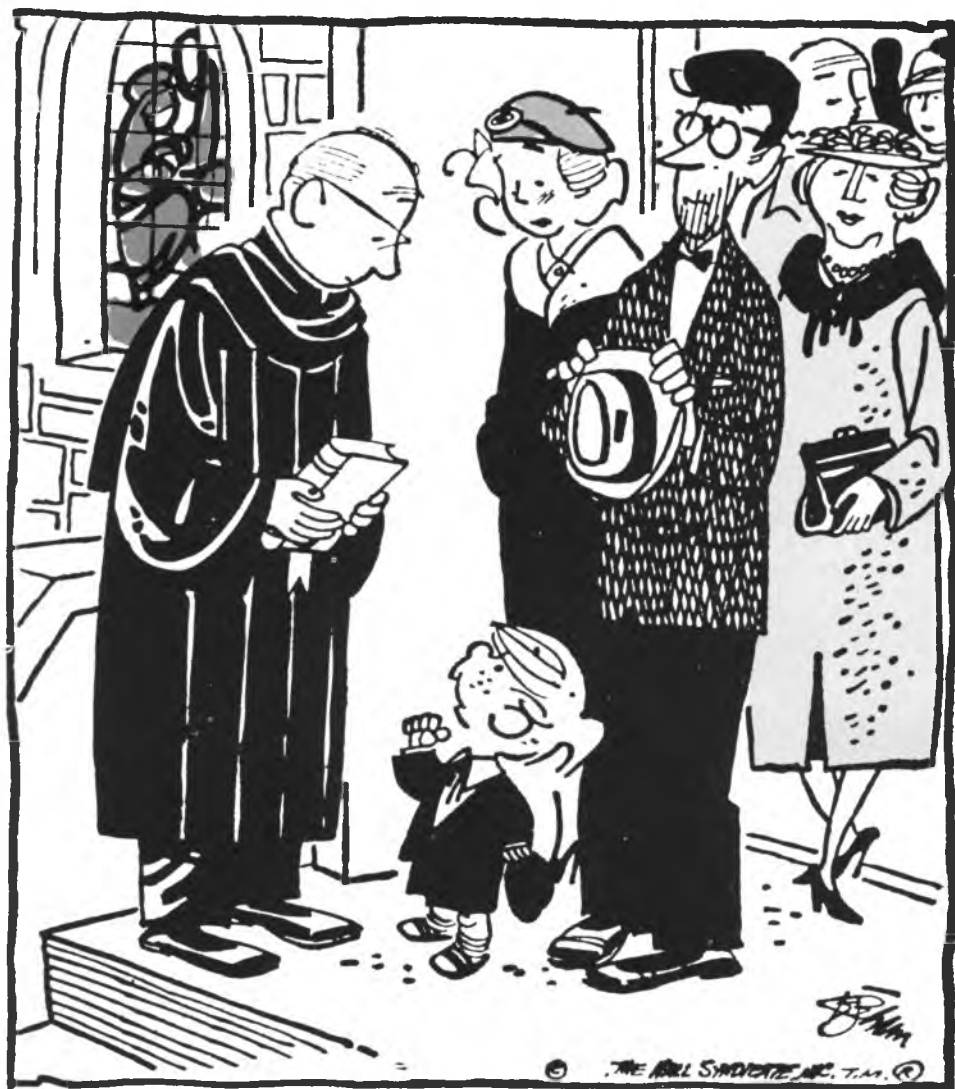
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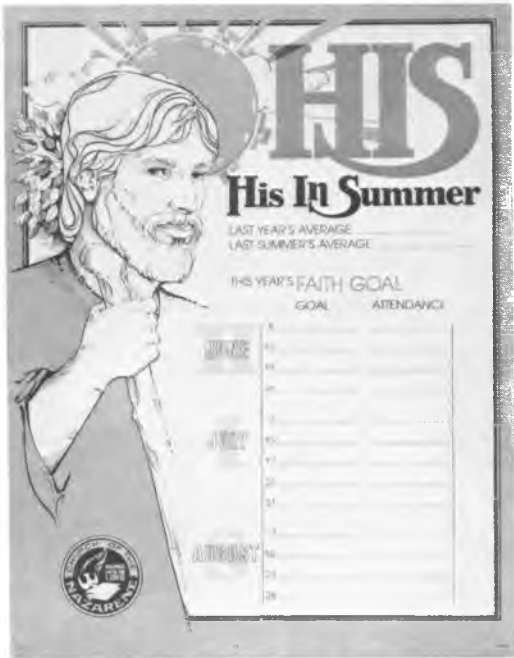
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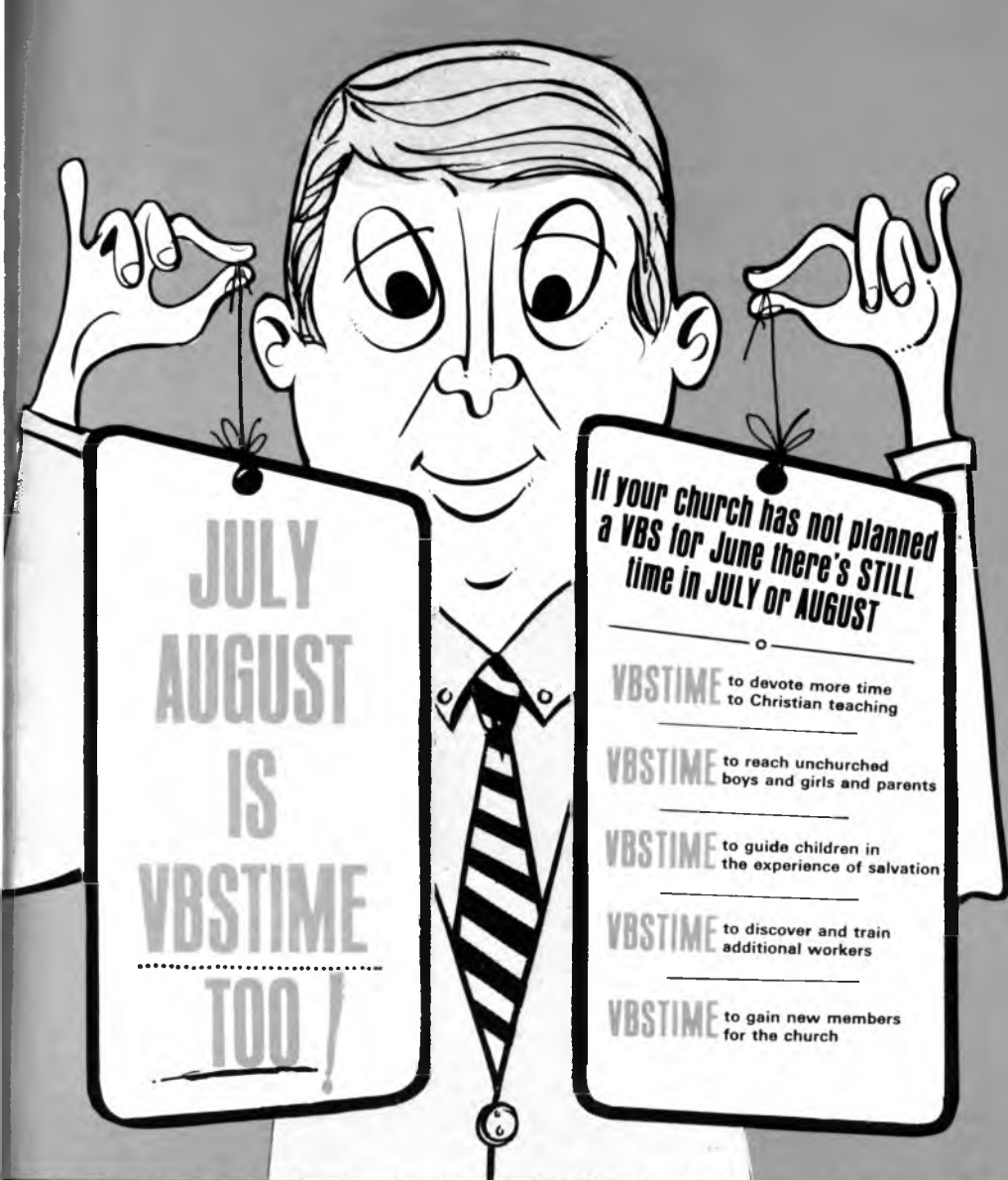
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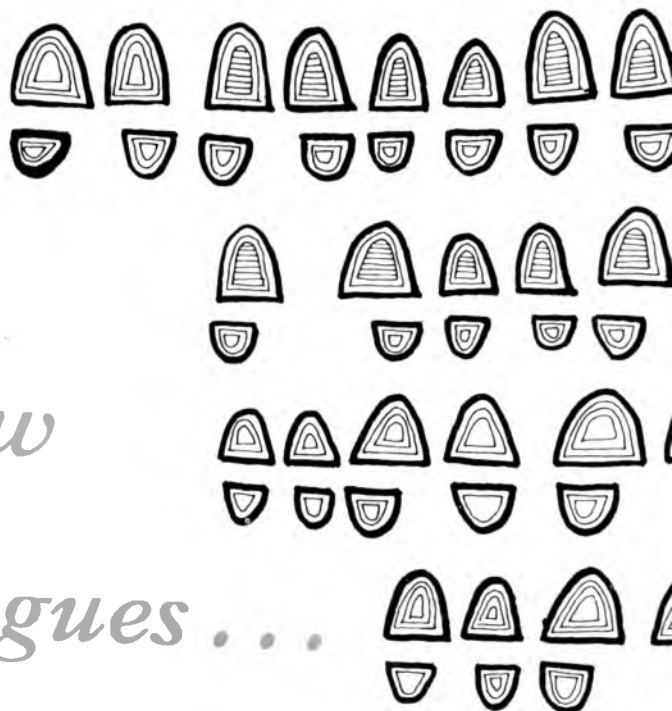
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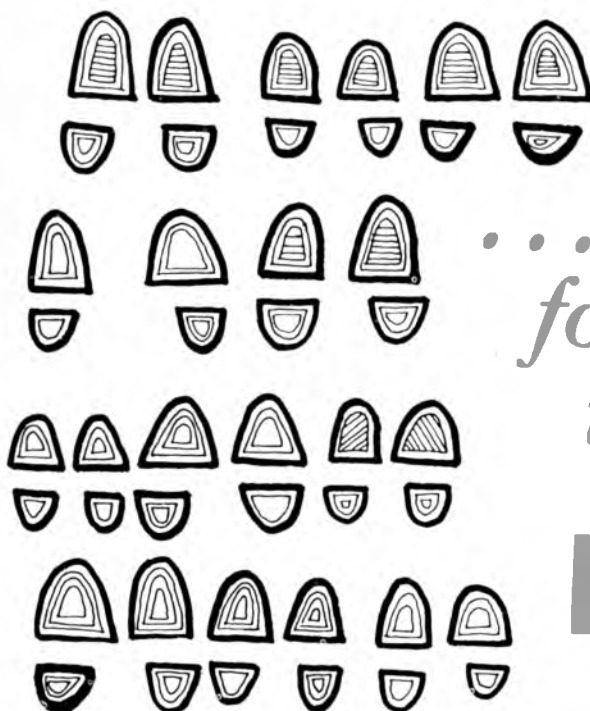
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THE PREACHER'S WIFE

A Parable

A FEW YEARS AGO our older son and his family owned a bit of property in the state of New Hampshire. It was really an old farm homestead. There was a small acreage and a comfortable farmhouse, and down the slope, what you'll find on any New Hampshire or Vermont farmplace—a pond. I had been there at different seasons of the year. It was a most attractive spot. In early spring I had seen the pussywillows bursting on the far side of the water where chunks of ice still floated. I had been there in the heat of summer. And now it was fall, and the maples and oaks—yellow and crimson and brown—were reflecting their colors in the still water of the pond. There it was, crystal clear, full to the brim.

I turned to our son and said, "Joe, this pond is always the same. I suppose it's 20 feet down to the bottom, but I can still count the stones at that depth. The water is never roily

or muddy; it's never depleted, always transparent and beautifully serene. What is the secret?"

And Joe said, "Why, Mother, do you not know? This pond is fed by hidden springs."

"Hidden springs!" Water in the Word of God is the symbol of a refreshing, life-giving resource.

"Ho, everyone that thirsteth; come ye to the waters!"

"I will pour water on him that is thirsty."

Jesus said, "The water that I shall give you shall be in you, a well of water springing up into everlasting life."

Before I was old enough to spell the word, I knew what an artesian well was, because I was reared in Webster City, Ia., and the town had one. It was down at the end of Bank Street. Here a clear spring of pure cold water pouring out of the ground had been piped, and brought up to a level of possibly four feet. The pipe then turned so that there was an easy outlet for the water. A trough had been built around it and here the farmers would stop and water their horses as they came into town, and there the townspeople came on foot or in their buggies with their buckets and pails to get that clear, pure, cold, spring water. It ran summer and winter, in heat and in cold, in dry weather and in wet. That stream of water was



by
Audrey Williamson

Wife of General
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absolutely dependable. I said to my father, "Papa, what makes that water always run?" And he said, "There is a hidden river below, water under pressure."

One of the saddest laments in the Word of God is found in the book of Jeremiah, "My people have committed two evils. They have forgotten me, the fountain of living water, and they have hewn themselves cisterns, broken cisterns, that can hold no water."

I know what a cistern is, too. We had one. It was filled from an external source. Water came down the spout from the roof to the underground chamber. In the fall after the rains had come the cistern would be full. But along in the spring, my parents would say, "Don't waste the water; the cistern is nearly empty."

I remember once the cistern sprang a leak, and when we thought we had plenty of water to carry us through the winter, the cistern gauge showed it was almost out. A man had to come and repair those broken bricks. Cisterns got dirty, too, and had to be cleaned.

But the artesian well purifies itself. It is clean and transparent. No muddying of the water; no mixing of the motives of a spirit that is utterly fed by hidden springs. The supply doesn't dwindle.

As we stood there by that pond, that beautiful day, Joe said some-

thing else. He said, "You see, Mother, of course, that there is an overflow."

And then I observed what I had not before noticed, that at the far end of that pond, where there was a natural boundary, a dike of earth and stone had been thrown up and it formed a spillway. The orchard of fruit trees was down in the hollow. There were the flower beds, wild and cultivated. The grass was greener and more luxurious in that part of the acreage than anywhere else on the farm. A directed channel! When the water of that pond filled its banks to completion it didn't just spill over anywhere. It had a course through which to expend its life-giving flow.

I believe with all my heart that these two things will make the difference in our day. Hidden springs and a directed channel. You can't get along one without the other.

O God, I pray that the noble women who live in the parsonage homes of our church may daily have the awareness of an inner resource. That living water, implanted in the soul by God himself, which, rising up like a fountain in the depths of their beings, proves adequate and unfailing.

And grant, too, that through the avenues of the churches they serve, this resource may be channeled, flowing out to refresh the dry and barren places all about, until they literally shall blossom as the rose.

Self love is self-acceptance. Many people who appear to love themselves actually have a deep distaste for what they are and through artificial means (like way-out clothes, excessive makeup, alcohol, smoking, etc.) attempt to alter themselves.

—Selected

Summer Day Camp

in the Local Church



By Betty B. Robertson*

"Have a day camp this summer for the children? What's a day camp?"

A day camp is a program of planned activities for children in an out-of-doors setting. It is conducted during the day at the church, making use of the parking lot, a nearby park, or anywhere camp-like activities can conductively be held.

"What do you do at day camp?"

Experiences for the boys and girls include Bible adventure, worship, singing, games and recreation, crafts, outdoor fun, field trips, special activities, and storytelling.

Your church vacation Bible school materials should be used as curriculum for the Bible adventure time. Counselors are responsible for telling the Bible story each day, working with the children on their memory passages, and following through on other related activities as suggested in the teacher's manual.

Worship includes both the planned times of worship when the counselor tries to provide an opportunity for the campers to worship, and also the spontaneous times of worship which are experienced by children in the outdoors.

Singing is one of the aids in leading the boys and girls into a worship experience. It also serves as a means of tying the individual campers into a whole unit and developing spirit.

A natural part of such an outdoor experience is recreation. The games should be well planned, with a definite purpose, and supervised carefully.

Craft time gives the campers a chance to express themselves creatively with

their hands. Materials found in the outdoor environment could compose the basis for the craft projects.

Outdoor fun should give the children a chance to use their senses. Nature studies of various kinds can be conducted during this activity.

Occasionally field trips can be used. Take advantage of opportunities in a local area.

Special activities would include such things as films, peanut hunt, special speakers, evangelistic emphasis, etc.

Special stories can be told by the counselors, a local person talented in this area, through the use of puppets, or perhaps a ventriloquist.

"How is such a camp organized?"

First, the director needs to become familiar with all available materials regarding day camp. He should know the basic objectives; decide on the location; outline a suggested schedule; put together all crafts which are to be made; read the curriculum materials; organize the publicity; correlate the activities with the total Christian education program of the local church; and chose a suitable theme.

Another basic step of organization is the selection and training of the staff. Each worker needs to be trained thoroughly on such things as their complete job descriptions, characteristics of day campers, policies and procedures, helpful hints in discipline, storytelling, and other related activities; basic rules for counselors in summer day camp; and effective methods in presenting Bible lessons.

Decisions regarding the budget need to be made—how much will come from the local church budget, and what the registration fee will need to be.

A practical transportation plan must be worked out—cars, a van, or buses to pick up children too far away to walk.

"Why have a summer day camp?"

One child who attended a camp said: "Wednesday was the most happiest day of my life. God spoke to me and gave me enough courage to go to the altar. I opened the door of my heart for God to come in and He did!"

This is why we have day camp! To give boys and girls an opportunity to find Jesus Christ as their personal Savior.

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STARTING POINT

Characteristics of a Vital Church

In 2 Thess. 1:1-4 (*Living Bible*), there are three phrases that you might consider as characteristics of a vital church. They are: (1) A growing faith—"the really wonderful way your faith has grown" (v. 3); (2) A growing love—"your growing love for each other" (v. 3); (3) Patience, or endurance—"We are happy to tell other churches about your patience and complete faith in God, in spite of all the crushing troubles and hardships you are going through" (v. 4).

Three Great Promises

Paul gave the Thessalonian church three great promises. The *Living Bible* spells them out like this in 2 Thessalonians: (1) *A promised rest*—"God will give you rest" (1:7); (2) *A promised reward*—"Rewarding your faith with his power" (1:11); (3) *A promised reunion*—"What about the coming again of our Lord Jesus Christ, and our being gathered together to meet him?" (2:1).

Seven Words

In Luke 17:14 (NEB), these seven words should not be overlooked: "And while they were on their way." For these words speak of the healing of the lepers. We must remember that the lepers were not healed immediately, but "while they were on their way."



by
C. Neil Strait

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A Good Contrast

Here are two statements from Genesis that would make for good preaching. One is where the builders of the tower of Babel said, "Let us make us a name" (11:4). The other is in the word of God to Abraham, "I will make of thee a great nation" (12:2).

Here are the two philosophies vying for the hearts of men.

Who's Dead?

Here's a good thought from Buckner Fanning and his book *Throw Away the Garbage* that should put you to thinking. "That day in Bethany there was no question about the death of Lazarus. He was dead and everyone knew it. However, some others in Bethany were also dead but didn't know it" (Word, 1976, p. 54).

Trinity of Suffocation

Halford Luccock sees "a trinity of suffocation" in Luke 8:14 (NEB). One of these suffocators is "cares," the second is "wealth," and the third is "pleasure."

Grace and Unbelief

John Henry Jowett opens a provocative thought-trail concerning Ps. 78:15-25, and especially the phrase, "They believed not in God . . . though he had . . ." (vv. 22-23). The preceding verses tell of God's care and help. Yet all of His faithfulness had not brought the people of Israel to faith.

Jowett asks, "How much grace can our unbelief withstand?"

Perhaps a good question to throw in the face of unbelief is, How much has He done for you?

People Are Asking for Bread

The late Louis Cassels, correspondent for United Press International, one time told a group of church publishers: "Modern men are sick and tired of being told what they can't believe. They want to know what—if anything—they *can* believe. If you persist in handing out stones when people ask for bread, they will finally quit coming to the bakery" (quoted by Ernest Fitzgerald, *You Can Believe*, Abingdon Press, 1975, p. 39).

Bishop Kennedy on Biblical Preaching

Bishop Gerald Kennedy, for whom I have a lot of respect, writes that "the Bible is primarily the Christian preacher's book, and when our preaching ceases to be biblical, it ceases to be relevant. If preaching in our time has fallen upon bad days, it is partly because we have been looking for substitutes for the Book" (Gerald Kennedy, *The Preacher and the New English Bible*, Oxford University Press, 1972, p. vii).

Preaching and Life

John Henry Jowett wrote this about preaching: "Gentlemen, our messages must be related to life, to lives, and we must make everybody feel that our key fits the lock of his private door."

A Closing Thought on Preaching

Bishop Stephen C. Neill, Oxford, England, has given us this thought: "If ever you cease to be surprised at the gospel, you will be unable to preach it."

IN THE STUDY

Seeds for Sermons

This month we turn our attention to the Book of Nehemiah. Some of the reading is as inspiring as the telephone directory, and yet from this rich book we find four **MESSAGES FOR MEN**.

June 5

DAVID, A MAN OF GOD

TEXT: "... to praise and to give thanks according to the commandment of David the man of God" (Neh. 12:24).

INTRODUCTION: Twice in this chapter we read, "David the man of God" (vv. 24,

36). David's name is mentioned about 700 times in the Bible, and nowhere is a better word-picture given of him. One has seen David as a man who gave all to God, took all from God, and used all for God. Since the text today is not supported by surrounding verses, we will turn to David's own testimony in Psalms 138 and 139.

I. GIVE ALL TO GOD.

Psalm 139 is David's testimony saying, Lord, You know all about me (specially vv. 1-6). You know I am yours, and if You see anything in me (vv. 23-24) that hinders my love and service make it known. David lived with complete openness to God. He had no special ledger books of life that he kept hid. I have heard missionaries tell of nationals greeting them with both hands outstretched before them—meaning I have nothing hidden behind my back. I come in open faith and trust to you. This was David!

II. TAKE ALL FROM GOD

Our text says, "to praise and to give thanks." This was the way David lived.



by
Mark E. Moore

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Psalm 138 opens with praise and worship (vv. 1-2). He took all from God: I cried, You answered (v. 3); I had need, you strengthened (v. 3); I had trouble, You revived (v. 7); I had enemies, You withheld them (v. 7). Best of all, "The Lord will perfect that which concerneth me" (v. 8).

In a high school art class years ago I did my best to paint a picture on glass. I worked for weeks. Finally, the teacher knowing I had done all I could, in a few minutes put a few finishing touches to the painting. I have ever been glad she "perfected that which concerneth me." More so, I am grateful for the finishing touches of God.

III. USE ALL FOR GOD

When David went against Goliath he used all he had for God. When he ruled Israel, he used all for God. When he gathered materials for the temple, he used all for God. Through his life his alliance with God was so great that anything that troubled God troubled him as well (Ps. 139:21-22).

CONCLUSION: Of all hymn titles, few if any suffer more than "Take My Life, and Let It Be." Many would like for God to take their life and let it be—let it alone. May our lives be like David's—not "let it be," but "Let it be consecrated, Lord, to Thee."

June 12

WORK

TEXT: "Then I told them of the hand of my God which was good upon me; . . . And they said, Let us rise up and build. So they strengthened their hands for this good work" (Neh. 2:18).

INTRODUCTION: Seventeen times in 13 chapters Nehemiah talks about work. We would all like to figure out some easy way to get a job done, but none will work except **WORK**. A simple acrostic:

I. W—WORK

Perhaps the most important thing about work is our attitude toward it. For some, farm work is a breath of heaven, others it is misery unlimited. For some, selling is a joy and challenge, to others it

is ulcers and trauma. Nehemiah shows us the right attitude toward work (2:18; 4:6; 6:3). Strengthened for work, mind to work, feeling it is a good work.

II. O—OTHERS

Whenever we start to do the Lord's work, we are like Peter: "What shall this man do?" (John 21:21). We can always find those who aren't working (Neh. 3:5), but as you read this third chapter you are amazed at how many are working. When we stop to name those working in Kingdom-building, we see the great army of workers.

III. R—RETURNED

"We returned all of us to the wall, everyone unto his work" (4:15). This verse follows a time of discouragement, trouble, and testing. But they returned! As a seminary student, a classmate gave me this simple prayer for courage. "There are hard things that I must do today, dear God. Hard things, but I should like to do them well, and bravely as I can. I ask for courage; let me not give up when things go wrong, but gladly try another way. Dear God, be near me through the day, and help me do the hard things well."

IV. K—KINGDOM

The thrill of God's work is that it is Kingdom work. Even our enemies (6:16) perceive the work is of God. Nehemiah the governor and Ezra the priest-scribe remind the people to rejoice for "The joy of the Lord is your strength" (8:10).

CONCLUSION: The Lord will not assign you to any task, but what you can be happy in fulfilling. In Kingdom work, the joy and the strength of the Lord is ours.

June 19

A COVENANT OF WORSHIP

SCRIPTURE: Neh. 10:32-39

TEXT: "We will not forsake the house of our God" (10:39).

INTRODUCTION: This Father's Day I ask you to pledge with me this covenant of worship. As *seven* is a number of completeness, so we have seven points in this covenant. When I come to God's house to worship—

**I. I WILL REMEMBER MY REDEMPTION
AND HIS ATONEMENT FOR ME**
(vv. 32-33).

The significance of this tax is that it is the recognition of atonement for the souls of men. Tax is equal for all—rich and poor, for all are equally in need of redemption. Let first my covenant of worship be a remembrance of the atonement and my redemption.

II. I WILL “BRING IN THE WOOD” (v. 34)

I will do my part to keep the altar fires burning. This was a practical solution to a real problem. Previously it had been the responsibility of the Nethinims (v. 28). But evidently few of them had returned from the captivity. Perhaps just as well—now all felt responsibility to keep the altar fire burning. I, too, must feel this responsibility.

**III. I WILL BRING THE “FIRSTFRUITS”
—GOD’S TITHE (vv. 35-37).**

These words were written about the same time Malachi wrote his words on tithing. It is a constant testimony that God is first in our lives. He is the owner, we are but the stewards.

**IV. I WILL SEE MY CHILDREN AS PART
OF GOD’S OWNERSHIP AND MY STEWARDSHIP (vv. 30, 36).**

Not only at child dedication, but all through life we recognize that our children belong to God. We will do all we can to rear them in the fear of God.

**V. I WILL RESPECT THE OFFICE OF THE
PRIEST (v. 36)**

When we come to worship, there is love and need of the priest and the people, the one for the other; yet we recognize “the priests that minister in the house of our God.”

**VI. I WILL LIFT A “HEAVE OFFERING”
OF PRAISE (v. 39).**

Numbers 18:25 ff. amplifies this verse. This offering, different from that of vv. 32-33, seems to be a praise offering. The singers are here mentioned (v. 39). I see the thrill of worship, the singing of the “Doxology.”

**VII. I—“WE WILL NOT FORSAKE THE
HOUSE OF OUR GOD” (v. 39).**

With this I conclude. This Father’s

Day I willingly make this covenant of worship. I will not forsake the house of my God!

June 26

REMEMBER ME, O MY GOD

SCRIPTURE SETTING: Nehemiah 13

TEXT: “Remember me, O my God” (vv. 14, 22, 31).

INTRODUCTION: It is difficult in Bible reading to grasp time-span. We well remember Nehemiah’s coming to Jerusalem to build the wall. This was in the 20th year of King Artaxerxes (3:1). Now the last chapter takes place 13 years later in the 32nd year of King Artaxerxes (13:6). Returning now, he is deeply troubled for he finds sin in God’s house, sin with God’s day, sin among God’s people. After each unburdening of his heart, he says, “Remember me, O my God”!

I. SIN IN GOD’S HOUSE (4:14)

Spiritual leaders who should have been in, were out (v. 10). Worldly leaders that should have been out, were in (vv. 4-5). Therefore the house of God was forsaken (v. 11). To keep spirituality in the church we must keep the Levites in and the Tobiahs out, for when the world comes in it comes in selfishly (v. 5). Not until the wrong is expelled can God come and bless (vv. 12-13). A vital part in church spirituality is the handling of God’s tithes with integrity. What we say about the church, we also apply to our own lives. We are God’s temples.

II. SIN WITH GOD’S DAY (vv. 15-22)

“Sanctify the sabbath day” (v. 22). It is doubtful there is any commandment more quickly broken when hearts grow cold than this commandment. You cannot keep spiritual if you tamper with God’s tithe or His day. I like Nehemiah’s spirit. When men persisted in buying and selling, he shut them out (vv. 19-21).

III. SIN AMONG GOD’S PEOPLE (vv. 23-26)

Intermarriage had destroyed their spirituality (v. 23). Unless they changed, their outcome would be like unto Solomon (v. 26). The Apostle Paul’s admonition is wise: “Be not unequally yoked

together with unbelievers" (2 Cor. 6:14). The two greatest choices of life are: For whom will I live—Christ or the devil? With whom will I live—my companion? The safety of our spirituality lies in keeping both choices in God's will. A vivid example (v. 28)—the grandson of the high priest was son-in-law to Sanballat, the enemy of the Jews.

CONCLUSION: A layman told a friend, "While our old pastor preached hell and judgment, our new pastor preaches it with tears in his eyes." Nehemiah with "tears in his eyes" faced sin in the church, sin on the Sabbath, and sin among the saints. He prayed, "Remember me, O my God." Let me not fail either God or His people.

By
Ralph Earle

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



Gleanings
from the Greek

2 Corinthians 6

"Fellow Workers" (6:1)

"As workers together with him" is all one work in Greek, *synergountes*. Literally it means "working together [with]" —*syn*, "together," and *ergon*, "work." The NIV has "as God's fellow workers."¹

We have already noted that Paul's strong sense of "togetherness" is shown by his fondness for compound words with a *syn* prefix. A quick check discovered over 50 of these.

"Succoured" or "Helped"? (6:2)

The verb is *boetheo*. It comes from *boe*, "a cry," and *theo*, "run." So it

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

literally means to "run at a cry for help"—that is, "hurry to help someone who is in need." That is what God does for us. The noun *boe* occurs only in James 5:4, where it represents "the cry of the oppressed" (TDNT, 1:411).

"Offence" or "Stumbling Block"? (6:3)

The noun *proskope* is found only here in the NT. It comes from the verb *proskopto*, which is used for striking one's foot against a stone or other obstacle in the path, and so means "to stumble." Thayer suggests that the entire phrase here means "to do something which causes other to stumble, i.e. leads them into error or sin" (p. 547).

The NASB, "giving no cause for offence in anything,"² is accurate. But we feel that the NIV, "We put no stumbling block in anyone's path," communicates the idea a bit more clearly.

"Blamed" or "Discredited"? (6:3)

The verb *momaomai* is found only here and in 8:20. The minister is to conduct himself in such a blameless way that his ministry will not be "discredited" (NASB, NIV).

"Patience" or "Endurance"? (6:4)

Again the word is *hypomone* (see comment on Rom. 2:7; 5:3). The correct translation is "endurance" (NASB, NIV).

"Necessities" or "Hardships"? (6:4)

The KJV represents the original, literal meaning of *anangke*—"necessity." But for this passage (and 12:10; Luke 21:23; 1 Cor. 7:26; 1 Thess. 3:7) Thayer says: "In a sense rare in the classics (Diod. 4: 43), but very common in Hellenistic writers . . . calamity, distress" (p. 36). Moulton and Milligan cite evidence of this usage as early as the third century B.C. (VGT, p. 31). Grundmann says that here the word indicates "such afflictions as those experienced by the Apostle Paul, or afflictions which derived from the tension between the new creation in Christ and the old cosmos" (TDNT, 1:346). It is thus related closely to the preceding

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

word "afflictions" and the following word "distresses." It may be rendered "hardships" (NASB, NIV).

"Stripes" or "Beatings"? (6:5)

In the KJV *plege* is translated "plague" 12 times in Revelation and "wound" 4 times (plus once in Luke 10:30). Elsewhere in the NT (5 times) it is rendered "stripes" (Luke 12:48; Acts 16:23, 33; 2 Cor. 6:5; 11:23). The correct translation here is "beatings" (NASB, NIV). This is what Paul had suffered often (11:23).

"Tumults" or "Riots"? (6:5)

Akatasia (5 times in NT) basically means "disturbance" (AG). Oepke says in this passage it signifies "personal unrest" (TDNT, 3:446). But Plummer feels that here it means "tumults," as in Luke 21:9. He comments; "Popular tumults against St. Paul are frequent in Acts" (p. 194). The contemporary term for this is "riots" (NIV).

"Labors" or "Hard work"? (6:5)

Kopos means "labor." But today we would probably say "hard work" (NIV).

"Watchings" or "Sleepless nights"? (6:5)

The noun *agrypnia* is found only here and in 11:27. Basically it means "sleeplessness." But Plummer writes:

"The word covers more than sleeplessness; it includes all that prevents one from sleeping. At Troas Paul preached until midnight and yet longer (Acts XX. 7, 9). In LXX the word is almost confined to Ecclesiasticus, where it is frequent and commonly means forgoing sleep in order to work. The Apostle no doubt often taught, and travelled, and worked with his hands to maintain himself by night" (p. 195).

The word should be translated here either as "sleeplessness" (NASB) or perhaps better, as "sleepless nights" (NIV).

"Fasting" or "Hunger"? (6:5)

The word *nesteia* is used in the same way here and in 11:27. Aside from these two places, the best Greek text has it only in Luke 2:37 and Acts 14:23; 27:9. In the first two of these three it is connected with prayer and so has a religious con-

notation. Acts 27:9 borders on this. But what does it mean here? Plummer says: "Not 'fasts' in the religious sense; but, just as *agrypnia* is voluntary forgoing of sleep in order to get more work done, so *nesteia* is voluntary forgoing of food for the same reason." He adds: "We infer from xi. 27 that *nesteiai* are *voluntary* abstentions from food, for there are distinguished from involuntary hunger and thirst" (p. 195).

Plummer notes that following "endurance" (KJV, "patience") in v. 4, we have three triplets that, taken together, illustrate the full meaning of endurance. Of the first of these (v. 4) he says: "This triplet consists of troubles which may be independent of human agency, and it is probably intended to form a climax: 'afflictions' . . . which might be avoided; 'necessities' . . . which cannot be avoided; 'straits' . . . out of which there is no way of escape" (p. 194).

He suggests that the second triplet (v. 5) "consists of troubles inflicted by man." Then he observes: "It is doubtful whether there is any climax; but St. Paul might think 'stripes' . . . less serious than 'imprisonments' . . . which stopped his work for a time, and imprisonments might force him to abandon work altogether in the place in which the tumult occurred" (p. 194).

Plummer says that the third triplet (v. 5) "consists of those troubles which he took upon himself in the prosecution of his mission." He goes on to say: "There is order in this triplet also, and perhaps one may call it a climax: *kopoi* disturb the day, *agrypniai* the night, and *nesteiai* both" (p. 195).

"Pureness" or "Purity"? (6)

Following a dramatic list of nine hardships endured by Paul (vv. 4-5), we find nine positive virtues named in vv. 6-7. It is a striking contrast.

The first virtue is *hagnotes* (only here and 11:3). It comes from the adjective *hagnos*, "pure" (nine times in NT). The noun is rare, not occurring at all in classical Greek or in the Septuagint. Hauck defines it as "moral purity and blamelessness" (TDNT, 1:124). Rather than "pureness," today we would say "purity" (NASB, NIV).

"Unfeigned" precisely represents the Greek adjective *anypocritos*, "unhypocritical" (found once each in Romans, 2 Corinthians, 1 and 2 Timothy, James, 1 Peter). But the term is outdated; "sincere" (NIV) says it today.

"Armour" or "Weapons"? (6:7)

The Greek has the plural of *hoplon*, which originally meant a "tool" or "instrument." It is used that way in Rom. 6:13. Always plural in the NT, it means "weapons"—literally in John 18:3; figuratively in Rom. 13:12; 2 Cor. 6:7; 10:4. "On" (KJV) should be "in" (NIV) or "for" (NASB), indicating where the weapons are held.

"Honour" or "Glory"? (6:8)

In the KJV *doxa* is translated "glory" 145 times and "glorious" 10 times in its 168 occurrences in the N.T. It should be "glory" here.

"Evil report" and "Good report" (6:8)

In the Greek this is *dysphemia* and *euphemia* (both only here in NT). The first means "slander."

"Bowels" or "Affection"? (6:12)

This verse hardly makes sense in the KJV. The NIV is much clearer: "We are not withholding our affection from you but you are withholding yours from us."

"Recompence" or "Exchange"? (6:13)

Antimisthian is found only in Rom. 1: 27, in a bad sense, and here, in a good sense—and nowhere in secular Greek

literature. Arndt and Gingrich translate the clause here: "Widen your hearts in the same way in exchange" (p. 74).

"Unequally yoked together" (6:14)

The Greek verb *heterozygeo* (only here in N.T.) literally means "to come under an unequal or different yoke." Here it is used metaphorically in the sense "to have fellowship with one who is not an equal" (Thayer, p. 254).

"Infidel" or "Unbeliever"? (6:15)

This is the same word, *apistos*, which is translated "unbeliever" in v. 14. "Infidel" now has a technical connotation that does not fit here at all.

"Agreement" (6:16)

The word is *synkatotthesis* (only here in NT). It is compounded of the verb meaning "place" or "put" (*tithemi*) meaning "down," and *syn*, "together." It was used for a joint deposit of votes (Thayer, p. 592), and so means "assent" or "agreement."

Wedding Guide

(Author's note: I have found it extremely helpful to have mimeographed copies of a "Wedding Guide" which I give to each couple upon their first visit to me.)

You have made a wise choice by wishing to be married in a church with a religious ceremony. In order to give you direction, here are some brief, yet important suggestions for your consideration:

I. TIME AND DATE OF THE CEREMONY

Time and date are important. Consideration must be given to several things:

A. Availability of the church and minister.

B. Time most convenient for relatives and friends.

C. If a reception is planned, the time of the wedding should take into consideration how long you wish the reception to last.

D. The time you would enjoy the best

II. REHEARSAL

A. If you have only a maid of honor

Wesley's words—

"What God hath wrought . . ."

Most church historians regard these words as Mr. Wesley's favorite expression for he often repeated them.

When good tidings were brought to him, Mr. Wesley gave God the glory and the praise.

God hath wrought many things in the 20th century. May we of today's Wesleyanism also be willing to give God our praise and thanksgiving.

—Submitted by Robert Emsley

and a best man, a rehearsal is not necessary unless you desire.

B. If you have a larger wedding party, a rehearsal should be scheduled, if possible, the night before the wedding.

III. EXPENSES

As in everything, there are expenses incurred in a church wedding:

A. Organist and soloist

The following rules of etiquette usually apply:

1. If one or both are relatives, a gift of appreciation is in order.

2. If one or neither are not relatives, a financial remuneration should be given. If there is no fixed fee, the minimum is \$10.00.

B. Church

1. Sanctuary and dressing rooms

While the church makes no specific charge, it is customary to reimburse the church for the extra janitorial fee, which is \$10.00.

2. Fellowship hall

The fellowship hall is available only to church members and their families, and then only when the total number of guests would not exceed about 60. When the hall is used, a janitorial fee of \$10.00 is charged, and the rules must be strictly adhered to.

3. No smoking

It will be the duty of the bride and groom to make sure guests do not smoke in the church.

C. Minister

The minister makes no fixed charge for performing the ceremony; however, the amount of remuneration is left up to the groom.

IV. THE CEREMONY

The ceremony is yours—within the bounds of the church. Arrangements can be worked out with the pastor for insertion of songs, or special rituals, or rewording in certain places if desired. Consultation in advance of rehearsal is necessary.

V. THE PHOTOGRAPHER

The choice of a photographer is up to you. Our only requirements are that they follow the rules of a professional photographer, and that they do not leave litter in the church.

VI. FLOWERS, DECORATIONS, AND MOVEMENT OF FURNITURE

A. Flowers

You may use any type of flower arrangement you wish, and they may be placed anywhere in the sanctuary. Proper decoration can be found by consulting the florist.

B. Decorations

Candelabras, robes, aisle runners, etc., must be ordered from the florist, since the church does not have any of these items. The florist should be instructed to pick them up after the wedding. We will only be responsible for holding them for 15 days.

C. Movement of Furniture

Usually it is necessary to move the furniture at the front of the church. Ushers of the bridal party are responsible to safely move it and replace it (immediately after the photographer is finished).

C. D. HANSEN



Outlines for
A Sermon Series from

Ephesians

SCRIPTURE: Ephesians 1

- I. AN APOSTLE OF JESUS CHRIST (Eph. 1:1a)
 - A. A man commissioned by God
 - 1. A man with a message
 - 2. A man with a mission
 - B. A man confined by circumstances
 - C. A man enabled by prayer.
- II. THE JESUS PEOPLE (Eph. 1:1b)
 - A. Saints
 - B. Faithful
 - C. "In Christ"
- III. SPIRITUAL BLESSINGS (Eph. 1:3)
 - A. The action of God

- B. The experience of the believer
- C. The response of the believer
- IV. THE BLESSINGS OF THE FATHER (1:4-6)
 - A. The Father chose us to be holy
 - 1. Chosen for a purpose
 - 2. That we should be holy and blameless
 - B. The Father destined us to be sons
 - 1. Destined
 - 2. Adoption
 - C. The Father bestowed His grace
- V. THE BLESSINGS OF THE SON (1:7-12)
 - A. The nature of our redemption
 - B. The price of our redemption
 - C. The purpose of our redemption
- VI. THE BLESSINGS OF THE SPIRIT (1:13-14)
 - A. Many Christians lack assurance
 - B. The guarantee of our redemption
 - C. The way of assurance
- VII. PRAYING FOR THE SAINTS (1:15-23)
 - A. Might know the hope of God's calling
 - B. Might have a greater awareness of the riches of His glorious inheritance
 - C. Might know more fully the greatness of God's power

RON FRY

*Outlines for a
Sermon Series from*

Ephesians

SCRIPTURE: Ephesians 2

- I. MAN IN SIN (2:1-3)
 - A. Our condition in sin
 - 1. Dead to God
 - 2. Following the way of the world
 - 3. Obeying Satan
 - B. What results in practice because we are in sin
 - 1. Ruled entirely by our physical desires
 - 2. Ruled entirely by our own ideas
 - C. What God thinks of it.

- II. BUT GOD! (2:4-7)
 - A. What moved God to act?
 - B. What God has done
 - 1. He made us alive together with Christ.
 - 2. He raised us up together with Christ.
 - 3. He made us sit together with Christ.
 - C. Why God has done this
 - 1. The chief end is the glory of God.
 - 2. To demonstrate the riches of His kindness
- III. BY GRACE THROUGH FAITH (2:8-10)
 - A. We are Christians entirely as a result of the grace of God.
 - B. The fact we are Christians gives us no grounds for boasting.
 - C. Our being Christians is entirely the result of God's work.
- IV. HE IS OUR PEACE (2:1-18)
 - A. Christ makes us one.
 - B. Christ creates one new humanity
 - C. Christ reconciles one new humanity to God.
 - D. Christ makes peace through the Cross.
 - E. Christ puts an end to hostility.
- V. THE DWELLING PLACE GOD IS IN THE PROCESS OF BUILDING (2:19-22)
 - A. The foundation—the apostles and prophets
 - B. The cornerstone—Christ
 - C. The bricks—believers
 - D. The main impression of the building—holiness
 - E. The person who dwells in this building—God in the Spirit

RON FRY

Beauty for Ashes

SCRIPTURE: Isa. 61:1-3

TEXT: "He hath sent me . . . to give unto them beauty for ashes" (vv. 1, 3b).

INTRODUCTION: Jesus identified this passage as prophecy concerning His mission to the world (see Luke 4:16-21).

Man is in the "junk" business—turning things of beauty into ashes. Jesus is in the "recycling" business—turning ashes into things of beauty.

Illus: "Beauty for Ashes," Walter B. Knight, *Three Thousand Illustrations for Christian Service* (Wm. B. Eerdmans Pub. Co., 1954, p. 587).

Jesus gives us—

I. BEAUTY OF SALVATION FOR THE
ASHES OF OUR SINS

- A. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).
B. Illus: "Hope for the Devil's Castaways" (Knight, *ibid.*, p. 588).
C. Illus: "Science Cannot Explain This" (*ibid.*, p. 585).

II. BEAUTY OF HOLINESS FOR THE ASHES
OF OUR CARNALITY

- A. Carnality is ugly, repulsive, contemptible; holiness is attractive, magnetic, beautiful.
B. Illus: "Carnality in the unsanctified Heart" (Joseph Gray, *The Double Cure*, Beacon Hill Press, 1953, pp. 36-37).

III. THE BEAUTY OF COURAGE FOR THE
ASHES OF OUR FEAR

- A. Illus: "God Never Sleeps" (Knight, *op. cit.*, p. 274).
B. Illus: "The Personal Touch" (*Ibid.*, p. 275).

IV. BEAUTY OF STRENGTH FOR THE
ASHES OF OUR WEAKNESS

- A. "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. 12:9).
B. "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

EVERETT G. LEMERON

Purity of Heart and Life

TEXT: "Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

I. GOD'S PURITY IS *POWER*

Acts 1:8—"But ye shall receive power after that the Holy Ghost is come upon you."

II. GOD'S PURITY IS *PEACE*

Rom. 15:13—"Now the God of hope fill you with all joy and peace in believ-

ing, that ye may abound in hope, through the power of the Holy Ghost."

III. GOD'S PURITY IS PASSION FOR
SOULS

Acts 1:8b—" . . . and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

IV. GOD'S PURITY IS PURE *THROUGH
AND THROUGH*

1 Thess. 4:7—"For God hath not called us unto uncleanness, but unto holiness."

—J. GRANT SWANK, JR.

BULLETIN



BARREL

TO ANY DADDY

There are little eyes upon you,
And they're watching night and day.
There are little ears that quickly
Take in every word you say.
There are little hands all eager
To do everything you do.
And a little one who's dreaming
Of the day he'll be like you.

You're the little fellow's idol—
You're the wisest of the wise
In his little mind; about you
No suspicions ever rise.
He believes in you devoutly,
Holds that all you say and do,
He will say and do in your way,
When he's grown up like you.

There's a wide-eyed little fellow,
Who believes you're always right.
And his ears are always open,
And he watches day and night.
You are setting an example
Every day in all you do.
For the little boy who's waiting
To grow up to be like you.

—Selected

* * *

To bear defeat with dignity, to accept criticism with poise, to receive honors with humility—these are marks of maturity and graciousness.

WHEN FATHER PRAYS

*When father prays he doesn't use
The words the preacher does;
There's different things for different
days,
But mostly it's for us.*

*He prays that we may be good boys,
And later on good men;
And then we squirm, and think we won't
Have any quarrels again.*

*Sometimes the prayer gets very long,
And hard to understand,
And then I wiggle up quite close,
And let him hold my hand.*

*I can't remember all of it,
I'm little yet you see;
But one thing I cannot forget—
My father prays for me.*

Selected

* * *

*It is difficult to be grateful and gripey
at the same time . . .*

*It is hard to be thankful and touchy
at the same instant . . .*

*It is impossible to be prayerful and
pessimistic at the same moment.*

FATHER HAD A LITTLE BOY

*Father had a little boy,
His soul seemed white as snow.
He never went to Sunday school
Cause daddy wouldn't go.
He missed the Bible stories
That thrill the childish mind;
While other children went to class,
This boy was left behind.*

*And as he grew from babe to youth,
Father—to his dismay—
Saw the soul that once seemed white
Was turning dingy gray.
Knowing now that he was lost,
He tried to win him back.
Alas! the soul of the boy he loved
Had turned to an ugly black.*

*Now father goes to Sunday school
And stays for preaching too;
He begs the preacher, "Isn't there
A thing that you can do?"
He tries and fails, and then he says,
"We're just too far behind.
You warned me many times," he cries,
"But I would pay no mind."
—And so another soul is lost.*

—Selected



HERE AND THERE

AMONG BOOKS



Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

The Sermon in Perspective: A Study of Communication and Charisma

By James Earl Massey (Baker Book House, 1976. 116 pp., index, cloth, \$4.95).

James Earl Massey is associate professor of homiletics at Anderson Graduate School of Theology, the author of nine books, and a brilliant black holiness preacher of national renown. His book

deals with the sermon as communication, as commentary, as counsel, as creation, and as charisma. Charisma, in the author's view, is "the God-given ability to project an awareness of God in connection with the presentation of biblical truth." He declares that "the anointed preacher is an agent of mediated meaning, on the one hand, and mediated presence, on the other. It is this that makes the sermon more than mere speech."

He sees the appeal of a sermon resting largely on its substance (or content), its shape (or logical structure), and its spirit (or presentation). The latter comes through clearly in this excellent book.

JM

A Guide to Biblical Preaching

By James W. Cox (Abingdon Press, 1976. Cloth, 142 pp., index, \$6.50).

James W. Cox is professor of preaching at Southern Baptist Theological Seminary in Louisville. His book offers a rather broad definition of biblical preaching and suggests some very practical ways to improve it. His style makes sermon preparation sound exciting. He offers examples such as the preacher who always began his sermon by saying, "This is a very significant verse." A member of his congregation remarked, "The verse may be significant, but why does he have to begin it so insignificantly?"

Here is a short course in homiletics. Refresher course for old hands, good primer course for beginners. Covers the anatomy of the sermon, and contains appendixes with lectionary for the Christian year. Those who desire to get started in long range preaching plans will find it helpful.

JM

Preaching for Today

Clyde E. Fant (Harper and Row, 1975. 196 pp., cloth, \$8.95).

Here is a book that covers the ground of preaching as thoroughly as any I have read for some time. It is not a surfaceful resume. Not a few sections are covered in depth. Especially does the author cover the sermon and its preparation with expertise.

Fant speaks to life-situation preaching and is strong on preacher identification with his listeners. He writes: "The determinative question for Christian preaching is not how much biblical reference is made, nor how much contemporary reference, but whether the circuit is closed between the Word of God and the situation of man. Preaching must commit itself to both, realizing that when the Living Word touches the living situation, the preaching event occurs" (p. 107).

This book has practical suggestions for

the preacher, both in his study and out of it. It deserves wide reading.

C. NEIL STRAIT

A Linguistic Key to the Greek New Testament

(Vol. I: Matthew—Acts)

By Fritz Rienecker, translated by Cleon L. Rogers, Jr. (Zondervan, 1976, 345 pp., \$14.95).

For the working minister whose Greek has grown a bit rusty, here is a veritable gold mine of grammatical—and occasionally theological and interpretative—material from both classical and contemporary sources. The bibliography is outstanding. Irregular and major Greek words—usually verbs—are identified and defined on the basis of the American Bible Society Greek text.

MORRIS A. WEIGELT

The 11 O'clock News

By John Killinger, ed. (Abingdon Press, 1975. 156 pp., \$6.95).

I pass along a good word for this book mostly because it gives fresh and challenging ways of presenting the Word. And the very nature of the sermons opens one to new interpretations and new ways of looking at old truths.

The sermons in this volume are not all worth reading. But many give illustrative material and preaching ideas.

I have made it a habit to read anything by Killinger—whether he writes it or edits it—not because I always agree with what he writes or endorses, but because he does keep the windows open on the preaching possibilities. And this is the value of a book like *The 11 O'clock News*.

A Time for Fitness A Daily Exercise Guide for the Christian

By Fran Carlton (Word Books, 1976. 95 pp., cloth, \$4.95).

The author, a major in physical education, has had her own daily 30-minute physical fitness TV program since 1963. In addition to serving as head of the Governor's Task Force on Physical Fitness, she conducts workshops and seminars for church and women's groups.

The book presents a 15-minute daily

program with step-by-step instructions, illustrations, and appropriate scriptures for "soul fitness."

a good story with a moral impact which applies to adults as well as children.

Books for Children's Church or for the pastor who has a special part of the service especially for children—

Counting Stars

By William L. Coleman (Bethany Fellowship, 129 pp., \$1.95).

Fifty-two short, inspiring devotional stories for children, each based on a scripture which links the Word with scientific information about the wonders of God in nature. Includes a liberal sprinkling of intriguing photos.

Captain Ducky and Other Children's Sermons

By S. Lawrence Johnson (Abindon, 1976. 121 pp., \$3.95).

Another of Dr. Johnson's books of children's story-sermons in which he weaves

Preachers' Exchange



FOR SALE: C. G. Finney's *Lectures on Theology*; Billy Sunday, *The Man and His Message*; Moody's *Life and Labors*; Flavel's *Method of Grace*; *Faith Tonic*, by L. L. Pickett; *Sam Jones's Latest Sermons*. Rev. L. D. Sharp, 614 S. Erie, Wichita, Kans. 67211

WANTED: Set of *Works of Wesley*; David Bezant, 19 Rochester St., Berwick, Me. 03101.

WANTED: *The Holiness Pulpit*, No. 1, compiled by James McGraw. Robert A. Bruso, Box 322, Long Lake, N.Y. 12847

COMING
next month

● **Forgive us Our Syndromes**

Our sins are forgiven, praise the Lord. It is our "syndromes" that may be our ruination.

● **Christian Families in Crisis**

Never has the Christian family faced such crises as it faces today, and there is help for those who will seek it.

● **John Wesley, the Practical Physician**

Here is an aspect of Wesley's ministry not so well known. He cared for the "whole man," and developed no small skills in treating illnesses.

● **Sit Down in the Lowest Room**

We begin with the Master right at the bottom—and rise with Him to the heavenlies.



AMONG OURSELVES

We hesitate to mention it and prefer not to talk about it, but our attitude toward money keeps coming into focus as we follow Jesus. He had quite a bit to say about it during His ministry on earth. There are some who jump to the conclusion that He allowed no place for it in the lives of His followers, but this is to miss His point. It is not how much of it or how little of it we possess, but rather how we value it in our priorities that matters. The inordinate affection of it has slain its thousands among Christians weak enough to be overcome. Brother Mack, director of accounts, The Wesleyan Pension Fund, has given us food for thought (p. 7). Victory here can mean victory all along the line!

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