

# THE *Preacher's* *Magazine*

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# *The Preacher's Magazine*

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## What a Layman Expects of His Pastor

By Paul W. Rice\*

RECENTLY MY WIFE and I had the privilege of attending one of the "big name" churches in New York City. There was a warm feeling of friendship in the congregation and the presence of God was felt in the service. Of course it was not all that we had been accustomed to, but it was an interesting and worthwhile time spent in worship. The pastor had just returned from England. He stated that he had spent several Sundays "in the pews," and thought that all pastors should be required to spend some time each year seeing the layman's point of view, so as to better understand him.

I am aware that, as a layman, I may here express a view which may help us have a better understanding of each other's problems and more especially what we laymen expect of the pastor.

First, let us look at some definitions from Webster: A "pastor" is a spiritual overseer; the minister in charge of a church or parish; a shepherd. A "layman" is one of the laity, a man not of the clergy or other professional body of experts. I suppose that makes you the experts.

Now let me get down to some of the things we laymen expect of our pastors. First of all, we expect that our pastor be the spiritual leader of the church community, not only the

church members, but all those remotely connected with the church. In Romans 10:14 we read: "How then shall they call on him whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" We expect our pastor to be the example of spiritual leadership. No doubt the ministry is the highest earthly calling God can give to man. The pastor is God's chosen vessel to lead others into the way of righteousness and holiness. As our spiritual leader, we expect him to be a Bible student, a Bible preacher, and a Nazarene through and through. We expect him to set the tempo and pattern for each and every service by his appearance, his actions, and his attitude. We expect a prepared sermon given from a prepared heart in a humble spirit. We expect the pastor to preach to us, not at us. But we do not want him to compromise one split-hair with the church *Manual* or the rugged truths we all love so well. In fact, we expect our pastors to be sanctified, dedicated and consecrated to the task of being real spiritual leaders of our churches, regardless of what other responsibilities, abilities, or duties they may have.

We expect our pastor to be an example, to the church and the community in which we all live. We appreciate good physical appearance, but we believe the minister's Christian appearance to be even more im-

\*Corpus Christi, Texas.

portant, the most observed by others. We are proud to call our minister "our pastor" or "my pastor." We hope he likes for us to. We like for him to live like, look like, and act like our pastor should. If he does, then we in turn will be proud to present him to our friends as "our pastor." Let him be a good example to us and we will not let him down.

We expect our pastor to be a Christian gentleman. I do not mean a weak, Milquetoast type of person, but rather a "stand up and be counted, double-fisted," Christian gentleman, one who will stand up for his rights, speak out his convictions. James says, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (4:17). However, let me hasten to say that doing good does not always imply action. Often the greater good can be accomplished by silence. When outvoted or overruled, a gentleman should drop the issue for the time and concede if necessary and admit a mistake or error. A Christian gentleman can react favorably in the sight of God and his fellow man to any situation—a sanctified gentleman should do even better.

We expect our pastor to be an inspiration. Not only do we expect the pastor to help and encourage the discouraged, inspire the bereaved, and help the uninterested one; we expect him to keep us inspired and enthused. Enthusiasm is contagious. One cannot help someone else without helping himself and without that person wanting to help someone else in return. The chain never ends. It seems to me that the most rewarding part of a pastor's work is helping to make someone's burden lighter. The leaders of the church gauge their enthusiasm and inspiration by their pastor. He should not be responsible for the wrong influence on his church leaders.

We expect our pastor to be current in his study and reading. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15). We think our preacher should be abreast with current affairs of the Church and the world at large. We expect him to keep informed on all matters affecting the church, its activities in the community, and to keep his church board informed. We expect him to study his Bible and other related literature continually. An informed person is an interesting person and speaker anywhere, any time.

We expect our pastor to be a real confidant to all his people. In Romans 15:1-3a, we read, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself." I am sure the pastor carries many a load with some of his people. No doubt he often knows more about some of his people than their own families know. This information should never bother the true shepherd. He should never repeat it! The pastor must treasure the trust that people put in him. Other laymen really do not want to know these confidences, and a serious wrong can be done to one's effectiveness if he should betray a trust. To the youth, a future is at stake; to the old, a reputation is at stake; and to all, there is a trust that must not be broken. If there is gossip in the church, the pastor should be sure he is not a part of it. I believe more people are hurt and lost to the church as a result of unnecessary talk than for any other reason. The pastor should do his part to help eliminate it in his church.

We believe our pastor should be a good mixer and a good sport. He should take active part in as many

social activities of the church as he possibly can. He should be willing to meet with all church groups. It is his opportunity to become better acquainted. He should be available for close friendship and counsel. In an indirect way the pastor serves as a supervisor whether he knows it or not. His very presence commands respect and better conduct. He can also guide the spiritual emphasis of the meeting. Children, youth, and adults all need a close association with their pastor. He can remove their fears, gain their confidence if he will be their friend, and the time will not be wasted.

We want our pastor to be ambitious. We want him to have the desire to achieve and to get ahead. In numbers? Yes. A bigger church? Yes. To be promoted higher up? Yes. But most of all we want him to achieve with God. We want him to want to be the very best pastor, the very best friend, the very best teacher and leader, and the very best preacher and soul winner that God can make of him; have ambition to be constantly in the center of God's will and wholly consecrated to God. He should make God's work so much a part of his life that it will be his central theme, his consuming desire to move forward, to achieve, and to accomplish his desires with God's help and blessing.

We expect our pastor to have good business sense. One has to work at the job to have a reasonable amount of good business sense. One should not grieve even if he has had little or no experience, but should start now to learn, study, and work at the job. If a pastor has a grasp of a few principles of business, it will help him to have a confidence that he can lead the church in areas other than the spiritual. He should make a special effort to be informed regarding any church transaction, and know as much or

more than his church board. Also a good sense of timing is almost a sixth sense that the pastor can and must use. Knowing when is often as important as knowing how in presenting a matter to the church board. The pastor should know his church board, but know them all equally well. He should never be guilty of polling the board in advance. Laymen are fair-minded people; they want the pastor to have his desires. But the pastor should remember to be satisfied or at least drop a matter for the present when the board rules against him. Opportunity will come again. The pastor should be frank and admit his limitations in business or any other phase of life. There are many things that most laymen cannot do; conversely, there are many things that we can do. It is a wise person who realizes his limitations. Many of the church board members can do many things better than the pastor can. But take heart; the pastor can likewise do many things we cannot do. If he will use the abilities of all and will spread and share responsibility, there is no reason why the best possible job cannot be done for the church.

We expect our pastor to be a good husband and father. Though the church obligations weigh heavy and the congregation is sometimes demanding, the pastor should not forget his wife and children. It is just as important for him to have a happy, well-adjusted home as it is for any of us. In some ways it might be even more so. As our example, the pastor should have a well-adjusted, normal home, and we expect him to take time to accomplish that objective. We want him available in emergencies; we need him in times of distress or trouble. But he should not forget his family, for they are his responsibility too.

I hope these words have stimulated thought and have made it easier to

understand the laymen in the church a little better. I love the ministers of our church. They are a fine lot. I am proud to be a part of the Church of the Nazarene.

I am sure of this: success is in store for every one who is wholly dedicated to God's calling and is to the best of his ability constantly seeking God's will. God's best in health and wealth and success can belong to each of you if you will humbly follow God's will

and are willing to be a servant here, so that you might be an heir and joint heir with Him there.

What we do here today will not amount to much. What each of you has done is not the important thing, but what you are going to do is important. We can't change the past, but we can change the future for God.

You often have been told that God expects your reasonable best. The laymen of your church expect no less.

## FROM the EDITOR

### V. The Worship of the New Testament Church

**T**HROUGHOUT THE HISTORY of Christendom attention has been focused upon the worship pattern of the New Testament Church. It has been quite rightly assumed that the most accurate expression of Christian worship is that which was practiced by those who were the nearest to the beginnings of the Church—the leadership of Christ and the outpouring of the Holy Spirit. At many stages of the Church's progress when it would appear that its worship had become distorted, there have been efforts to recall and recapture the "pristine" worship of the Early Church. Particularly was this true during the period centering in the Reformation. It has been significant also that in every generation of the Church those who would seek to analyze their own worship or to ask regarding its relevance have turned to the first-generation Church as the example of what true public worship should be.

In many respects this procedure is

commendable and should offer help to any who would find the heart of Christian worship. It would seem, then, that if we would but outline the principles and elements of the New Testament worship we would quickly solve many of our problems and erase many of our differences of opinion. However, this task is not as simple as it might seem to be. For with the very best scholarship and the most thorough study of the data we have available it is not possible to reconstruct in exact detail what the apostles and the early Christians did when they gathered together for worship. The best we can do is to approximate it by piecing together from many sources and then by filling in the empty spots from inference and indirect data.

But even so we are not left totally in the dark. Let us see, as nearly as we can, what was the New Testament pattern of worship.

## THE SYNAGOGUE AND JEWISH WORSHIP

Some will emphasize the idea that the Early Church must have carried across many of the modes of worship from the synagogue, principal center of Judaistic worship in the time of Jesus. If this is taken as the premise, and there is some evidence to support such a position, we could expect to find in the pattern of synagogue worship some concrete guidance in discovering the pattern of worship in the Christian Church.

It is quite possible that the early Christians did follow the worship of the synagogue, with which they were familiar, when they gathered for worship under their new-found faith. Possibly there was some comingling of Christians and Jews in the synagogues in the first months after Jesus' death and resurrection. Perhaps the Christians merely adapted the synagogue worship, keeping that which they felt they could use and changing that which they felt would more fully express their new faith. Perhaps they merely, unconsciously perhaps, followed the patterns of worship which their habits dictated, framing their new concepts after the old patterns of worship because they knew of no other way. We do not know which, if any, of these suggestions is accurate. In any event, there are traces to the effect that the synagogue worship and the early Christian worship do have some similarities. A look at the principal characteristics of the services in the average Jewish community of Jesus' day may give us some guidance.

The synagogue was, of course, an outgrowth of the Temple. It developed, probably during the Exile, as a sort of expediency. In the absence of the Temple, the Jews developed a worship service which was simpler and less formal, stripped of many of

the ceremonial attachments which were so much a part of the worship of the Temple. They picked up, also, the prophetic emphasis on the direct and personal worship of God as contrasted to the priestly ceremonial and ritualistic worship. By New Testament times the synagogue had become an integral part of Hebrew life to the extent that practically every village had a synagogue. This was the center of worship, rather than the Temple, with which the rank and file of people were acquainted. It must be said that whatever influence came from Judaism to Christianity, so far as public worship was concerned, came from the synagogue and not from the Temple.

The organization of the synagogue was simple, as were most of the buildings themselves. The affairs were in the hands of a ruler who controlled all of its activities as well as its worship services. The ruler appointed a minister who executed the details of the services and the ministrations to the needy. Inherent in the synagogue worship services were readings from the scrolls and a message, presumably from the reading. There were also recitations or "responsive readings" in which the congregation took part. These recitations were formal liturgies embodying some of the most beautiful expressions of worship that the world has known. Prayers by the minister or by persons selected by him were also a part of every service. A visiting person might be invited to preach a sermon. It is quite certain that singing was associated with portions of the liturgical responses.

We can see within this framework, then, that there were similarities to Christian worship even as we know it. This causes us to feel that, whether intentional or not, Christian worship does have a debt to Jewish worship and particularly to that which is ex-

pressed by and through the synagogue.

### THE EXAMPLE AND TEACHINGS OF JESUS

Some, in their attempt to trace the development of Christian worship, have overlooked the great contribution which Jesus himself gave to the concepts of Christian worship. That is, it is not possible accurately to reconstruct the worship procedures of the Apostolic Church without taking into serious account the example and teachings of Jesus. It should be presumed that His directives took precedence over any other influence. It would be certain that Jesus' followers, left to their own devices as they gathered together for worship, would meticulously follow any suggestions which Christ had given them. Let us note a few of the emphases which they would have had.

1. *Prayer.* Certainly Jesus' example of prayer and His instruction to the apostles concerning the importance of prayer would have been heeded by the Early Church. Perhaps the Lord's Prayer as we know it early became a "liturgical" prayer used quite regularly in the services.

2. *Music.* It is apparent that music was a part of Jesus' gathering with His followers. It is recorded at the close of the Last Supper, "When they had sung an hymn . . ." Certain of the psalms no doubt were used again and again as Jesus directed the minds of His disciples Godward.

3. *Scripture.* Jesus was apt in His use of the Scriptures. Furthermore, knowledge of the Scriptures was a part of the training of every Jewish youth. It is only right to assume that the Christians followed Jesus' example at this point also.

4. *Preaching.* With the emphasis that Jesus placed on the discourse it is difficult to imagine that the early

Christians did not follow this same pattern. Beyond the declarations of truth which Jesus gave, the early followers picked up the message (as did Peter on the Day of Pentecost) of Jesus Christ, of His death and resurrection.

5. *Practical Emphasis.* In all of the contacts Jesus had with His disciples He was "down-to-earth." He refused to identify himself with the formal and ceremonial, the "unreal," religion of His day. Yea, He even set His kingdom over against it and sought to displace it. Furthermore, He was a "Layman" in the concepts of tradition. He carried on His ministry in the open places, apart from the Temple or the synagogues. He was essentially a Preacher rather than a Priest and sought to bring people face to face with God personally—in their minds, in their moral judgments, and in their lives. He drove straight to the hearts of men, calling them to repentance and to a new birth through divine grace. It is right to assume that the Early Church followed this pattern.

6. *Specific Guidance.* But beyond the example of Jesus there are some specific teachings with respect to worship. As we noted last month, Jesus gave the great lesson in spiritual worship to the woman at the well in Sychar. He gave much in His last discourse as to the influence of the Holy Spirit in guiding them into all truth. His emphasis upon the right and privilege of every person finding the values of true spiritual worship would have been heeded as a promise to every believer.

7. *Ministrations to Human Need.* Jesus set the pattern for all time of meeting human need wherever He found it. Just as He healed and helped when people gathered around Him in the days of His flesh, so the Early



Church must have incorporated ministrations to the needy into its public services. Perhaps the love feast had its beginnings at a time when those who had provisions shared them with those who otherwise would go hungry. The offerings of the gentile churches for the mother church in Jerusalem were but a part of this pattern.

If we are to discover what the early Christians did when they came together in worship, we must look long at the force of Christ upon their thinking. In fact, those of us today who would seek to evaluate our worship could well take into account Jesus' teachings more than any particular pattern which we may think that the Early Church followed.

#### THE WORSHIP OF THE EARLY CHURCH

Much has been written concerning the elements of worship practiced in the New Testament Church. As we have indicated, some of these can be established only by conjecture. However, with the evidences we have we can determine with some accuracy what these elements were.

1. *Fellowship and Praise.* Perhaps the first impulse which brought the Christians together, in what later came to be their worship services, was their need for fellowship and mutual strength. Probably a sharing of experiences and testimonies of praise became a vital part of these gatherings. In any event, praise became an important part of their worship—praise centered around the redeeming Christ. The references in the New Testament to “psalms and hymns and spiritual songs” is indication that music and praise were closely allied. Songs relating to Christ, such as the Magnificat, were no doubt used as a part of worship. Passages such as Revelation 5:9, 10; 12:1-12; 19:5, 6-8

are no doubt fragments of hymns used in the Early Church.<sup>1</sup>

2. *Prayer.* Both from the synagogue and from the example of Jesus, prayer made up a large part of their services. I Timothy 2:1-2 is a description of prayers no doubt used in worship. Types of prayer are suggested: thanksgiving, supplications, and intercessions.

3. *Scripture.* Without doubt the reading of the Scripture and its exposition was an important part of these services. We know that Paul made great use of this phase of synagogue worship to spread the Christian faith. Without doubt the Old Testament passages were used as a part of worship. The “letters” which make up such a large part of the New Testament were no doubt circulated and read as an extension of this use of the “Word” and in time were accepted as divinely inspired.

4. *The Christian Sacraments.* Just how frequently the sacrament of baptism was used we are not sure. Probably it was practiced irregularly as new converts were added to the Church. However, the observance of the Lord's Supper, which came to be called the Eucharist, was a distinctive part of their worship and was practiced regularly. It is quite apparent that at first the *Agape*, or love feast, was held as a part of the Lord's Supper. This was a common meal, with the people bringing their own food. The *Agape* was closed with the observance of the Lord's Supper, perhaps much in the same fashion that the apostles celebrated it with the Master.

There is an extensive list of other elements which may have been a part of all or some of the worship services of the New Testament Church.<sup>2</sup> Of-

<sup>1</sup>Horton Davies, *Christian Worship*.

<sup>2</sup>See Illion T. Jones, *A Historical Approach to Evangelical Worship*, p. 82.

ferings would certainly be a part of the service. Some sort of confession of faith, the kiss of peace, the breaking of bread, and various sorts of contributions by individual members might well have been a part of these services. We do not know just exactly how all of these elements were put together or whether or not they were used as "liturgies," that is, as set forms, or whether they were spontaneous. Probably there was some sort of pattern which was followed. However, in the terms of the extreme liturgical forms which both preceded and later followed, the services were quite simple.

#### THE EMPHASES OF NEW TESTAMENT WORSHIP

Side by side with the "elements" of worship we must look at the particular emphases of New Testament worship which gave meaning to what was done. We have good evidence which shows us that these early Christians did follow some rather distinctive patterns in this regard.<sup>3</sup> Let us check the most important of these briefly.

1. There was an evident lack of emphasis on externals and ceremony. The services were spontaneous and free in contrast to fixed worship.

2. There was a devotional, prayer approach to their worship in contrast to sacrificial worship.

3. There was an emphasis on lay leadership and lay participation rather than on ministerial or priestly leadership. In fact, there is little evident distinction placed on "laymen" or

"ministers." All were laymen or, as some have said, "all were ministers" (witnesses).

4. There was an emphasis on preaching, the declaration of the faith, rather than an emphasis on ritual, ceremony, and celebration.

5. There was prominence given to the idea of heartfelt, experiential, radiant worship as against outward, formal worship. The early believers expected that the Holy Spirit would manifest himself as they worshiped.

6. There was an emphasis on the simple, direct approach of the worshiper to God in contrast to the complex, mysterious worship of Judaism.

7. There was also a manifestation of power so that the Church was concerned with outreach and evangelism.<sup>4</sup>

8. There must be the conclusion that the worship of this early Church was relevant to the needs of the people. Such outgrowth of their fellowship meetings as communal sharing and offerings for the poor reflected the practical approach which they had to their faith.

Here, then, is a broad outline of that New Testament worship about which the Christian Church has been so vitally interested. Let us see it for what it was, the honest, simple expression of hearts that had been touched by the life of the Son of God and filled with the Holy Spirit of God. In their worship, without doubt, we can find the essential factors which will make our worship of God relevant today.

*(To be continued)*

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<sup>3</sup>*Ibid.*, p. 86.

<sup>4</sup>See Andrew Blackwood, *The Fine Art of Public Worship*, pp. 45-50.

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#### PROGRESS

Churches are somewhat like mules. They cannot kick and pull at the same time.

—HOWARD HILL

# The Preaching of George A. Buttrick

By James McGraw\*

**T**HE PREACHER MUST stay close in comradeship with the folk to whom he preaches!"

Thus states George Buttrick in his book *Preaching in These Times*, and thus explains at least in a small measure some of the power in the preaching of this man who approaches the pulpit with the needs of his listeners foremost in his mind. George A. Buttrick does not like the rigid types and classifications imposed by homiletics. He prefers that all his sermons shall embody the authority of expository method, the flexibility of the topical method, and most of all the relevancy of the life-situational method. His own way of explaining his method of preaching is expressed in a letter to a young student: "Mainly expository—but to a life situation from a life situation." He makes the Biblical characters seem real and near, and somehow their problems, their struggles, their achievements, and their victories seem very much like those of our times.

George Arthur Buttrick was born in Seaham Harbor, England, on March 23, 1892, in the parsonage home of Rev. Thomas Buttrick and Jessie Lambert Buttrick. All of his education in England seems to have prepared him for the ministry, although he indicates no specific time when he considers he was called to preach. He attended Victoria University and Lancashire Independent Seminary in Manchester, and earned the doctor of systematic theology degree in Columbia University in 1944.

Ordained in the Congregational church in 1915, he was married a year later to Agnes Gardner. His pastorates include Congregational churches

in Quincy, Illinois, and Rulland, Vermont. He is best known for his pastorates in Presbyterian churches, having served the First Presbyterian Church in Buffalo, New York, for seven years, and a very outstanding term of twenty-seven years as pastor of Madison Avenue Presbyterian Church in New York City. While pastor of this large congregation, he served also as professor of homiletics at Union Theological Seminary, and became nationally known as a brilliant preacher of the Word. He is past president of the Federal Council of Churches, and since 1955 has been Plummer Professor of Christian Morals at Harvard University, and the pastor of the Memorial Church at the University.

"The preacher must stay close in comradeship with the folk to whom he preaches." George A. Buttrick not only urges this ideal upon his students; he practices it in his own ministry. He stays close to his listeners by keeping his messages close to their needs. He believes every good sermon should be both social and personal, both inclusive and individual. "The present church must challenge this time, not as agitators for a theory, but as ambassadors of Christ and as men constrained by the love of Christ," he writes in *Preaching in These Times*. He goes on to say that if Christ spoke "to the yearning of each lonely heart concerning time and eternity, sin and forgiveness, death and enduring life, we must so speak!" He demonstrates a keen sense of understanding of people in our times, and his preaching is done with the belief that the gospel message is the only adequate answer to their obvious needs.

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Much time and energy goes into the preparation of a sermon by George Buttrick. He estimates that he spends an average of fourteen hours in preparing each sermon, and this time does not include many additional hours spent in contributory reading. He explains his method of procedure as beginning with the composition of a "work sheet" on which he outlines his main thought, the basic idea of his sermon. On this sheet he includes also the various facets of truth that contribute to the idea, any illustrations that may possibly fit into its purpose, plus any supporting scriptures or other quotations which would enrich the content and support the proof. There is a process then of rewriting, rearranging, revising, and editing. Finally the finished manuscript is typed.

Dr. Buttrick's sermon delivery is unique in that it embodies the best elements of two methods, yet is strictly neither. He always takes his sermon manuscript with him into the pulpit, but he states that he does not read it. He "uses" it, as perhaps most preachers use their outline notes; but a glance at it occasionally as he progresses with his sermon seems to be all that is necessary to keep him to his line of thought.

Gestures are moderate, in keeping with the intellectual appeal of his sermons. Much of his preaching has been done to audiences composed of college and university students and those of higher educations. He appeals to the mind more than to the emotions. His voice, bodily movements, and sermon content are consistent with each other—not bombastic, not sensational, nor spectacular, nothing of anything that could possibly be associated with "sophistry"; but always logical, always packed with apt and appropriate quo-

tations from many sources, always moving and convincing.

David Brown makes some interesting observations concerning Buttrick's illustrations and introductions in the latter's recent book, *Sermons Preached in a University Church* (Abingdon, 1959). Brown, in an unpublished paper written in Nazarene Theological Seminary, finds the introductions in these sermons very similar in length and similar in purpose. They are all about a paragraph in length, and they all "by one means or another," Brown writes, "point up his main objective, to pinpoint a pertinent problem and to arouse interest in how God's Word applies to it." The similarity ends there, however, as there is difference according to the subject and theme. Some of his introductions are contextual, some illustrative or narrative, some historical. Fully half the sermons in this collection focus attention upon some human need by means of striking examples. Introductions, in most of Buttrick's sermons, accomplish the purpose of making his sermon seem relevant, as indeed it is.

Buttrick estimates that he will average some three or four illustrations in each sermon, and many of his sermons have no more than this number. A few have many more than the average number. One thing can be said of his illustration: they are fresh and meaningful, never thrown into the message as an end in themselves. Buttrick would doubtless agree with C. H. Spurgeon, who insisted to his students, "Give them manna fresh from the skies, not the same thing over and over again, *ad nauseam*, like workhouse bread cut into the same shape all the year round." One of Buttrick's sermons had, not four, but sixteen, illustrations. Nine of these were from literature, one from art, one from geography, one from world

history, one from the Scriptures, and two from current events.

Brown sees as one of Buttrick's strongest points his skillful use of quotations, brief comparisons, and bits of brief references woven into the fabric of his preaching, "adding richness, interest, and power" to his sermons.

Dr. Buttrick decries as weak and ineffective conclusions which consist of mere "recapitulation." He strives in his preaching to plead for a verdict in the conclusion, moving into action in thought and then life. He will occasionally use a good illustration in the conclusion, but often he will make use of a scriptural example, a related scripture, or perhaps a line or phrase from literature. He makes good use

of the "strong sentence" in his conclusions.

The ability to stay "close in comradeship with the folk to whom he preaches" is not come by in any easy fashion in these days. Webb Garrison, in *The Preacher and His Audience*, pictures an average listener in his church on Sunday as being accustomed to "pushing the mind into neutral on the last bar of the offertory music and coasting through the sermon out of gear." But through the years during the colorful and powerful preaching of George Arthur Buttrick, audiences have not found it easy to let their minds coast during a sermon. He has "stayed close" to them in his understanding of their needs, and many of them have found through his preaching of Christ the answer they seek.

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## Our Cover Features

### A Word of Explanation

**S**INCE JANUARY, 1954, the *Preacher's Magazine* has carried a cover feature of an outstanding minister. Inside we have had an article touching the preaching of this man. We have not in these six years explained exactly what we had in mind in this series, nor have we outlined the pattern which was guiding in the selection of these preachers. Such an explanation is certainly due our readers in order that they might more profitably follow the series.

Our purpose in this has been twofold: We felt first to introduce to *Preacher's Magazine* readers some of the outstanding ministers of Christian history, men who might be just names to the average reader. By featuring a preacher's picture and giving just a bit of biography, we felt he might become better known and a little more than "just a name." The second purpose was to outline the procedures

which this person used in building and delivering a sermon; it had this very practical homiletical value.

It has not been our purpose to "endorse" these men or the theological beliefs to which they ascribe. The practical phase of their ministry has been foremost in our thinking. We have felt that any minister who has had a measure of success in preaching would have some methods which we all could use.

We have more or less consistently followed a pattern in the presentation of this series. This has been as follows:

- 1954 Outstanding Nazarene leaders
- 1955 "Big" names of Christian history
- 1956 Holiness ministers
- 1957 Evangelists in Protestant churches
- 1958 Nazarene pioneers

1959 Pastors prominent in Protestant history

1960 Contemporary, well-known men

While we have inserted some of our Nazarene ministers in other of these categories, it can be observed that in only two of these seven years have we featured our own men exclusively.

The fact that during this time we have been encouraged to believe, from the correspondence of our readers, that this series was helpful and informative, has caused us to assume

that all understood what we are trying to do. May we repeat: We are not recommending these contemporary men presented currently any more than we have endorsed those of the past or those about whom fewer facts are known.

Our sincere apologies to those who have inferred that this feature series was an endorsement of the man or of his theology. Perhaps, also, it should be stated that the appearance of these contemporary men does not mean that they endorse *Preacher's Magazine*.

—THE EDITOR

## SERMON of the MONTH

### Sanctification Through Death to Self

By Lowell D. Foster\*

TEXT: Romans 6:6

Throughout the writings of St. Paul he takes a firm stand against sin and teaches that there is full provision in the atoning work of Christ whereby we may be gloriously freed from the sin itself. It is generally agreed that the sixth chapter of Romans is the clearest teaching of freedom from sin that Paul ever wrote. As we look through this chapter we find that he uses such terms as: "How shall we, that are dead to sin, live any longer therein?" (v. 2b); "... our old man [self] is crucified" (v. 6); and "being then made free from sin" (v. 18). There are several verses like these throughout the chapter, but the one I have chosen for the text of this message is verse six: "We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin" (R.S.V.).

To get the proper understanding of Paul's teaching on sin, we must consider the chapters which precede and follow chapter six. While chapter six establishes the fact of freedom from sin, chapters five, seven, and eight establish the fact of sin itself.

Chapter five is of greatest importance to us here, for it stands alone in its treatment of the origin of sin. In this chapter St. Paul draws a comparison between Adam and Christ, and in the illustration he shows that sin in the human race originated in Adam. Through his fall, sin, as an active principle, first gained entrance into the human race. The order of thought in chapter five is: sin entered the world by Adam's transgression; death, sin's invariable penalty, followed; in accordance with this connection between sin and death, death became universal. In saying that death became universal, Paul does not mean that all men are sinners regardless of their choices, but he qualifies

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his own statement as the verse continues (chapter five, verse twelve), "... for that all have sinned." Every man is responsible for sin, not because Adam sinned, but because all men sinned. This verse in Romans five is one of Paul's greatest statements on original sin or inherited depravity. It is clearly taught in this passage that neither sin nor death existed in the human race before the Fall, and that after the Fall there were both, and these ARE regarded as the direct consequence of sin.

This nature sometimes designated as an evil heart is called by Paul "our old self" (Romans 6:6, R.S.V.), "the law of sin and death" (Romans 8:2), "the flesh" (Romans 8:3), and "the carnal mind" (Romans 8:7). These terms are used by Paul to describe the nature of man before he is sanctified. The Scriptures, in declaring the heart to be deceitful and desperately wicked, assert in direct terms the Church's doctrine of original sin.

To support this doctrine which Paul so expressly teaches, the Psalmist says: "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Psalms 51:5). In the verses preceding this one he had confessed his actual sins; and here he humbles himself still more completely before God by acknowledging his innate, hereditary depravity, a depravity which he did not regard as a mere weakness but pronounced it iniquity and sin. It was his inward self, his interior nature, which had been shapen in iniquity and conceived in sin, which he prayed might be purified and renewed. What David says of himself as born in sin is confirmed by other representations of scripture, which show that what was true of him is no less true of all mankind.

Paul often used the word "flesh" to express this inherited depravity. To

live according to the flesh is to be in a natural, unsanctified state; the works of the flesh are works springing from a corrupt nature; to walk after the flesh is to live under the controlling influence of a sinful nature. Hence to be carnal, or carnally minded, is to be corrupt, or as Paul explains it, "... carnal, sold under sin" (Romans 7:14). In another passage equally decisive Paul says: "... and so we were by nature children of wrath" (Ephesians 2:3, R.S.V.). Paul does not say directly that it is on account of our nature that we are the children of wrath. He simply states that we are the children of wrath by nature; that is, as we were born.

According to the plain teaching of the Word of God we have established the fact of sin, especially in Paul's theology. We can honestly infer from this fact then that the nature of sin is twofold, being first an inward defilement or "old self," then an act of transgression having its source in the evil nature within. In chapter six the word sin occurs seventeen times. In fourteen of these places it is preceded by the definite article, referring to it as "the sin." This sin personified in chapters five through eight, as someone has termed it, is an "unwelcomed guest"—unwelcomed because it enslaves (Romans 6:6) and reigns universally, causing those who have not had it destroyed to obey its passions (Romans 6:12).

The place where this "unwelcomed guest" resides has been the subject of much discussion through the centuries. Let us look now to the Scriptures and determine the seat of the sin.

Sin originated as a selfish desire. Satan, the angel of light, who was the highest of all the angels and lived on the earth before it was cursed and made "without form and void" (Genesis 1:2), desired to be like God. This

desire was sin and as a result he was cast out of the heavens. Jesus said of him, "I saw Satan fall like lightning from heaven" (Luke 10:18). He was no longer the angel of light but the angel of darkness. The earth was cursed and "darkness was upon the face of the deep" (Genesis 1:2). But the Spirit of God moved over the face of the waters and "God said, Let there be light; and there was light" (Genesis 1:3). After God created man, He gave him dominion over the re-created earth. But the deceitful "angel of darkness," still desiring to have dominion over the earth, tempted man with the same desire that he had when he originated sin. Satan in the form of the serpent said: "God doth know that in the day you eat thereof, then your eyes shall be opened, and ye shall be as gods" (Genesis 3:5). When man yielded his will or self to Satan's temptation, he ceased to be the servant of God and became the servant of Satan. Satan again became ruler over the earth, for he is "the ruler of the world" (John 12:31). He even promised to give Christ, the Creator, the world if he would let His will go against God's will. Satan is also called "the prince of the power of the air" (Ephesians 2:2).

Man's sin originated as a selfish desire. Being free to choose his own course, he chose to dethrone God and enthrone self. Reigning over the heart of every man, due to original sin, is self. Until self is dethroned and God is given power over the life, sin remains in the human heart.

The seat of the sin or depravity is then "the old self" (Romans 8:7, R.S.V.). The mind of the flesh is "self-will." To do no injustice to the accepted translations, this seventh verse may be translated: "The self-will is hostile to God; it does not submit to God's law, indeed it cannot."

Christ in making a distinction be-

tween failing to keep the law and the motive for doing it adds much light to this. Working on the Sabbath was sin, but Christ says that it is the motive that matters. To do good on the Sabbath was a right motive; therefore, the motive makes the difference between what is good and what is evil. The motive has to originate in the will. If the motive in doing good is for "self," then doing good is evil. Education in itself is good; everyone should take advantage of every opportunity to advance in this field. But if a person acquires an education for the advancement of self, not for the glory of God, then this good becomes evil. Anything for "self" not for the glory of God is sin.

As long as self is in control, no person can be "freed from sin." Even a person who has been forgiven for his actual, committed sins has self enthroned, and Paul teaches that until self is dethroned no one can be entirely sanctified.

In chapter six Paul urges those who have already believed in Christ not to "continue in sin" (Romans 6:1), but to "yield your members to righteousness for sanctification" (Romans 6:19b, R.S.V.). He urges them to do this just as much so as they had "once yielded your members to impurity and to greater and greater iniquity" (Romans 6:19a, R.S.V.). In yielding we must exercise our wills and determine whether or not "self" will reign in our hearts or God. The will, being self-determined, must be yielded and then crucified before we can be dead to sin. Verse six reads: "We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin" (R.S.V.). The literal meaning of the term "the sinful body" is "sin's body." The purpose of the crucifixion of self is that "sin's



body," which is "the self," might be destroyed; and it being destroyed, we are "no longer . . . enslaved to sin" (Romans 6:6, R.S.V.). If we are no longer slaves of the sin, then "he that is dead [or has self crucified] is freed from sin" (Romans 6:7).

Being freed from sin or self and having God, who is love, enthroned, then our old self will no longer have "dominion" over us (Romans 6:14), for it will have been crucified and dead.

"But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life" (Romans 6:22, R.S.V.). This verse is the climax and summary of the whole chapter. No commentary could be so plain as the verse itself. Paul has proved in these verses that it is pos-

sible to be free from sin or else this verse would be void, for even the tense used, "you have been set free from sin," proves the possibility. Not only is it possible, but Paul says it is necessary to escape the wages of sin, which is death (Romans 6:23).

When self-will is yielded, then self is crucified. When self is crucified, then it is dead. When self is dead, it is freed, and being set free from sin, "the return you get is sanctification." "For the wages of sin is death" (Romans 6:23); but the free gift of God, which is freedom from sin, and entire sanctification, is eternal life in Christ Jesus our Lord. This experience is a gift of God and He bestows it freely upon those who have been forgiven for their committed sins and will yield self to God for freedom from sin.

## HOW I USE WESLEY'S "WORKS"

HERE ARE SERMON suggestions which I found while reading Wesley's *Works*:

### SINS THAT CHRISTIANS ARE NOT AFRAID TO COMMIT

- I. The sin of partiality (2:2-8)
- II. The sin of evilspeaking (3:3-8)
- III. The sin of omission (4:17)

John Wesley's sermon on "The Cure of Evil-Speaking," VI, 114-24; I, 32. (Use the Book of James for the outline.)

"The Scandal of Christianity" in emphasizing faith, which is found in Volume I, pp. 95-96.

"The Attractiveness of Goodness," which is found in Volume IV, p. 102. Two Greek words for good—*kalos*—attractive, beautiful; and *agathos*—morally good. Both words are used of the early disciples. Goodness must be attractive to be winsome.

—MARVIN GROOMS  
Grand Island, Nebraska

# Building the Church Through Prayer\*\*

By Harold Henry\*

**M**OSES WAS CALLED by God up into the mount and there was given a pattern for the building of the Tabernacle (church), and was instructed to build it according to the pattern shown him by God himself, in order that God might dwell in the midst of His chosen people.

If we will build according to the same pattern, then we will be assured of His constant presence with us; but if we mar the pattern, God will withdraw His presence.

Here on the mount God not only gave Moses a pattern for the church, but also the moral law by which the people were to be governed in their worship of God. They were given the pattern and plan for worship. They in their worship were to come before God with a sincere devotion, for their God was a holy God. The Tabernacle was to be set up in the center of the camp. The Tabernacle was to become the depository of holy things, and the place of holy exercises; upon its altars were to be offered holy sacrifices for sin, and here was to be the scene of holy manifestations, as the glory of God hovered over all, and blessed all with His presence in the midst. As then, so now, the glory in the midst was the important things in the Tabernacle worship. When the glory lingered, the people knew that God was pleased; but when it lifted, they knew it was time to move on.

But ere Moses would attempt to build the Tabernacle, he bathed his

soul in heaven's sunlight, and tarried long in the presence of God, even for forty days and forty nights, without food or water, until his own soul was saturated with the power of God, until his own heart burned within him, and his face shone with the glory of God. Then, and not until then, did he feel qualified to stand before his people, and lead them out.

Likewise when Solomon had made an end of building the beautiful Temple, had set everything in order, and was ready to proceed with his beautiful forms of worship, he prayed an effective prayer of dedication. Then the glory of the Lord filled the house until the priests were not able to proceed with the service. Man's program was set aside in favor of God's better plan. God's plan was to attract men with the glory of His presence and the light of His countenance. We too may have our own little program, and our beautiful forms of worship, and that is good; but when God comes on the scene, He sometimes changes our plan of service.

Likewise the New Testament Church came into being through prayer. Jesus had instructed His disciples to tarry until they were endued with power from on high. He implied that the Church could not be built on organization and programs alone, but must be built through the power of God.

He also implied that we were not equipped to go forth to witness for Him, and build His kingdom on earth, until first our hearts had been puri-

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\*\*Digest of a paper read at the District Preachers' Convention.

fied, were fire-baptized and filled to overflowing with love for a lost world.

When the church is built after the pattern as outlined by God, there is no difficulty to get people to witness for Christ, for they will reply when threatened, "We cannot but speak the things which we have seen and heard." We cannot build the church with clever manipulations, and human psychology; we must build the church with a Spirit-filled ministry.

We must not think of numbers for the sake of numbers alone; only as we realize that numbers represent immortal souls, for whom Christ died.

We must not substitute programs that merely entertain for the power of the gospel to save from all sin. We must not permit the social activities of the church to crowd out the cottage prayer meetings and jail services or services in homes for the aged. Recreational activities must not take the place of personal work; and the protracted meeting must not become a substitute for old-fashioned, sweaty revivals. We must not rely on human psychology to fill our altars; for if we do, we will reap a harvest of dry-eyed professors of religion.

Generally speaking, when we are failing along a certain line, instead of admitting our failure and taking ourselves to prayer, we reorganize our forces, bring forth more programs, and add a few more plans. We have to put on a great deal more outer pressure to take the place of a lack of inner pressure.

We are prone to want effects without causes. We want blessings without burdens, and privileges without responsibilities. We want revivals without fasting and prayer, and numbers without personal work. We want spiritual life without spiritual discipline, and divine love without the culture of that love. We want a religion without trials, temptations,

disappointments, and reverses. We want world evangelism without a world vision and human sacrifices. We want the Divine Presence without making the proper preparation to come into God's presence. We want the power without tarrying for the power, and patience without the tribulation that worketh patience. We want faith without works, and victories without battles. We want peace of mind without confessing our wrongdoing, and want to see the Lord without the holiness without which we cannot see Him. We want to claim the promises without meeting the conditions, and to receive the dividends without making the investment. We want to enter Canaan without departing from Egypt, and enjoy the fruits of Canaan without fighting the giants there.

We want souls without soul burdens. We want to be fed without being sheared. We want to be sons of God without the chastisements of God. We want God's smile without the world's frown, and would wear the crown without bearing the cross.

As a result of his failure to build the church through prayer, we have an embarrassing power failure. Christ has promised power for those who tarry for it. Not financial, political, or intellectual power, but spiritual power. Without His power we try to do the Lord's work without His help, and consequently fail. As a result of this power failure, souls remain in sin's night indifferent, asleep and lost. Indifference will not depart from the sinner until lukewarmness departs from the church.

A lack of power brings about a feeble faith, shallow convictions, and a spirit of worldliness, until our cumbersome machinery comes to a standstill.

We can whip ourselves into a state of frenzy like the prophets of Baal,

but until God comes we labor in vain to build His house.

The glory of God is what makes religion attractive, and when we have lost the glory we have lost God; for the glory in our midst is the manifest sign of His presence. The power of God must make itself felt in our church until men cry out, "Men and brethren, what shall we do?" until devils fear and tremble, until what is real to us will become real to others. This power makes itself felt until unbelief writhes under its lash, until ungodliness and impurity shrink from its presence and hungry hearts are at-

tracted to it as bees to honey. We cannot control this power; rather it must control us. We need this fresh anointing, this fresh baptism of power until, while we cannot do everything, we will do something. Like Isaiah, we need to be touched with a live coal from off the altar.

We cannot go farther until we have gone deeper. We cannot reach out effectively until we have reached up effectively. We must advance on our knees.

Christ said, "I will build my church; and the gates of hell shall not prevail against it."

## Preaching in the Atomic Age

By R. A. Kerby\*

**R**ESPONSIBILITY, such as former generations never dreamed of, now presses down with crushing weight upon the present generation of preachers. The atomic age, with its far-reaching complexities, has filled the hearts of men with searing questions and terrible misgivings. The uncertainties of the present hour have turned the minds of men towards spiritual things, and therefore the man of God now has the great responsibility of shaping his ministry to meet this imperious demand. Needless to say, few preachers have the scientific standpoint. Even if such full scientific explanation were possible, this would not minister to the real need of the people. Being primarily spiritual in his nature, man needs spiritual direction and fortification such as only the thoroughly furnished man of God can give. In the effort to find a path through the almost endless mazes of this new era, it might be profitable to

set up three guideposts around which to rally our thoughts. These rallying points are: power, proximity, and potential.

The age of power began to dawn upon the world during the life of John Wesley. The burst of inventive genius in eighteenth-century England ushered in the Industrial Revolution. It is a matter of deep interest and profit to evaluate the forward-looking attitude of Wesley and his associates towards this scientific advance. The great Methodist commentator Benson had some deep insights into atomic power or "electrical fire," as he termed it. This is revealed in his comments on II Peter (3:10).

The divine timing manifested in the appearing of the Wesleyan group at the opening of the age of power is very apparent. God saw that these inventions would tend to breed materialism and therefore gave the world the Wesleyan revival as a spiritual counterpoise. The most portentous fact

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of our present time is that revival is decreasing while scientific advance is increasing indescribably. With the advent of atomics, awesome sources and applications of power, undreamed of in former generations, come into view. As all "power belongeth unto God," the thinking mind can only conclude that the sole reason such unspeakable forces are now committed to mortal hands is that the God of destiny would have it so. He who through past centuries kept the doors of power so securely closed that no man could open them is now allowing them to swing wide. The rise of the atomic scientists, "this strange breed of men," again manifests a divine timing which cannot be overlooked or denied.

The proximities which this new age has brought are indeed amazing. Time and space are, in very large measure, being eliminated. The wide continents and rolling oceans which once hindered unregenerate man from destroying his fellows now pose small if any barriers whatever. Unheard of advances in transportation unfold with the end not even in sight. The advance in communications through ocean cables, teletype, radio, and television is and will increasingly be the source of the great changes in thought patterns and study habits of the world.

It should sober every preacher of the Wesleyan message to realize that this advance in communications has put him into preaching competition with the keenest minds of the day. He should not believe that he can hold a congregation with ill-prepared talks which have their foundation in unsupported assertions. It may not seem fair that a busy pastor is forced into weekly competition with the keenest and most eloquent spokesmen of other groups, but such is the case through radio and television. Unless the Wesleyan preacher is to be totally inadequate for this day he will have

to study, meditate, and pray as never before.

The atomic age is now sweeping over the entire globe in full force and it will avail us nothing to wish that it had not burst upon us. The potential for either good or ill, of course, stretches into infinite proportions. In attempting to assay this potential and to say what will come of it all, we are thrown back upon the nature of man himself, under sin and then under grace.

It is significant that many writers and speakers today of widely varied groups and professions are writing and speaking to this point. With some small adjustment of terms, they all diagnose the situation as Paul did in Romans seven. Man's will, as enslaved by his corrupt affections, presses him to do many things which his conscience or intellect clearly condemns. Such themes as "Man's Perennial Predicament," "The Great Dilemma," "Reason Versus Violence," "The Great Schism," "Physical Giants, Ethical and Moral Infants" form the substance for articles, addresses, and editorials. One thinker recently declared that unless a halt is soon called we will have a "do-it-yourself" apocalypse.

There is no fault to be found with the diagnosis submitted by these men. The sad fact here is that they do not give the world reliable remedial prescription. Secular education, reason, better understanding, and other proposed aids do not touch the source of the disease. Slight healing will never do in this dangerous day. Because these prescriptions are so ineffectual, the future looks dark indeed. Man's mind has so augmented the smiting power of his fist—and this principle runs from the club which felled Abel to the hydrogen bomb which can level cities—that unless his affections are radically purified only doom awaits this sad world. The gift of free will,

with atomic power at its command, will, in this century perhaps, either give the world a bright morning of unimaginable plenty or a dark night of unmitigated fury. Man's head, heart, and hand must be brought into harmony or all talk of global peace is but that much global nonsense.

In view of this unspeakable atomic potential, what are the preaching responsibilities of the Wesleyan-message pastor, evangelist, and administrator? The answer is very simple, very plain, and is to be found in the Wesleyan interpretation of New Testament doctrine. Wesley's God-given, Spirit-taught intellect blazed the trail through the fogs of ritualism, the miasma of carnal ecclesiasticism, and the cutting winds of formalism to the sunlit land of perfect love. God's good Spirit led him to see beyond any peradventure of a doubt that the precious blood of Christ is able to heal the great schism in man's nature, yea, sanctify him wholly and thus give him the ability to love the Lord his God with all his mind, soul, and strength and his neighbor as himself.

It is allowable and perhaps even needful for the informed Wesleyan-message preacher to have a working knowledge of Reformation theology, and to have a somewhat cool speaking acquaintance with Neo-orthodoxy. But if he is to stand guiltless before his Maker on that great day, he must in heart stay at the utmost distance from any and all schemes of New Testament interpretation which either slyly imply or shamelessly declare that the sloughs of Romans seven must be the permanent residence of the repentant, consecrated soul. If, through silence or otherwise, he allows his hearers to remain undisturbed in Romans seven he is but augmenting the conditions which are now wailing out, "O wretched man [world] that I am!

who shall deliver me from the body of this [atomic] death?"

Let the great savants of Reformation and Neo-orthodox theology say what they will, the man described in Romans seven is a man without God. Hear him as he cries out, "For to will is present with me; but how to perform that which is good I find not." Compare this wail of despair and defeat with the paean of triumph voiced by Paul on the behalf of his Philippian converts, "For it is God which worketh in you both to will and to do of his good pleasure."

These Philippian converts had had all sin purged from their hearts; and therefore their wills, no longer under the sway of corrupt affections, could perform the good pleasure of God. Head, heart, and hand had all been brought into sweetest harmony. It is the spiritual fission in man's nature which now threatens to use nuclear fission to destroy this earth. Any theology, therefore, which does not propose to heal thoroughly this great schism in man's nature is not arising to the burning need of this present, perplexed hour.

It is right at this point that the Wesleyan message shines with the inextinguishable light and imperishable glory. The teaching of heart purity which saved England from the blood bath which pagan France suffered during her revolution is still the answer to this world's sorrows and perils. During this day of great movements and powerful personalities, the holiness preacher will need to watch and pray lest he become moved from the foundation of clear holiness teaching. It is sad beyond words to know that the teaching of entire sanctification is sadly in eclipse in the land of Wesley. Recently an acute observer in that land wrote, "Except for some places, the evangel of entire sanctification is unknown and unwanted." We in

America who are the inheritors of the Wesleyan message will do well to be on guard.

What the powers of this atomic age will produce in the future only God knows. The faithful watchman will not find his task an easy one during these times when the hearts of men are set on "hardtops," outboard motors, and a helicopter on the patio. If he is not on guard, his message will become irrelevant and ineffectual, wasted on unimportant issues. A recent cartoon pictured such a condition by showing a revolutionary

"dame" calling out of her window at Paul Revere as he went flying by, "Thank you very much, but how about that pair of silver candlesticks I ordered from you?"

Preaching in this atomic age will call forth the final resources of the preacher, will test his faith, grace, patience, vision, and courage to the very limit. It will be only as he falls on his face before that God to whom power belongs that he will be enabled to continue in the thing which he has heard and thus be able to save both himself and them that hear him.

## Gleanings from the Greek New Testament

By Ralph Earle\*

Romans 8:35-39

### SEPARATE

THE LAST PARAGRAPH of the eighth chapter (vv. 35-39) forms the climax of the great doctrinal division of this Epistle (cc. 1-8). It all hinges on the question, "Who shall separate us from the love of Christ?"

The more common word for "separate" in the New Testament is *aphorizo*, which means "mark off by boundaries," and so "set apart" (e.g., Romans 1:1). A good example of this latter use occurs in Acts 13:2, where the Holy Spirit says: "Separate me Barnabas and Saul for the work whereunto I have called them."

Rather different is the word here. The verb *chorizo* comes from the noun *chora*, which in classical Greek meant "space" or "place." In the New Testament it is variously translated as "country," "region," "land," "field," and so forth.

The verb, which occurs in Romans

only here and in verse thirty-nine, is found thirteen times in the New Testament. Eight times it is rendered "de-part," twice "put asunder" (Matthew 19:6; Mark 10:9), and three times "separate" (Romans 8:35, 39; Hebrews 7:26).

Because the basic meaning of *chora* is "space," A. T. Robertson suggests that the question means: "Can any one put a distance between Christ's love and us . . . ? Can any one lead Christ to cease loving us?"<sup>1</sup> To ask the question is to answer it.

### DISTRESS

The noun *stenochoria* is one of three that are translated "distress" in the New Testament. It comes from *stenos*, "narrow," and *chora*, "space." It thus has just the opposite connotation from *chorizo*. In the latter the emphasis is on distance, in the former on the lack of it.

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<sup>1</sup>Word Pictures, IV, 379.

The word *stenochoria* is found only four times in the New Testament. In Romans 2:9—where it also follows “tribulation”—it is translated “anguish.” Here and in II Corinthians 6:4; 12:10 it is rendered “distress.”

Abbott-Smith gives the literal meaning as “narrowness of space, want of room.”<sup>2</sup> It is thus very close in meaning to *thlipsis*, “tribulation,” with which it is associated in both passages in Romans. The idea is equivalent to our modern expression, “a tight squeeze,” or the slang phrase, “a bind.” It describes a condition of being hemmed in by hard circumstances until one is in a dreadfully difficult place.

### PERSECUTION

The Greek word is *diogmos*, from the verb *dioko*. The latter means “pursue”—though it is never rendered thus in the King James Version—or “persecute” (twenty-eight times in New Testament). It is rather weakly translated “follow” in Hebrews 12:14, where the Greek says: “Keep on pursuing peace with all men and that sanctification, apart from which no one shall see the Lord.” It is interesting in this connection to note that the four Hebrew words translated “persecute” in the Old Testament all mean “pursue.” In fact one means “pursue hotly after.” That is the basic idea of persecution.

In two parallel passages in the Gospels (Matthew 13:21; Mark 4:17) persecution is likewise associated with tribulation. This is somewhat obscured by the fact that *thlipsis* is rendered “tribulation” in the former but “affliction” in the latter—one of the many examples of a lack of cohesion in the King James Version. Both passages read alike in the Greek, except for the introductory conjunction.

### FAMINE

This word has little meaning for most Americans. With typical exaggeration a person who feels slightly hungry—not having eaten for four or five hours!—says, “I’m famished.”

But for millions of people in the world, even today, “famine” is a term to strike terror to the heart. The prevalence of famine in ancient times is shown by the occurrence of three Hebrew words for it a total of nearly a hundred times in the Old Testament.

The Greek word *limos* is found only a dozen times in the New Testament. It means very literally an absence of food.

### NAKEDNESS

This again means something far different to the modern reader from what it signified to the writer and his contemporaries. The term now suggests immorality on parade. Then it meant a lack of clothes simply because one had no ways or means of getting any.

The word *gymnates* occurs only three times in the New Testament. In II Corinthians 11:27 Paul speaks of being “in fastings often, in cold and nakedness.” Here one gets the connection. It is suffering due to insufficient clothing for the cold weather.

The third passage (Revelation 3:18) speaks of “the shame of thy nakedness.” This reflects the frequent Old Testament usage, found especially in Leviticus (twenty-two times in chapter eighteen and eight times in chapter twenty). But the thought here is a physical suffering from inadequate protection against the cold.

### PERIL

The Greek word *kindynos* means “danger, risk.” Outside of this passage it is found in the New Testament in only one verse (II Corinthians 11:26), where it occurs eight times! It bulked large in Paul’s vivid memory of his many exciting experiences as a missionary.

<sup>2</sup>*Lexicon*, p. 417.



Today we who live at home may be strangers to most of the perils mentioned by the apostle. But it is important for us to realize that always we are surrounded by countless spiritual perils, which threaten our safety if we do not watch and pray.

### SUPER VICTORS

The entire clause "we are more than conquerors" is all one word in the Greek—*hypernikomen*. It is compounded of *hyper* (Latin *super*), meaning "above," and *nikao*, from *nike*, "victory." So it means literally "we are super victors." Paul did not believe in barely getting by, in hardly holding his head above water. He experienced the more abundant life which Jesus said He came to bring (John 10:10).

The word is found only here in the New Testament. It was formerly thought that it was not used by anyone prior to Paul, that the great apostle coined it himself.<sup>3</sup> But the latest authoritative New Testament Greek lexicon (Arndt and Gingrich, 1957) cites the Greek physician Hippocrates—source of the Hippocratic oath administered to young doctors today—who lived about 400 B.C., as well as Menander of about 300 B.C. But at least we can say that the term was

rare. Arndt and Gingrich translate it here: "We are winning a most glorious victory."

### NO UNCERTAINTY

In verse thirty-eight Paul writes, "I am persuaded." The verb *peitho* means "convince." So the perfect passive here, *pepeismai*, may be rendered, "I stand convinced."<sup>4</sup> Arndt and Gingrich would translate it, "I am certain." Paul had no uncertainty in the matter.

### ETERNAL SECURITY

Everyone who believes the Bible believes in eternal security. But we need to see what kind of eternal security the Bible teaches. It is eternal security "in Christ." That phrase, as all good scholars recognize, is the heart of Paul's theology.

As long as we are "in Christ" we are secure. But just as we become "in Christ" by a choice of our own will, so by the same method we can cease to be in Christ. Then we are no longer secure.

What Paul is saying in this great, climactic peroration is that nothing in all of God's great universe *outside* of ourselves can possibly separate us from the love of God. There is only one thing that can separate us from that love—our own wills!

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Denny (EGT II, 654).

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<sup>4</sup>Robertson, *Word Pictures*, IV, 379.

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### THE EXPERIENCE TEST

The test by which we may know we are of the truth is a heart at rest before God. Doubt or uncertainty of mind is ever productive of harm. Boldness toward God is the result of a quiet and peaceable experience. The place of peace and power is abiding in Him.

—G. CAMPBELL MORGAN in "An Exposition of the Whole Bible"

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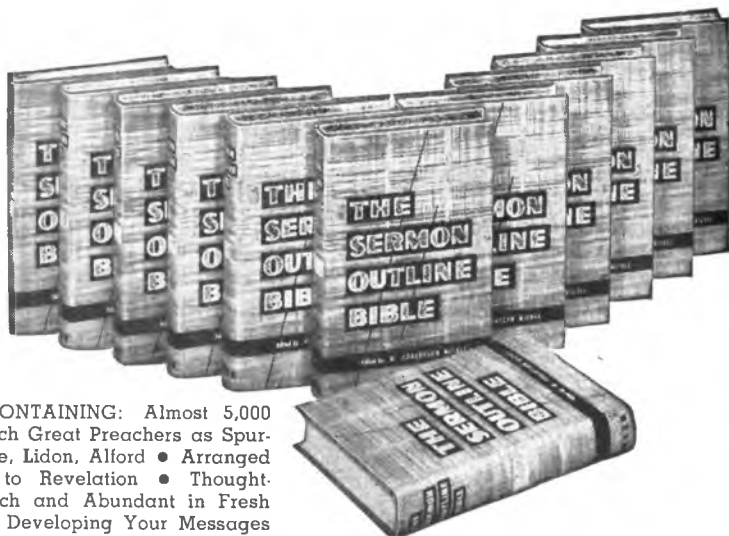


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## A Plan for Visitation Evangelism

By J. D. Cook\*

**A**FTER JUST two weeks as pastor of the Kirkwood, Missouri Church of the Nazarene, I was contacted by one of the laymen. As he approached me he stated that he would like to see an effective visitation program started in the church. He had a plan to present. This layman is the sales manager and in charge of sales promotion for one of the real estate companies in St. Louis. He definitely felt that the sales promotion that was being used in his real estate work could also be used in his church work. Hence he presented this plan to the church and it has been used effectively by the church. It is outlined as follows.

1. Thirty people are contacted each week. To do this a cross reference is taken of families living on a given street. The information taken is the name and address and telephone number of each family. In our local situation we have started with the street directly behind the church. In this manner the visitation work can be done without traveling over different parts of the city to contact a person or prospect for the church.

There are three departments of the Sunday school that are participating in this visitation or community survey program: the Young People's Department, the Young Married Couple's Department, and the Adult Department. Each department is given ten names weekly for which it is responsible. From each department is ap-

pointed a captain to be in charge of the names given his department. He may either make the contact himself or have another member of the department to do so.

2. To those thirty people to be contacted each week, a card is first sent from the church. This is to be done on Monday by either the department captain or a member of that department. The information desired from this card is whether or not the people attend church regularly. It states that they will be contacted later and that to better serve the community the church would like to get acquainted with them. The name and address of the local church is given, the pastor's name, address, and phone number, with an invitation to attend the services of the church, and these are listed as to when they are held. This card is not mimeographed but is rather a handwritten or typed card and is signed personally by the sender.

3. The third step in this program is a personal telephone call to each person that was contacted by card. This is to begin on Wednesday afternoon, by which time each has received the card sent him. The person that does the calling has already in a previous meeting been given instruction as to how to make the call. He is given questions which in the course of the conversation he is to ask. It is very important to have the right person for this step of the program. This person must have a pleasing voice, preferably a woman, and must have

\*Kirkwood, Missouri.

the conversation well in mind before calling. This call often determines the opinion of the church held by the person being called.

In this call to the home it is important to let the one contacted know that you are the one who sent the card. The one calling should find out if the ones in the home go to church, and if so, if they attend regularly. If they do attend regularly they should be commended for doing so, and also should be given an invitation to visit the church if at any time they might have the opportunity to do so. If the persons do not attend regularly anywhere, they are invited to attend our church, the Kirkwood Church of the Nazarene. In this call the number and ages of children are requested and recorded. Of those who are attending regularly at another church, the name of their church is recorded and filed for future reference.

An example of one of the phone calls might be given in this manner:

CALLER: I am Beulah Spradley from the Kirkwood Church of the Nazarene. I sent you a card this week.

MRS. X: Yes, I received the card.

CALLER: Do you attend church regularly anywhere?

MRS. X: No, we don't (*somewhat hesitatingly*).

CALLER: Do you have any children?

MRS. X: Yes.

CALLER: Where do they attend school? What ages are they?

MRS. X: (*Answer: school and ages*).

CALLER: We have classes for them and a nursery for your baby. We also have a class for you and your husband. Mr. and Mrs. Brown, who live on Central Street, also have four children and you will be in their class. They are a swell couple. We have several couples

your age in the church and you would enjoy knowing them. If you would try to come this Sunday at 9:45 we will be there to meet you when you arrive. (*No mention is made of the visit to follow on Friday. Beulah Spradley thanks Mrs. X for the information and lets her know that she is going to be looking for her at Sunday school.*)

4. The fourth step is personal calls to any of the thirty contacted who might be prospective Sunday school members. Each call is made by a member of the church or Sunday school who is about the same age and also by the pastor. The person calling (about the same age) offers to come by on Sunday morning and pick up the prospects. If they do not come then, maybe an invitation over to the house for refreshments or a meal or class social will help. In this manner every person in the Kirkwood area will have received either a card, phone call, or personal visit from the Kirkwood Church of the Nazarene. Those who attend another church regularly are not contacted by a personal visit but are placed on a file for a record of contact and future visitation work.

5. The fifth step is a personal letter from the pastor and any literature which might be helpful to them from the local church. These are then put on the mailing list of the church to receive the church paper and any other literature that the church might send out at any given time.

This method of visitation evangelism has worked effectively thus far for the church. Already families have been reached who have had a Nazarene background but are backslidden and away from the church. We have been able to get into their homes and talk with them and have prayed with them. In our vacation Bible school some of the children from these homes

bowed at the altar and accepted Christ as their personal Saviour. We anticipate in the near future their parents' finding God also.

This method solicits not only the

participation of the pastor but also the participation of the laymen of the church. In so doing the church is strengthened from the inside as well as reaching out to bring in new people.

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## I Walked Today—Where Jesus Walked

By J. Rex Eaton\*

**I** HAD GONE to visit the fertilizer plant which belongs to one of our local laymen.

During this time I saw a Christian businessman, a Nazarene, in full operation. With several men looking to him for instructions on what to do next, he seemed quite pleased that his pastor had visited him as they toiled. I felt as though I was walking where Jesus walked.

Upon my arriving back at the parsonage, my wife informed me of a telephone call, hearing sad news which had come a few minutes after I had left on my previous call. One of our Nazarene pastors from a distant city was asking us to relay the news of his daughter's sudden and untimely death to her grandparents, his father and mother. This grandfather had gone to Africa for Jesus and is now a retired Nazarene pastor. He had been praying much for his granddaughter.

As directed, I went early the next morning to bear the sad news. I met the grandparents as they were coming from their garden. After talking with them for a few minutes, I told them of the news I was to bring them. Tears filled their aged eyes. They could only wonder if she was ready to be called away.

We then went into the living room to have prayer. I opened my Bible to

the twenty-third psalm, and after reading this great passage, we prayed. As I led in prayer, it seemed that this psalm was beginning to mean more to me. This was God's word to us! As we prayed, we realized that the Lord is all we want. That He does restore the soul and lead us in the paths of righteousness for His name's sake; that He does prepare a table before us in the presence of our enemies; He will anoint our heads with oil.

We wept as we prayed—because Jesus was there. We had prayed for comfort, and comfort was present. We had prayed for encouragement, and encouragement was there. We also prayed that Jesus would lead, and He was leading—already He was leading.

The Lord seemed so near as I bade the old warriors of the Cross farewell. As I was leaving I could not help but feel that once again I walked today where Jesus walked. Jesus came to save a lost and gainsaying world, but He also came that we as ministers might have of His Spirit to lead us into all things in the factory, on the street, in the home, and in the pulpit as we are called upon to bless and comfort and encourage in His stead.

This had been another of the Lord's missions and I could not help but feel that I had walked today where Jesus walked. Actually, I walked today where Jesus was walking.

\*Pastor, Potomac, Illinois.

## "QUEEN of the PARSONAGE"

*May she, who in the parsonage dwells, be radiant, poised, serene;  
And every moment of each day be every inch a queen!*

**Supplied by Ruth Vaughn\***

### **Portrait of a Queen**

**M**RS. WALTER H. Hurn, pastor's wife, Burns, Oregon.

When they were only newlyweds, a cyclone destroyed the new home of Walter and Bertha Hurn, causing them to decide to leave their little ranch in Oklahoma and go west to homestead in eastern Oregon. There the people called Nazarenes took an interest in them and prayed for them—until one night this young couple knelt by their bedside in their homestead cottage and found God without any instruction from anyones save the Holy Spirit.

Soon Walter felt the call to the ministry. So they packed their children and belongings and headed for Nampa, where he worked a small farm and attended N.N.C. During times of direst need and distress, he found his wife always cheerful and loving.

Mrs. Hurn impressed upon her children that each was dedicated to the Lord before birth and must live for God. In her busy, strenuous life, Mrs. Hurn had time for long heart-to-heart talks with her children about the pitfalls of Satan, the ugliness of sin. She continually pointed out those things that would hinder their Christian witness.

After Walter completed his education, the Hurns entered the ministry

at Lexington, Oklahoma. Here she took on the problems of the church and loved every member. Beginning with that first day of parsonage life and continuing through every one since that time, she has filled all the jobs that no one else would take, whether it was a class of junior boys, serving as president of the N.F.M.S., packing missionary boxes, ministering to the needy, directing V.B.S., or administering the necessary duties of girls' and boys' club work. She threw open her home to all church functions, whether they proved to be parties for the children, executive N.Y.P.S. meetings, or zone dinners. Here she waits on everyone else. It has never occurred to her that someone might wait on her!

Mrs. Hurn is always cleaning her house, scrubbing cabinets, waxing floors, painting bathrooms, or papering the kitchen. In cases of the pastor's illness, she proves her ability in the pulpit, by bringing the messages to the people. For this job she is ably qualified, for when her husband was taking the Preacher's Course of Study by correspondence, she helped and encouraged him by taking it along with him. She has all the credits to be ordained—but has never sought that honor.

Through the years they have never commanded a large salary nor possessed all of the modern conveniences

\*Pastor's wife, Amarillo, Texas.

—but their work has grown and God has blessed. By the queenliness of her life Mrs. Hurn has succeeded in leading many to the Master.

To Mrs. Walter Hurn, pastor's wife in Burns, Oregon, I pay tribute! Truly this is a portrait of a queen!

### ROYAL COOKBOOK

For a super-elegantly delicious pie, try this one: Line inside of nine-inch piepan with aluminum foil. Smooth with fingers and trim off excess edges. Place  $\frac{3}{4}$  cup semi-sweet chocolate pieces and  $1\frac{1}{4}$  tablespoons shortening in piepan. Place in oven ( $350^{\circ}$ )—for about three minutes. Remove from oven and blend together with back of spoon. Stir in one cup Cheerios or any ready-to-eat oat cereal (crushed graham crackers are also fine). Spread over bottom and around edge to top rim with fork tines. Place in refrigerator for thirty minutes, then peel the foil carefully from the shell and slip it back into the pan. Just before serving, fill the shell with scoops of your favorite ice cream. Cut the pie into wedges. Serve immediately.

Different, delectable, delicious!

### OVER TEACUPS

"For years I have told people how to pick up the broken pieces of their lives and how to find the courage and strength to go on in the face of tragedy. But recently the first great tragedy struck our family and I'm left groping for that strength of which I spoke so glibly to others. I can't understand it! I don't know how to accept it; I can't seem to find divine strength. I am filled with bewilderment, despair, and heartbreak."

Many times we find it easier to advise others than to put the same advice to work in our own lives when we are faced with similar circumstances. The blow of tragedy cripples some people, but others learn to bend

with the blow, and when they arise they are stronger and greater people because of it. We do not understand the reason why tragedy strikes—but the blessed fact is that we don't have to understand the reason why. We can just trust in God's all-wise love and care—and know that somehow this, too, figures in the promise that "all things work together for good."

We love God and are grateful to Him for His sunshine and laughter—but no less grateful must we be for the shadows and the dark, excruciating crises of life. For it is in them that we realize most fully our need of God and realize in a supreme moment of exultation over pain that His grace is sufficient even in the time of greatest loss.

We can be grateful that we can see Him at work in every condition and circumstance of life, shaping us as the potter shapes the clay—on His wheel of destiny. Through the bitterness of anguish and heartbreak, we can find God in a closer, more real sense than ever before. When we emerge with victory over pain, we are better and stronger and more able to help a lost and throbbing world to His feet. God has a purpose in mind for everything that comes to us. In these dark hours, draw close to His big heart of love, cling to His hand, and He will give you grace sufficient for the trial and healing balm for your broken and bleeding heart. He can teach you some rare and wonderful truths at this time if you will look beyond the pain into His dear face—and through the blur of your tears you will see His love, sympathy, compassionate tenderness. In that moment you will receive divine strength. You will know that you don't have to understand "why." You will be able to "pick up the broken pieces" and live a greater life than ever before.



## BOOKSHELF WITH LACE

In personal dealing with people we many times are at a loss as to how to explain the plan of salvation in simple, step-by-step language that can be understood. The booklets *You Can Be Saved*, by Roscoe Pershall, and *You Can Be Sanctified Wholly*, by Ross E. Price, solve this problem. Both sell for twenty-five cents each. They may be obtained at Nazarene Publishing House.

## THE KING'S HOUSE

Need an end table or an attractive coffee table? Department stores have made available wrought-iron and wooden legs for such tables to be sold in sets. They are very inexpensive and come with screws and brackets

for attaching a top. A framed mirror makes an unusual and decorative top for a table of this type. A large tray also works well with these leg sets. With a little ingenuity you can create some lovely and useful pieces for the king's house.

## HEART TALK

Mrs. Walter Hurn has quoted these two beloved verses under varying conditions and circumstances—but never once have they failed her. They could be said to be her creed for living. None better could be found.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:5-6).

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# An Eagle-eyed Pastor

By C. T. Corbett\*

**W**HEN I FIRST arrived in the parsonage, and met the young couple that resided there, the man of the house seemed so cool and quiet that I wondered if we would get on all right in the revival campaign. The meeting started and his personality had not changed in any degree. He remained sober-faced. After I had preached several services, the hour seemed ripe for an altar call and it was given.

Then the quiet man, who had remained on the platform, went into action. Carefully he had watched the faces of the people as I preached to them. He had studied their actions and reactions to the presented truth. I watched him as he slowly moved down an outer aisle. He approached a person and gave him a gentle invitation. That soul came forward. Then another and another came at

the pastor's gentle touch. He moved so slowly, and still one could be offended at his silent actions. But those actions counted.

The people respected him. Very few said no when he came with his gentle touch. To me, who had spent thirty-five years in evangelism, it was a wonderful matter of a man who had complete composure. As a result we had seekers almost every night of the revival campaign. When it was all added up, it spelled victory for the whole church and many souls in the fountain. Also a new class of members were received in a thrilling hour.

No, he was not an old-timer, as we call such. This was his second church out of college, and he was very humble about his actions. But he struck me so forcefully that I felt like writing in on my typewriter and letting you in on a secret of teamwork in a revival meeting that paid off.

\*Evangelist, Kankakee, Illinois.

## II. The Method of a Good Sermon

By W. E. McCumber\*

**P**ERHAPS THE OLDEST classification of sermons is still the best: topical, textual, and expository. But just as the various-sized and shaped gears in the transmission of your automobile have a common aim, moving the car to its destination, so every variety of sermon you preach should be intended to make known and get done the will of God for your listeners. That job is hard enough to break any good sermon out in sweat! It can be done, however; and to get it done, every sermon, whether topical, textual, or expository, should embody these elements of method: (1) exposition, (2) illustration, and (3) application.

### I. A GOOD SERMON DEMANDS A MEASURE OF EXPOSITION.

Exposition means just that, exposing the truth, tying the rope of lucid explanation around the neck of a balky word or idea and leading it forth into plain sight of the minds and hearts of your congregation. Exposition is setting forth the actual meaning of scripture. It is a relentless foe of laziness, seizing the would-be-indolent minister by the nape of the neck and the seat of the pants and forcing him into the area of origins and usages. For an honest handling of scripture demands that we give a word or phrase, not the meaning it seems to have at a casual reading, but the specific significance it had for the sacred writer and his first readers in

the day that part of the Bible was written.

In Hebrews 13:20-21 we have an inspired prayer for the perfecting of God's people. The average preacher takes one look at the word "perfect" and assigns it an absolute meaning, that which does not admit of any further improvement. The next logical step is to postpone the issue of perfection to a post-resurrection world, for certainly there are no saints in this world who cannot be vastly improved upon! True, the passage refers the phrase "make you perfect," to the power of God and the blood of Jesus. Even so, the weakness of the body and the frailty of the mind positively forbid the idea of unimprovable character and conduct.

The problem is solved, not by waiting for Gabriel to blow his horn, but by giving the word "perfect" its New Testament signification. It is the Greek term *katartisai*. Its very first occurrence in the New Testament is Matthew 4:21, where we read of James and John "mending [*katartizontas*] their nets." When they were through the net was perfected, despite the fact that it was old, frayed, and repaired, for it would now catch fish, and that is what it was designed to do. And men are made to do the will of God. Thus the prayer is for God to "make you perfect in every good work to do his will." The God of peace, by the Blood of the Cross, can destroy inner rebellion and reluctance to His will, thus making us perfect. And even the tenants of fall-

\*Pastor, Thomasville, Georgia.

en bodies can do the will of God, not without mistake, but without murmur or complaint. If that is not true, the dying testimony of Paul in II Timothy 4:6-8 was a lie!

Early in my Christian experience I heard an evangelist preach from the first psalm. Taking up the phrase "rivers of water," he asked, "Now, what do you think of when you read that? Not one river, for the word is plural. But neither do you think of several rivers. You instinctively think of two rivers." And from that springboard he dived into a sermon (I use the term loosely in his case!) on the two works of grace, justification and sanctification. I could scarcely hear the rest of his preachment, for I was distracted by the moaning and screaming of a text of scripture being twisted and tortured on the rack of undisciplined imagination and prejudiced ignorance! With many clear and classic passages from which to preach the glorious doctrine of entire sanctification, such belittling of the Word of God and the minds of an audience is inexcusable.

The sin of laughable exposition is not confined to any one theological school, however. In La Belle, Florida, some years ago, an ardent but unlearned exponent of Calvinism spotted some visitors in his revival services who were of Wesleyan persuasion. He snatched up a text in II Thessalonians 2:11-12—"God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth"—and proceeded to thrash the helpless minority. "You are deluded!" Then in tones dripping with sarcasm he said, "You probably don't even know what deluded means. Well, I'll tell you. If I take some of these oranges that grow around here, and squeeze the juice into a glass, and then add some water to it, the orange juice is deluded!"

The service ended like an ice cream party; everybody had a merry time and went home!

These are extreme cases, to be sure. But they serve to warn us that a ministry can be redeemed from ignorance and impotence only by careful and assiduous inquiry into historical settings and actual meanings of scripture passages. But the concern for careful exposition will yield treasures of truth that over compensate for the necessary study and research.

For example, in Philippians 1:10 the apostolic prayer for the church is "that ye may be sincere." Any adequate critical apparatus discloses the fact that "sincere" is used to translate the Greek word *eilikrineis*, which is a compound of *eile*, "the sunlight," and *krino*, "I judge." It refers to that which may be approved after inspection under the strongest light. One thinks of an Oriental buyer taking a piece of cloth out of a dimly lighted shop and stretching it out for examination in the sunlight. There is splendid source material for a sermon on transparent holiness, a heart and life so devoted to the will of God that it can pass the searching tests of the strong lights of conscience, Scripture, and the judgment!

This discussion of exposition has already shown that

## II. A GOOD SERMON REQUIRES, ALSO, A MEASURE OF ILLUSTRATION.

Illustration is necessary to transport truth from the abstract to the concrete, and from the unfamiliar to the familiar. It serves as a transition between exposition and application, for it illumines the truth presented by the expositor in such a way that the listener perceives its relevance to his experience and need.

Jesus was an incomparable Illustrator. Seizing upon a familiar object in the environment or a familiar ex-

perience in current living, He would press it into the service of making eternal principles comprehensible to the minds of His listeners. We see Him at His best that day the Herodians approached Him with mincing flattery and tried to "entangle him in his talk" by asking the loaded question, "Is it lawful to give tribute unto Caesar, or not?" (Matthew 22:15-22) "Shew me the tribute money," He demanded, and then fired His own question, "Whose is this image?" And the answer was "Caesar's." There it was, the whole truth in the matter, in the shining coin. That coin was minted from metals mined out of God's earth, and it was stamped with Caesar's image. God had benefited them all through certain material improvements made by the enterprising Romans. "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." In no other way could the duty of men to God and government be so grip-pingly put.

A primary law of illustrations is simply that they must illustrate. I heard Billy Graham, in a television interview with Dave Garroway, make this statement: "I never tell a story or use a joke for its own sake, but only to explain some teaching of the Bible." In contrast to that sensible and justifiable use of illustration, I recently reviewed a book of sermons by a well-known American minister. Every sermon was a text followed by a string of stories, most of them rattling like empty boxcars, with one here and there freighted with truth and light. The preacher unconsciously characterized his volume with this phrase toward the end of one sermon—"My final story is about . . ." It is tempting to substitute the easy practice of telling stories for the hard work of solid exegesis and adequate exposition. But the congregation fed

a steady diet of that sort of sermonic Pabulum will get frightfully skinny and carry precious little moral weight around the community!

I would enter a plea here for the recognition of the Bible itself as a superior source of illustrative material. Wide use of scripture to illustrate scripture will lend added authority to the sermon. Where could you find a better illustration of "imputation" than Paul's words to Philemon concerning Onesimus—"If he hath wronged thee, or oweth thee ought, put that on mine account" (Philemon 1:18)? The broader our acquaintance with the Bible, the more clearly we see that every precept of the faith can be illustrated by reference to some character, incident, or word in scripture.

Speaking extra-Biblically, nearly every thing that happens within the range of our observation is grist for the illustrator's mill. Dr. Harry Jessop tells of seeing a number of people walk up to a fountain for a drink, look around it in puzzlement, and then go away without quenching their thirst. When he approached the fountain he saw on the wall behind it a sign that read, "Just bend over." He bent over the fountain and water flowed up from the spigot. Some electronic device turned the water on whenever a person obeyed the sign. Ever after, Dr. Jessop had a splendid illustration for the truth that God offers the water of life, and a veritable river of after-blessings, to those who renounce their sinful pride and humbly submit to His will and trust His Word. Salvation is "by grace through faith" and "not of works, lest any man should boast" (Ephesians 2:8-9). In your own experience, if you are alert, Bible truths will be constantly illustrated before your very eyes and ears!

From whatever source you glean them, use illustrations economically

and effectively to render the Word of God more vital and vivid to your people.

When the truth of God has been explained and illustrated it remains to be applied.

### III. A GOOD SERMON NEEDS A MEASURE OF APPLICATION.

By application I mean showing in a plain and powerful manner of the relevance of the message to the present congregation. That isn't something necessarily done in the closing words of a sermon. Often it is threaded throughout the discourse. But no sermon accomplishes preaching's true purpose, disclosing the will of God that men may do the will of God, unless every hearer is made to feel, God is speaking to my heart in this man's sermon!

There are men who love fishing but do not care for fish. Since they fish for the "sport" of it they will use barbless hooks, being careful not to injure the fish and releasing them back into the water. If you are just preaching for the sport of it, application doesn't matter. But if you want to catch and string your fish, really take human life captive to the will of Christ, you will need a sharp, strong barb on your sermonic hook! When Paul preached the gospel, men cried out, "What must I do?" When many of today's preachers conclude a sermon, the listeners say to themselves, What will we have for dinner today? Perhaps the difference in audi-

ence reaction is explicable in terms of a difference in the preacher's concern for souls.

When you have preached the will of God for your people, they should see its application to them as clearly as if you had drawn their pictures and written their names under them! Strive to apply the truth so personally and powerfully that they cannot "resist the wisdom and the spirit by which . . . [you] spake" (Acts 6:10). Rebuke sin so mightily they will quit it. Present duty so strongly they will perform it. Herald Jesus Christ so winsomely they will fall before Him and cry like Thomas, "My Lord and my God" (John 20:28).

A word of caution needs to be injected at this point. While every person needs to feel the thrust of your sermon, never preach "at" an individual in such an obvious manner that everyone present knows you have singled him out for a target. That is the device of a coward and not of a shepherd. Nathan—God love him!—did not point his finger in David's face and shout, "Thou art the man!" in a morning worship service. There are times when a single target must be fired upon, but let it be done in private conference by a compassionate preacher!

Exposition, illustration, application—by this method a good sermon makes the truth of the Bible and the will of God as clear as sunlight and as personal as fingerprints to every listener. And that is the preacher's business when he occupies the sacred desk!

### WORDS

"The difference between the right word and the almost right word is the difference between lightning and the lightning bug."—*The Word Finder*, Rodale Press.

# Is Your Research "Sticking Out"?

By Neil E. Hightower\*

THE TEMPTATION of the preacher in this modern age is to preach topically rather than textually. We tend to let newspaper headlines dictate our sermon subjects rather than the Eternal Book. Of course our motivation is to make our message relevant to the age in which we live. But yielding too often to this temptation makes us more "human-events commentators" than "good-news prophets." Unless we are careful the needs of this frustrated age, stated neatly in the paragraph headings of the latest psychology book, become the main points around which we build a nice psychological treatise for the Sunday morning sermon.

Ours is the exhausting job of the prophet. We need, more than ever before, to shed the light of scripture on the sins of the persons who come under our ministry. The majestic voice of God thundering in the Word needs to be declared to a generation that has lost its spiritual bearings. The truth of the Word is still relevant and ferrets out the fundamental needs of sinful humanity with uncompromising accuracy. Only a Bible-centered preaching will produce the strength of will necessary to effect changed lives.

This being true, it seems apparent that the Bible-centered preacher needs to be aware of his pitfalls. Of the many, one of the greatest is *research that is too obvious* in the sermon. This "research which sticks out" may spring from a number of motives.

\*Pastor, Greenbelt, Maryland.

The desire to impress a congregation with learning may prompt a display of research. It often is apparent in a delivery which frequently calls attention to the mastery of the original language (s) or the mastery of particularly difficult theological treatments of the scriptural passage. Now it is evident that, by and large, we are preaching to more educated congregations and that our people should not be forced to think of their preacher as untrained in current thought. However, this is not a sufficient motive for making our research obvious.

The frequent, lengthy direct quotations from learned authorities tend to the same impression. The failure to adequately prepare a sermon for delivery may make necessary the leaning too heavily on what "Dr. Encyclopedia" has to say on the subject, rather than "Thus saith the Lord."

Bible-centered preaching demands a rigorous study discipline. The fresh application of the age-old story demands we delve into the linguistic and exegetical background of our texts. Many fail to find the rich "color" of scriptural narrative because they fail to dig deep enough. Much textual preaching is prosaic because only a surface study of the text is undertaken.

Deep and continuing research is a demand of powerful preaching. Yet this very method of research can issue in sermons that have "the classroom air" if we do not keep up our preaching "guard."

## Selected by the Editor

### MOTHER:

Kate Douglas Wiggin said: "Most of all the other beautiful things in life come by twos and threes, by dozens and hundreds. Plenty of roses, stars, sunsets—but only one mother in all the wide world!"

God could not be everywhere, and therefore He made mothers.—*Jewish Saying.*

Intolerable . . . is the abuse whereby mothers of families, because of the insufficiency of the fathers' salary, are forced to engage in occupations outside the domestic walls to the neglect of their own proper cares and duties, particularly the education of their children.—*POPE PIUS XI.*

I think it must somewhere be written, that the virtues of mother shall be visited on their children, as well as the sins of the fathers.—*DICKENS.*

Unhappy is the man for whom his own mother has not made all other mothers venerable.—*RICHTER.*

An ounce of mother is worth a pound of clergy.—*Spanish Proverb.*

Say to mothers, what a holy charge is theirs; with what a kingly power their love might rule the fountains of the newborn mind.—*LYDIA H. SIGOURNEY.*

A man never sees all that his mother has been to him till it's too late to let her know that he sees it.—*W. D. HOWELLS.*

The mother's heart is the child's schoolroom.—*H. W. BEECHER.*

Happy he with such a mother! faith in womankind beats with his blood, and trust in all things high comes easy to him, and though he trip and fall, he shall not blind his soul with clay.—*TENNYSON.*

### HOME

A hundred men may make an encampment, but it takes a woman to make a home.—*Chinese Proverb.*

He is the happiest, be he king or peasant, who finds peace in his home.—*GOETHE.*

When home is ruled according to God's Word, angels might be asked to stay with us, and they would not find themselves out of their element.—*SPURGEON.*

The paternal hearth, that rallying place of the affections.—*WASHINGTON IRVING.*

Home is the seminary of all other institutions.—*E. H. CHAPIN.*

There is no happiness in life, and there is no misery, like that growing out of the dispositions which consecrate or desecrate a home.—*E. H. CHAPIN.*

The family circle is the supreme conductor of Christianity.—*HENRY DRUMMOND.*

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### THOUGHTS FOR TODAY

"Ananias wouldn't attract attention today in this age of specialized prevarication.

"Another thing the modern child learns at his mother's knee is to watch out for hot ashes.

"Some people are so narrow-minded they have to stack their prejudices vertically.

"Do you remember 'way back when church collection plates got most of the money that service stations get on Sunday?"

—*Selected by*  
*NELSON G. MINK*

**Playing with Pentecost**

SCRIPTURE: Acts 2:1-4

Pentecost is the birthday of the Church. This does not call for a birthday party in the usual sense of the term if it means playing around. Perhaps there is already too much playing with Pentecost.

When plans, programs, and promotions rate ahead of the palpitations of the heart, somebody is playing around.

The mistaken identity of the petty for the pious has led on occasion to an every-Sunday "get together of a few select saints." Even the words of the popular song "Self-congratulation Society" might be borrowed at this point.

Pentecost is not to be played with, but to be participated in. Therefore the word is not play. The word and way wanted are pray. Praying with Pentecost will mean that those who pray with the 120 in the Upper Room will also share in the shaking. It will not be a shakedown the criminal receives at the hands of the police but a shaker-up the Christian receives at the hand of God. And when we quit playing with Pentecost, the direction is always up the holiness highway!

—C. F. CHAMPION  
*Perry, Michigan*

**Why Those Who Are Lost  
Are Without Excuse**

SCRIPTURE: Matthew 22:1-14

- A. The invitation is given to allow ample time for preparation.
- B. Because of the double call—a second chance (vv. 3-4).
- C. Because the King provides everything.
- D. Because men are invited, not threatened.
- E. Because worthiness depends on acceptance.
- F. Because good and bad are invited.

—LEONARD J. DEAKINS  
*Selma, California*

**The Doctrines of Eternal Life**

SCRIPTURE: Matthew 22:1-14

- A. Here we see the doctrine of prevenient grace (v. 4).
- B. Here we see the doctrine of justification by faith (accepting the invitation)—(v. 10).
- C. Here we see the doctrine of entire sanctification—having on the wedding garment (vv. 11-12).
- D. Here we see the doctrine of final judgment (v. 13).

—LEONARD J. DEAKINS

**God Praised by His People**

TEXT: Ephesians 1:3

- A. God is exalted by His people.
- B. God is exhibiting His blessing through His people.
- C. God is exerting His influence to bless His people.

—HENRY T. BEYER, JR.  
*Baton Rouge, Louisiana*

**The Voice of God**

TEXT: Isaiah 30:30

- I. GOD'S AUDIBLE VOICE
    - A. Adam and Eve "heard" the voice of the Lord in the garden (Genesis 3:8).
    - B. Moses tells us that God "answered" him by a voice (Exodus 19:19).
  - II. THE "STILL SMALL VOICE" (I Kings 19:12).
  - III. THE VOICE OF ASSURANCE
    - A. The approving voice of the Father concerning the Son (Matthew 3:17).
    - B. The Shepherd comforting the Sheep (John 10:3).
  - IV. WARNINGS CONCERNING THIS VOICE
    - A. One must obey if he hears this voice today (Hebrews 3:15).
    - B. This voice shook the earth (Hebrews 12:26).
- CONCLUSION: All who are "of the truth" hear His voice (John 18:37). To those who do hear His voice and "open the door," He comes in (Revelation 3:20).

—NELSON G. MINK  
*Connell, Washington*



## Advice About the Adversary

SCRIPTURE: I Peter 5:8-9

### INTRODUCTION:

- A. Will Huff (a master pulpiteer) used to preach about "Peter's Hive of Bees"—Be sober! Be vigilant! Beware! (Cf. II Peter 3:17.) But here by expression and implication Peter urges us to be sober, be vigilant, beware, be faithful, and be sympathetic. Two admonitions for our own soul, one about the adversary, one about God, and one about our fellow man.
- B. Peter has just spoken about the Christian's freedom from care (v. 7), but now he warns that this must not be allowed to degenerate into apathy, for we are still in the Church Militant, and not yet in the Church Triumphant. God cares—therefore do not be anxious. Satan prowls—therefore do not become careless. Freedom from care must not create a false security.
- C. How, then, shall we gain and maintain our victory over Satan? (Note Moffatt's translation here.)

### I. BEWARE OF THE SOUL'S DECLINE.

- A. Be sober!
  1. There are two dangerous kinds of intoxication.
    - a. Intoxication with sin.
    - b. Intoxication with spiritual success.
  2. But the intoxicated one never is able to stand firm (v. 9) or to walk straight. Do not swallow Satan's opiates or Satan will swallow you!
  3. The Greek, *nepsate*, here suggests a vigilance of the soul, says Bengel. Its tense bespeaks instant attention.
  4. Peter could recall with regret his own sleeping and

failure. Satan seeks to catch us when we are "off our guard."

### B. Be vigilant!

1. Be watchful and alert! Keep awake! This second imperative, *gregoresate*, is likewise an aorist. And both words come as a sudden cry of warning from a shepherd who spies the lion prowling around the flock in the shadows of the night. This word suggests vigilance of the body, says Bengel.
2. Peter, no doubt, recalls here Jesus' words in Mark 13:37 and 14:37-38. He probably was recalling also Jesus' parable of the householder and the burglar found in Matthew 24:42 ff.
3. Most backsliding occurs when the soul is careless and Satan takes this occasion for his subtle sudden attack.

### II. BEWARE OF SATAN'S DESIGN.

- A. Your adversary, the devil.
  1. He is a diabolical opponent.
  2. Like an accuser at court or an opponent in a lawsuit.
  3. He who belongs in the pit often appears on earth to harass God's children.
- B. Prowls like a roaring lion.
  1. Notice Satan's three forms as tempter.
    - a. As a serpent, to beguile, enchant, and poison.
    - b. As an angel of light, to deceive, mislead, and encourage to presumption.
    - c. As a lion, to frighten by noise, violence, and sudden attack.
  2. Satan, like a beast of prey, looks for the weak and wandering sheep.
  3. Only the Lion of the tribe of Judah is victor over this lion from hell.

C. Searching for someone to devour.

1. With violent, insatiable hunger for prey.
2. The Greek, *katapiein*, means "to drink down," hence to "gulp down."
3. "Walketh about," i.e., pacing up and down.

### III. BE STEADFAST AS AFFLICTIONS RE-FINE.

A. Resist Satan with a steadfast faith.

1. Here Peter shows his knowledge of James 4:7.
2. "Cowardice never wins against the devil (II Timothy 1:7), but only courage."—A. T. Robertson. So stand and face him with drawn sword and brandished shield (the Word and the faith).
3. We resist Satan by faithfully cleaving unto Christ.
4. Luther's German makes a play on the words "adversary" and "resist." "Oppose this opponent." So, whereas Satan speaks against us, we stand against him.
5. The Greek also suggests that all the Christian brotherhood should stand firm together presenting a solid front against this enemy.

B. Remember you are not alone in suffering for the faith.

1. We are not only a brotherhood (*adelphotes*) of believers, but also a brotherhood of sufferers under persecution. Let us be good members of this fraternal unity of sufferers. Members of the brotherhood must follow their Elder Brother's example against Satan.
2. So do not think your afflictions are exceptional or unique. Other followers of Christ who are in this world suffer similar attacks by Satan. Causing suffering

for Christians is the special handiwork of Satan, just as he attacked both Jesus and Job.

3. So Moffatt translates an alternate reading in the Greek: "Learn to pay the same tax of suffering as the rest of your brotherhood."

### CONCLUSION:

A. You are still the sovereign of your own soul and will. Then exercise this power of choice against this adversary of the soul, by sober, alert firmness in the faith.

B. Song: "Faith Is the Victory"

—ROSS E. PRICE

Pasadena, California

## The God of All Grace and Glory

SCRIPTURE: I Peter 5:10-11

### INTRODUCTION:

A. Peter, like Paul (II Corinthians 4:18), would fix the gaze of every sufferer for Christ upon the eternal God. The unseen is the eternal. There is nothing temporary or shakeable about Him.

B. This is a promise full of rich consolation. Consult Weymouth's translation.

C. God's call is not to this little span of suffering only, but to His eternal glory in Christ, through the perfecting ministry of divine grace.

D. Let us look with Peter at this fourfold characterization of God.

### I. GIVER OF ALL GRACE (v. 10a)

A. The variegated grace of God.

1. God is the source of all spiritual help for every occasion. He supplies grace to begin, grace to endure, grace to suffer, grace to serve, grace to hope, and grace to triumph at last.

2. Theologically there are provided grace, preventive

grace, saving grace, sanctifying grace, keeping grace, and glorifying grace.

B. The strengthening grace of God.

1. God gives the grace that must "mend" all our shortcomings. The Berkeley Version says: "Personally equip, stabilize, strengthen, and firmly establish you."
2. Grace not only transforms but confirms us.

II. AUTHOR OF THE CHRISTIAN VOCATION (v. 10bc)

A. We are called "by" God.

1. God's call is gracious (I Peter 2:3). It is an invitation to sonship (I John 3:1). It is named for the highest calling on earth: a "high calling" (Philippians 3:14); a "holy calling" (II Timothy 1:9); a "heavenly calling" (Hebrews 3:1).
2. Let us make our calling and election sure (II Peter 1:10).

B. We are called "in" Christ (also "by" and "through" Christ). (Ephesians 1:4; Colossians 1:14; 2:10; II Corinthians 5:17).

C. We are called "to" suffering.

1. Our "little while" of suffering will indeed seem short from the viewpoint of eternity.
2. Peter, like Paul, compares a little while of suffering with an eternity of glory (II Corinthians 4:17).
3. Let us turn our tears into a telescope to see the glory of Him who is invisible.

D. We are called "to" eternal glory.

1. God began with the operation of grace; He concludes with the fellowship of glory. God will complete what He has begun. Beyond our little span of suffering waits His eternal glory.

2. We, like the Captain of our salvation, must be made perfect through sufferings (Hebrews 2:10). So God-bey translates: "Make you perfect having suffered a little while."

III. ARCHITECT OF PERFECT CHARACTER (v. 10d)

A. God will make you perfect.

1. The Greek, *katartisei*, is reminiscent of the "mending" of nets in Mark 1:19. It carries the idea of making one to be what one ought to be.
2. "Fully qualified"—German. "Perfect, so that no defect remains in you."—Bengel.
3. Personally equip or outfit. "God will himself perfect you"—the French.

B. God will make you strong and stable.

1. The Greek, *steriksei*, means "to render constant and firm, to strengthen."
2. God has establishing grace for all Christian stability. "Stabilize, so that nothing will make you stumble."—Bengel.
3. God will confirm the soul against shaking and vacillation (cf. Luke 22:32). Here Peter is recalling the words of Jesus again.

C. God will vitalize and invigorate you.

1. The Greek, *stenosei*, means "to make healthy and strong," the opposite of weakness and sickness.
2. The robust Christian is an overcomer. "Strengthen, so that you may overcome every hostile power."—Bengel.
3. God's grace is the antidote for spiritual anemia.

D. God will settle you on a firm footing.

1. The Greek, *themeliosei*, means "to lay a founda-

tion, to found, or establish." The German signifies a "grounding." The French, a "fortifying."

2. On God's firm and sure foundation the Christian stands secure. There is no slipping or sliding.
3. Thus God confirms the character He creates.

#### IV. OWNER OF ETERNAL REALMS OF GLORY (v. 11)

- A. God is the worthy Object of all doxologies. To Him belongeth praise, and all our vocal thanksgivings.
- B. God is the Authority over all dominions. He is the Monarch of every realm, the Ruler of every domain. Let all acclaim Him Lord!
- C. God is the Essence of all duration.
  1. "For ever and ever." The Greek phrase back of this defines the duration of the divine government, the nature of the existence of God, the perpetuity of heaven, the life of the saints in glory, and (be it noted) the endless punishment of the wicked.
  2. God alone has unoriginated and underived existence. He is the Source of all life.

#### CONCLUSION:

- A. Here we see Peter strengthening the brethren (Luke 22:32).
- B. Recapitulation:
  1. We accept God's grace.
  2. We respond to God's call.
  3. We suffer for God's cause.
  4. We stand firm through God's enablement.
  5. We anticipate a share in God's eternal glory. Therefore we may sing God's eternal praises, assured that He will bring it to pass.
  6. Amen! So it is, and so let it be!

—ROSS E. PRICE

### Isaiah's Pentecost

SCRIPTURE: Isaiah 6:1-9a

TEXT: Isaiah 6:8

#### INTRODUCTION:

- A. These eight verses give us the dramatic account of Isaiah's experience.
- B. Likeness to Pentecost:
  1. Both came in a sweep of God's glory.
  2. Both fell on believers. (Isaiah had been preaching for two years at this time.)
  3. The symbol of fire is distinct in each case.
  4. A life of usefulness followed.
  5. Both experiences came at the point of complete consecration.
- C. There are three key words that unlock and illuminate this passage.

#### I. CONVICTION—"woe" (v. 5)

- A. He saw the eternal Christ on His throne (John 12:39-41).
  1. He must have felt like John (Revelation 1:17).
  2. Divine pattern of conviction is a vision of God.
- B. He fully confessed his need like Paul (Romans 7:24).
- C. We need to feel the keenness of our sense of need.
- D. Isaiah saw and admitted his need (v. 5).

#### II. CLEANSING—"Lo" (v. 7)

- A. The response of God to Isaiah's plea was immediate—his was an instantaneous experience, like the thud of a hammer.
  1. It was a time and place experience.
  2. The Holy Spirit comes in definiteness—not a hazy experience.
- B. The message of cleansing in this instance is couched in rich symbolic language.
  1. Live coal—emblematic of fire of Pentecost with its mighty, cleansing energies (Malachi 3:3).
  2. The altar foreshadows the cross of Christ, which is the sole ground of our cleansing (Hebrews 13:10-12).

- C. Christ has provided cleansing from all sin (acts and inbred) through His own blood (Hebrews 13:12; I John 1:9).
- D. Cleansed from carnal pride, selfishness, carnal anger, un-holy ambition, etc. (the old man crucified).

### III. COMMISSION—"Go" (v. 9)

- A. The hallmark of holiness is a genuine concern for every man.
  - 1. Isaiah saw God—then self—then others.
  - 2. The fire-baptized heart is a love-broken heart.
- B. The Holy Spirit does not come to be dormant within us.
- C. We are challenged by a cause worth living and dying to promote. This is success.

#### CONCLUSION:

- A. Isaiah completely dedicated his life to His God. He volunteered. So must you, for God does not draft us into His work.
- B. Isaiah made no complaints—he went without a murmur.
- C. His only desire was to go where God leads.
- D. Close with "Where He Leads Me I Will Follow."

—JOHN C. PRICE  
*Somerton, Arizona*

### The Death of Stephen

TEXT: Acts 7:54-60

INTRODUCTION: Holiness of heart and life prepares a person for death. The Scriptures state that Stephen was "a man full of faith and of the Holy Ghost." It is little wonder that his death was different. It is a true example of the way a holy person dies.

- I. HIS LAST VISION (v. 55).
  - A. Not of his persecutors.
  - B. Not of doubts.
  - C. Not of past sins.
  - D. His last vision was one of Jesus Christ waiting to welcome him home.

### II. HIS LAST TESTIMONY (v. 56).

- A. One of hope.
- B. One of joy.

### III. HIS LAST WILL (v. 60).

- A. He prayed that his tormentors might be forgiven. Holiness carries no grudges.
- B. His last thought was of the welfare of his tormentors.

CONCLUSION: How unlike the death of the wicked is the death of a holy person! His death is one of peace, not fear; joy, not sorrow; love, not ill will. Being filled with the Holy Ghost makes the difference.

—W. GENE HANSEN  
*Juliaetta, Idaho*

### Holiness in Action

TEXT: I Thessalonians 5:14-23

INTRODUCTION: People do not care much for theories. They are not impressed by notions, but they are drawn by lives well lived. Holiness is not a theory or a notion. It is a life to be lived for the glory of God.

#### I. HOLINESS GOES THE SECOND MILE (vv. 14-15).

- A. The patience of a holy man is elastic—it stretches (v. 14).
  - 1. He warns.
  - 2. He comforts.
  - 3. He supports, not once, but again and again. (Compare with Matthew 18:21-22).

#### B. Holiness seeks the good of all men (v. 15).

- 1. It turns the other cheek.
- 2. It searches for ways to do good.

#### II. HOLINESS SEES THE BRIGHTER SIDE (v. 16).

- A. Holiness rejoices evermore.
- B. Holiness keeps faith when discouragement comes.

#### III. HOLINESS TAKES TIME FOR GOD (vv. 17-20).

- A. The holy man forgets not to pray (v. 17).

- B. The holy man remembers to give thanks (v. 18). The pocketbook enters here.
- C. The holy man is led of the Spirit (v. 19).
- D. The holy man does not neglect the means of grace (v. 20).

#### IV. HOLINESS SHUNS WORLDLINESS (vv. 21-22).

- A. Holiness tests all things to see if they be to the glory of God (v. 21).
- B. Holiness shuns the very appearance of sin (v. 22).

CONCLUSION: The life of holiness ought to be a life of beauty. It ought to be attractive. The standards of a life are too high without God's help. Therefore verse twenty-three is a fitting conclusion.

—W. GENE HANSEN

### God's Supreme Court

SCRIPTURE: Acts 17:31

- I. THE APPOINTED DAY (Revelation 20:11-15)
- II. THE APPOINTED COURT—the world
- III. THE APPOINTED STANDARD—righteousness
  - A. Standard in creation
  - B. Standard in redemption
  - C. Standard in judgment
- IV. THE APPOINTED JUDGE
  - A. The Father hath committed all judgment to the Son.
  - B. He is our Saviour now, or our Judge then.

—JOHN Y. TODD

*Spartanburg, South Carolina*

### Entire Sanctification— a Second Work of Grace

TEXTS Acts 8:14-17

INTRODUCTION: Entire sanctification is needed by man, and God's method of supplying this need is by a second definite work of grace.

#### I. THE NECESSITY—TWO FORMS OF SIN SEEN.

- A. Jesus portrays sin as act and nature (Matthew 6:12; Mark 7:21-23).
- B. Paul pictures sin as act and nature (Romans 7:17; 3:25).

#### II. THE VERIFICATION—TWO NEEDS OF GRACE SENSED.

- A. The Bible testifies of a definite need after regeneration (Romans 7:20).
- B. The history testifies to a definite need after regeneration.

#### III. THE AUTHORITY—TWO WORKS OF GRACE SHOWN.

- A. Jesus prays that His followers might be sanctified (John 17:17; Acts 2:4).
- B. Peter and John proclaim a second work at Samaria (Acts 8:14-17).

CONCLUSION: Christian friends, that need in your life can be met tonight. God's method of meeting that need is by a second definite work of grace. Come now and seek and receive it. Will you come?

—JOHN WAGNER

*Baltimore, Maryland*

### SPECIAL

### Christian Motherhood

SCRIPTURE: II Timothy 1:3-5

INTRODUCTION: This is Mother's Day. Fitting—comforting—inspiring.

- I. WE SHOULD SERVE GOD WITH A PURE CONSCIENCE (v. 3).
  - A. As did Paul and our forefathers and mothers.
  - B. This implies drawing near to God (Hebrews 10:22).
- II. WE SHOULD PRAY FOR ONE ANOTHER (v. 3).
  - A. Parents for their children.
  - B. Older ministers for younger men.
  - C. Believers for other believers.
- III. PAUL'S THANKSGIVING FOR TIMOTHY'S FAITH AND HOLINESS (v. 3).
  - A. Timothy, a third-generation saint.
  - B. Second- and third-generation Nazarene youth must not forget the spirit, passion, integ-

riety, and holiness of their forefathers.

- C. The faith that dwells in real believers is unfeigned.
- D. Better home living produces better sons and daughters.

#### IV. THE INSTRUMENTAL CAUSE OF TIMOTHY'S FAITH.

- A. Grandmother Lois and Mother Eunice. "Which first dwelt."
- B. "Give me a generation of Christian mothers and I will undertake to change the whole face of society."—*Lord Shaftesbury*.
- C. "The mother's heart is the child's schoolroom." — *Henry Ward Beecher*.
- D. "Men are what their mothers make them."—*Emerson*.
- E. "All that I am or hope to be, I owe to my angel mother." *Abraham Lincoln*.

—E. E. WORDSWORTH  
*Redmond, Washington*

### The Queen of the Home

TEXT: II Kings 4:8

INTRODUCTION: Description of location and woman of Shunem. Frances Willard was called "the uncrowned queen of America." Many a queenly mother has never worn a crown of gems and gold. But today we would place a crown of gold upon her brow.

#### I. GREAT IN HOSPITALITY

- A. Be given to hospitality (Romans 12:13; Hebrews 13:2).
- B. Rahab and the spies; Cleopas and companion, Emmaus; Abraham—Mamre—three angels (Genesis 18:1-8).

#### II. GREAT IN SPIRITUAL PERCEPTIONS (v. 9)

#### III. GREAT IN PRACTICAL CONSIDERATION (v. 10)

- A. Prophet's chamber.
- B. Home of Mary, Martha, and Lazarus enriched by kindness to Christ again and again.

#### IV. GREAT IN CONTENTMENT (v. 13)

- A. Content to dwell among her own people. She preferred her

simple, quiet home to social prestige, advancement, and preferments.

- B. Albert Schweitzer majored in four studies—music, medicine, philosophy, and theology. He was considered by many to be the world's greatest living man—yet he buried himself for others in the heart of Africa, content in the sweet will of God.

#### V. GREAT IN DEVOTED LOVE.

- A. To her husband.
- B. To her child.
- C. To the prophet of God.
- D. To God himself.

CONCLUSION: Greatness is not in position, power, fame, etc., but character, holiness, and Christlikeness.

—E. E. WORDSWORTH

### United We Stand and Spread

SCRIPTURE: Matthew 25:14-30

TEXT: Romans 16:21-23

INTRODUCTION: Transfer of thought from Rome to Cenchrea as profitable and inspiring as meditations upon Roman church personnel. Paul writing; Phoebe, the postman, waiting, little dreaming that the letter will change history; Gaius, the host, watching as letter closes.

Before final salutation faithful comrades add greetings, as a cluster of pearls from those who evangelized the Roman Empire, giving us a threefold inspiration.

#### I. GOD IS ALWAYS CONCERNED ABOUT THE FUTURE OF HIS WORK.

- A. Paul's successor, Timothy—workfellow. As it was Joshua to Moses, Elisha to Elijah, Mark to Peter, so it is Timothy to Paul.

- B. The family church is the church of the future. Christian homes founded on God's Word, Pauline evangelists, wise companionships are needed to make the children of the church the God-called Timothys of tomorrow. Parents, teachers, and ministers are co-workers.

## II. MISSIONARY VISION IS A UNITED RESPONSIBILITY.

- A. Lucius from Antioch—church in which the Holy Ghost gave vision for the Roman world; did not end in one spectacular sacrifice of Paul and Barnabas; rather it was a constant call and continuing sacrifice of money and membership.
- B. Jason from Thessalonica—city of riot through preaching.
- C. Sosipater, from Berea—a noble church through searching the Scriptures, inspiring vision and dedication to the mission field. The spotlight moves from Paul to a representative from every church; the whole church to every nation, when the Spirit is received and Jesus crowned and the Word obeyed.

## III. ALL HAVE TALENT AND PLACE IN GOD'S KINGDOM.

- A. A consecrated pen—Tertius, a privilege to do secretarial work for God, particularly for handicapped Paul.
- B. A dedicated home—Gaius, one of two households Paul was proud to have baptized (I Corinthians 1:14). A haven of hospitality, a base for service.
- C. A capable treasurer—Erastus, city chamberlain, handled money to the glory of God.

CONCLUSION: Whatever our talent or place on God's work, we all need "the grace of our Lord Jesus Christ" (v. 24).

—ALBERT J. LOWN  
*Lisbon, North Ireland*

## COMMUNION

### Thank You, Lord

SCRIPTURE: II Corinthians 9:6-15

TEXT: II Corinthians 9:15

INTRODUCTION: Our own experience of joy in giving and receiving; that is, birthdays, Christmas, and other special occasions in the church and in family life—the one a thankful blessedness

and the other a humbling blessedness.

The joy of God's giving, the wonder of faith's receiving floods Paul's heart in this chapter of grace and generosity.

## I. THE DIVINE ORDER

- A. God gives the essentials of life—seed and bread; life and loaf (v. 10). Hence, gratitude for the "commonplace" should complete our Communion worship. We too should sow as bountifully as God gives seed (v. 6).
- B. God gives the extras of life—the determined, loving, and cheerful giver will always have enough for any emergency—this generosity:
  - 1. Proves the reality of faith (v. 13).
  - 2. Inspires faith in others (v. 14).
- C. God gives the eternal gift—thankfulness in daily blessings, in other hearts, inspires fresh gratitude for an "unspeakable gift" (v. 15).

## II. THE DIVINE OVERFLOW

- A. Unique—a perfect blend of the divine and human can only be the work of the Trinity. At creation, the Trinity made a man; at Christmas a Babe, both Son and Child; at Calvary a Lamb (Hebrews 9:26).
- B. Undeserved—some gifts less than deserved (Romans 5:6-8).
- C. A sample and standard is found in Romans 8:32. This gift guarantees all we need for life and godliness; it is but the beginning and pledge of an eternal fullness of divine bounty.
- D. A simple reception—some gifts would only embarrass.

CONCLUSION: We hold no theory of miraculous change in the Communion elements, but we glory in the change this gift makes in the communicant. "Feed on Him in thy heart with thanksgiving."

—ALBERT J. LOWN



### Book Club Selection for March, 1960

#### SMOKING AND HEALTH

Alton Ochsner, M.D. (Messner, \$3.00)

Here is a book that will provide variety in our month-by-month choices, and when you have read it, you will agree with me that it gives tremendous support for our denominational view regarding the use of tobacco.

The subtitle of the book is "A Book of Life-and-Death Urgency for All Smokers, by One of the World's Leading Cancer Specialists."

The book was put out years ago under the title *Smoking and Cancer*. Some of you may have had the book under that title but it did not have wide distribution in our circles. Now it is put out under the title *Smoking and Health*, with all of the up-to-date information the past five years have brought to light. The chapter titles reveal the wide scope: "Smoker's Choice," "Smoking and Cancer," "Smoking and our Heart," "Smoking and Digestion," "Smoking and Sex."

The distinct value in this book is its factual, dependable, authoritative statistics. There is nothing inflammatory or guesswork. As you read the book, the statistical proof piles up until it becomes an overwhelming indictment of the use of tobacco. You will want to loan the book to your friends, have it on your center table, use the material for youth studies of support for Sunday school teachers. It should be in the library of every pastor.

You will wish it had been given a religious tone, but here is a doctor speaking totally from a medical point of view. You will have to add to it your own spiritual significance. In the chapter "You Can Quit—You Must Quit," there is no mention made of the grace of God, or of how much help God can give a man in a problem like this.

When you have read it, you will be thrillingly glad that you belong to a church which is not embarrassed by a book like this. The Church of the Nazarene has held a position across the years from which it now does not need to blushinglly depart.

#### REVELATION AND THE BIBLE

Carl F. H. Henry (Baker, \$6.00)

This is the type of item that is expensive, substantial, and would appeal only to a person with a specialized interest. The well-known author, Carl Henry, has gathered together material prepared by outstanding evangelical writers dealing with the area of the inspiration of the Bible.

Twenty-four scholars deal with twenty-four chapters in such areas as: The Unity of the Bible, The Authority of the Bible, Archaeology and the Bible, Various Theories of Inspiration, Our Lord's Use of Scripture, Contemporary Views of Revelation.

Paul S. Rees and Andrew Blackwood give it strong endorsement. Paul Rees says, "They deserve to be heard by all who wish to understand what is meant by those who hold that the Bible both *contains* and *is* the Word of the living God."

One could spend a dollar to a dollar and a half if each of these chapters had been provided in individual book form, but here will be found more than four hundred pages in a major book; and although the price may seem heavy, there is a tremendous amount of material, for this is fairly a library on the general theme of Biblical inspiration.

## EXPLORING OUR CHRISTIAN FAITH

W. T. Purkiser (Beacon Hill, \$5.50)

Our "Exploring" Series has won such a splendid reception for itself that, when another member of the family comes along, it is easy to create an enthusiastic audience. This parallel may be a bit extreme, but it is a bit similar to the name "Eisenhower." Dwight Eisenhower has made the name known world-wide with such high esteem that any Eisenhower would get attention no matter where he went.

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These are the important factors that make it a worthy member of the "Exploring" family:

1. It has been prepared by a top-level, over-all editor, W. T. Purkiser.
2. He worked with a very splendid writing committee representing all of our colleges. The following persons made up the writing committee: Roy H. Cantrell, Willard H. Taylor, Wilbur H. Mullen, A. Elwood Sanner, J. Ottis Sayes, J. Russell Gardner, Wm. M. Greathouse.
3. This book has not hurried through to completion. The personnel who made up the writing group had time sufficient to take material, write it, circulate it to the other members of the committee, test it out in the laboratory of classroom discussion, rewrite it, and then finally the editor himself gave each chapter a final harmonization.
4. The area covered by the text is also a factor to make this text welcome. It is a college-level treatment of the doctrines that make up the evangelical faith, giving special attention to the distinctive doctrines of our Wesleyan faith and the Church of the Nazarene.
5. While writing specifically for a college-level text, the writers kept in mind another audience comprised of Sunday school teachers, inquisitive laymen, and preachers in the course of study, and the material will be found readily digestible for all these groups.

The footnoting gives it carefulness; and the supplementary readings at the end of each chapter, the index, and the bibliography make it a very full and complete treatment.

W. T. Purkiser is professor of English at the Nazarene Theological Seminary, and editor of *Exploring the Old Testament*. He is also author of *Beliefs That Matter Most*, *Know Your Old Testament*, *Security: The False and the True*.

## STORYTELLING

Laura S. Emerson (Zondervan, \$3.50)

This book is packed full of hints and useful suggestions for storytellers, whether they be professional or amateur. It is styled to be readable in college classrooms and by Sunday school teachers in their home living rooms. While it is basically built on secular philosophy or storytelling, yet in it there is woven much spiritual and scriptural application.

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