

THE
**preacher's
magazine**

MARCH '77

**PREACHING
CHRISTIAN
HOLINESS**

inside...

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The Editor

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.....From the.....EDITOR

Staying Power



THE NAME OF TODAY'S GAME IS "SUPER-SPEED."

The rules of the game tend to give points for hurry-scurry, mad scramble, slapdash, and super-sell. The growing attitude seems to be "If a bigger one can be made, let's make it; if there is a faster way to get to the top, let's find it!"

It is refreshing to discover there is still something to be said for endurance, perseverance, faithfulness, and staying power. Everyone cannot get there the fastest, so if spectacular speed is the goal, most of us are destined to be losers. But everyone can stay on the job until it is finished. With staying power as our goal, all of us can be winners.

This is demonstrated for us in the events which followed Pentecost. In the final paragraph of the Pentecost chapter there is a verse which declares: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

You see, good things did not end on the Day of Pentecost. That is the day they *began*. And what was begun was to continue. "And the Lord added to their number day by day those who were being saved" (v. 47b, RSV).¹

These Spirit-filled Christians continued steadfastly. They did not stop. They would not quit. They refused to run. They had found the secret of staying power.

There are some interesting aspects of their experience which should enlighten and encourage us. Notice how the Holy Spirit manifested himself in their lives by enabling them to "continue steadfastly."

He helped them to be teachable, for one thing, They "continued steadily learning the teaching of the apostles" (v. 42, Phillips).² They did not "know it all." They were willing to listen. They showed a wholesome respect for leadership and authority, and were eager to learn.

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

2. From *The New Testament in Modern English*, copyright © by J. B. Phillips, 1958. Used by permission of the Macmillan Co.

Learn they did, and *what* they learned was “the apostles’ doctrine.” Theology, of all things! We cannot afford the luxury of shortcuts in this area of our discipleship. “Take heed unto thyself, and unto the doctrine” was Paul’s exhortation to Timothy (1 Tim. 4:16), and the same advice applies to us.

To say as some do, “Don’t preach theology, preach Christ,” is to show a strange lack of understanding concerning theology. Theology is knowledge of who Christ is, why He came, how He died. It is our understanding of how He arose from the dead and is now at the right hand of God, making intercession for us. It is the basis for our belief that He is coming again in glory to reign forever. Preach Christ without theology? Christ is what theology is all about.

The staying power in the early Christians is also seen in their togetherness. Day after day they broke bread together. The word which best characterizes their relationship with one another is “fellowship” (v. 42). They worshipped together, they prayed together, they worked and witnessed together. They loved one another so completely that they brought all their possessions into a common treasury for distribution among those of their number who had needs (v. 45).

The human person is made for fellowship. He is not designed to be a “loner.” He needs to give and receive love, companionship, and understanding. This helps him master the art of “continuing steadfastly.”

Significant on the list of God-given qualities which kept the Spirit of Pentecost manifested among them was the priceless habit of continuing in prayer. There is an exciting story in the simple words “and in prayers” (v. 42b). It sounds trite, but it is true: Prayer changes things. They knew that secret, and we should not forget it. No new plan, no imaginative scheme, no bold innovation, no clever gimmick will ever replace the power of prevailing prayer.

And don’t overlook the answers to prayer. Nothing feeds the faith of a Christian like a few miracles in answer to his prayers. There were “many wonders and signs” accompanying the persistent prayers of the early Christians (v. 43).

Best of all, wonders are still happening today for those who continue to pray and believe. Lives are changed, peace comes to troubled souls, homes that are on the brink of destruction are healed and happy again, and God is still answering prayer.

With prayer and its answers, there is also the spirit of joy and praise. They “did eat their meat with gladness and singleness of heart, praising God . . .” (vv. 46b-47a). Phillips’ translation has it, “all the people respected them.”²

True, they were opposed, mistreated, threatened, and persecuted. They knew how it felt to be mocked and ridiculed. They went everywhere preaching the gospel, and they went to prison too. But through it all “they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.”

O Lord, give us a double portion of that kind of staying power.



CALL TO SERVANTHOOD

C. S. COWLES, Professor, Northwest Nazarene College

Emergence of the "Postpreaching" Era

A NEW DAY is apparently dawning. A fresh consciousness seems to be emerging. The priority of preaching in pastoral ministry is undergoing a radical reappraisal on many fronts. A pulpit-centered ecclesiology is being called into question by a dynamic theology of lay ministry. Sweeping advances in the science of communicology has rendered the lone voice of one crying in the wilderness obsolete.

Consider the rising tide of authoritative opinion.

Preaching is nonproductive. So say the specialists in church growth.

The six principal functions to which pastors have been conditioned to devote their time were listed on an overhead projector at a ministers' conference I attended recently. They were, in order of concentration: (1) sermon preparation, (2) reading and study, (3) administration, (4) pastoral work, (5) personal evangelism and new member recruitment, (6) training the laity for ministry. Our leader, a knowledgeable representative from a large evangelical seminary, invited us to analyze this traditional ordering of priorities with an

eye toward church growth. Which of these tasks produced the greatest results? Does anybody go to anyone's church these days just to hear a sermon? Does preaching draw crowds, build attendance, and promote lay participation?

Understanding myself to be one "called to preach," I found my own answers to these rhetorical questions disconcerting. We were also asked to think about the superchurch pastors whom we had heard, or of whom we had read. How many of them attributed their astounding success to great pulpit work? Rather, did they not speak of visitation outreach, bus ministry, Bible studies, Sunday school, discipleship, etc.?

Then we were challenged to consider what might happen in our churches if we reversed our traditional time priorities and were to give ourselves to those activities most likely to be fruitful in "growing a church."

Preaching is ineffective. There may have been a day when preaching exercised a compelling power in winning converts, changing character, and affecting behavior. But, with a

few notable exceptions, that era is long gone. About the least effective program of behavior modification imaginable is that of a preacher exhorting passive parishioners to piety from a pulpit placed far away and high above the people. As one noted pastor wrote in a theological journal, "The great delusion of preachers is that there is a direct relationship between what is said from the pulpit and what is done in the pew."

Nowhere is this shift from pulpit to pew more apparent than in the explosive resurgence of New Testament personal evangelism. Our decade has witnessed an interest in and concern for personal soul winning rivaling any period in church history back to the Early Church era.

My friend George just returned from yet another ministerial conference held at the posh retreat center of a leading personal evangelism organization. One of the featured speakers apparently hadn't been properly screened. Horror of horrors, this renowned pulpiteer began to exhort the thousand or so conferees on their need to spend more time in sermon preparation. He went so far as to say that he didn't consider his principal Sunday sermon to be worth the delivery if not backed up by one hour of preparation for every minute of preaching.

Whereupon, the obviously agitated conference leader mounted the podium and, after appropriate apologies, took direct issue with his distinguished guest.

"Think of all the sick, lonely, lost, alienated people," he said, "who will never darken the door of your church to hear your sermonic masterpiece. Think of all the people who are perishing for want of a drink of the water of eternal life while you luxuriate in your cozy, book-lined study."

Drawing himself up to full height, he concluded his protest by asserting,

"You can have your great sermons, polished monuments to your preaching eloquence. But give me men who will walk the highways and hedges of this world's life and compel men, personally, one by one, to come to Jesus."

"Amen," responded George. "Why should I spend 10 hours in my study when in that same amount of time I could be dealing with four or five people about their souls?"

Well, what could I say?

Preaching is only marginally relevant. That is, preaching is but one of many roles—and by no means the most important, by which the pastor sets the laity free for ministry. Thanks to a sharper reading of Eph. 4:11 ff., the whole church is trembling with the exhilarating insight that the dividing wall between *klaeros*, "clergy," and *laikos*, "laity," is being broken down. In fact, the word for "laity" doesn't even appear in the Greek New Testament, according to church renewal theologians. Now we understand that the whole body of believers is raised to the rank of *laos*, "people of God," and that the work of ministry is entrusted not just to ecclesiastical "George" but to all the saints.

In this liberating new environment of the church that understands itself to be a "congregation of the Spirit," the professional minister is released from the centuries-long burden of having to be the one and only spokesman for God. Now he is set free to equip the saints for the work of ministry. For the Spirit is inciting a variety of gifts within the body by which each ministers to the other, and all—not just the pastor—minister to the world.

In view of the fact that the Word of God is now committed to many, the solitary pulpit yields to "body life." And the pastor's role becomes that of being a coach, a facilitator, an ad-

ministrator, a manager, a trainer, an enabler, a recruiter, a discipler, etc. This is not to say that the traditional half hour reserved for preaching should be scuttled. To the contrary, it ought to be seized and utilized by the pastoral director for his all-important equipping ministry.

But let the pastor avoid the appearance of "preaching." Let him either remove the pulpit altogether or come down among the people. Let proclamation become sharing. Let preaching become teaching. Let monologue give way to dialogue. Let there be an abundance of testimonials, talk-back sessions, questionnaires, three-ringed binders, multimedia presentations, musical extravaganzas, conversational prayer, small-group worship interaction, hand-shakes all around—anything to involve the total body in their celebrative life together. Like the concert-master, let the pastoral director orchestrate the various gifts within the body in such a way that his solo voice decreases and the rising chorus of the servant community increases.

Yes, brethren, the evidence is overwhelming. The facts are incontrovertible. The trends are irresistible. Preaching is an anachronism of the past. Sermons (a nonbiblical word) are no longer relevant to the needs of the church. Pulpit work is an inexcusable dilution of time and talents. The time has come to convert our studies into offices, trade in our books for computers, transform our pulpits into stages, and line our walls with charts and graphs.

As I reluctantly face the facts, I will have to admit that preaching is as nonproductive as . . .
a hymn sung by the sea at eventide,
a walk along the John Muir Trail,
a love note scratched in the sand,
a candlelight dinner for two, or
lovers linking arms as they watch the sun go down.

Perhaps they are right about preaching. Who can compute its success or measure its results? It seems to me that it is as ineffective as . . .
a father flying a kite with his son,
a rainbow on the edge of summer's storm.

a moonlight stroll through a dew-dusted meadow,
a Handel's Messiah filling the Advent air.

Let us confess it, brethren, that preaching is as marginally relevant in the church as . . .
a whispered "Will you marry me?"
a spoken "I do," or
an announcement, "It's a boy!"

Preaching employs a monologue form of communication that is as anachronistic and obsolescent as the news delivered to my wife and me by a green-robed surgeon regarding our daughter: "The operation was a complete success. The tumor was not malignant. We were able to get it all."

What is preaching? Fundamentally, it is an act of human speaking, just words like . . .

God created the heavens and the earth,

God so loved you that He sent His only Son,

God was in Christ reconciling the world unto himself,

Christ died, was buried, and rose again the third day,

Christ ascended to the Father and makes intercession for us,

He who has the Son has eternal life.

Preaching has to do with pronouncements like that—really inconsequential stuff. Let's face it: Preaching doesn't really accomplish much. All it does is pierce the heart, convict the soul, awaken the dead, quicken the spirit, and become the power of God unto salvation for everyone that believes.

It is difficult to discern any change when real preaching occurs. After all, why should we get excited when

the Spirit of the Lord is upon us to preach good news to the poor, to proclaim release to the captives, recovery of sight to the blind, and to set free those who are downtrodden? All that happens is that sinners are converted, saints are nourished, Satan falls from heaven like lightning, the Kingdom comes, eternal life dawns, downcast spirits are raised, and the people of God are carried on the wings of the Word to sit in heavenly places in Christ Jesus.

Considering how preaching has lost its appeal to the masses, one wonders what it was that over 1 million South Koreans went out to see a few years ago when they gathered outside Seoul. Was it to hear a president? A premier? A king? A pope? Was it to hear a coach? A facilitator? An enabler? An equipper? A director? Or was it simply to hear a preacher, an evangelist, proclaiming the Good News—and through an interpreter at that?

One also wonders why it is that the Sunday morning preaching service seems to be consistently outdrawing every other kind of activity in the church, including Sunday school. Why is it that, when pastoral vacancies occur, churches still doggedly set out to call a preacher? And why is it that so few of our young people are feeling a divine call to enable, facilitate, and train? Yet they continue to be aroused by a misty-eyed, soul-gripping, all-encompassing, and captivatingly compelling call to preach?

Considering how nonproductive, how ineffective, and how irrelevant preaching has proven to be, it is a mystery past finding out why Jesus came preaching, why He commanded His disciples to preach the gospel to every creature, why Paul felt a burning obligation to preach, why the apostles ordered their servanthood ministries to give priority to the preaching of the Word, and why

every fresh breakthrough of spiritual vitality in the history of the Church has been keyed to great preaching. It contradicts the evidence, violates logic, and flies in the face of communications research.

In short, it just doesn't make any sense at all why it is that "God was well-pleased through the foolishness of the message preached to save those who believe" (1 Cor. 1:21, NASB).¹

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



Are We Listening?

By George Eplin*

It happened so many years ago that I had forgotten. But she hadn't. Many things she had forgotten when I was her pastor. What was it, then, that still seemed fresh in her memory? She told me in four words: "You listened to me."

It came back to me as she continued, "I was ill—bedfast. Our crops were in the disaster state, and we were to lose our land. You pulled a chair near the bed, and as you listened, our spirits related in understanding emotions. That was a new day for me—for us—because you listened to a woman with a broken spirit. And after you had gone, I told my husband who needed the same fortitude his wife had received."

Are you listening? Am I? Or is the present-day ministry a one-way verbiage imposed upon those who are burdened with the desire to tell understanding ears where they hurt, how they hurt? How they need to see the listener's tears flow a little instead of so many of his words. The one who hurts will appreciate more deeply what we say if first we have provided the much-needed ministry of listening.

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The Entrapment of Things

By G. Emery Pratt*

ONCE A PERSON SENSES the conviction that God's will for him is to devote himself to the ministry, he usually goes to great ends to give a good account of himself in this field.

There is a course of study to pursue. This may vary from the home study course to a number of years at college, with added years at seminary, or perhaps a combination of all of these. This intellectual preparation takes several of the most energetic years of his life. It also demands arduous work—mental work to master the required subjects, and physical work to secure the necessary funds. During these years, tyrannical demands prohibit one from many social enjoyments. Even seemingly necessary things are sacrificed as the preacher-to-be presses toward the goal.

Perhaps he is motivated by a vision of the position he will one day occupy. He is intent upon attending to the King's business. In the enthusiasm of anticipation, he gladly goes without things. There will be plenty of time to acquire them when he is pastor of "First Church." Already he is being lured into a concealed trap. His thoughts are being led away from spiritual to materialistic values. His idea of achievement is becoming conditioned to the false premise that an accumulation of things in abundance spells success.

Then the glad day comes when the D.S. informs him of a call to the church at West Overshoe. They cannot offer him much except a challenge, but he is strong and ambitious. He will have that church going great guns in no time. In the meantime some secular work will enable him to support his family and get some needed things for the home, perhaps a better automobile.

If he is not careful, he will yield to two temptations: (1) to anticipate larger financial returns in the near future; (2) to surrender to the desire for bigger and better things than his present income warrants. Yielding to these will result in a person whose calling is to spiritual labors devoting a large portion of his strength and skill to the acquisition of material things. Often this occurs so insidiously that one hardly realizes what is happening to thwart the godly course he originally set out upon. This will retard the growth of his church and jeopardize his likelihood of a call to a stronger one.

Is there any way to escape the tyranny of things? It is a rigorous route. We must ever fix our eyes on the Captain of our salvation. He was "a man of sorrows, and acquainted with grief." He had not where to lay His head. He was despised and rejected. The servant is not greater than his Lord, and if one looks upon Him rather to the more affluent brethren in the ministry, he will

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know true joy and one day hear His "well done." Large doses of secret prayer will do much to counteract the encroachment of a materialistic standard into our ministry. The pastor must be a man of prayer.

God's man has given some of his best years in hard work and study, plus the sacrifice necessary to prepare to tell the blessed story of the cross of Jesus. How tragic to abandon the lofty ideal for the pursuit of things.

Some pastors who began their ministry with great promise have been

overcome with things. Their ministry has been dwarfed. Some have dropped out and surrendered to this insidious foe.

Things! All our friends and neighbors have them. There is nothing really sinful about them. But an undue enchantment by them may cause one to fail in the ministry. He may even become a derelict, cast out on the bleak shore of materialism. This is a sad, indeed catastrophic, ending for a career that began with such glowing promise. Jesus said: "Take heed, and beware of . . . things."

The Old Testament concept of "priest"
has a relationship to today's pastor

The Minister as Priest

By Robert D. Branson*

TO MANY OF US the terms *minister* and *priest* are mutually exclusive. We have let the modern church shape our concepts about these offices, and too often think that the *priest* is an official of the Roman Catholic church or some highly liturgical Protestant church. However, in the Old Testament, the priest was the divinely appointed leader of worship, and inasmuch as a minister is the spiritual leader of a congregation,

he, too, fulfills the office of priest. In developing a biblical concept of the ministry, it is necessary to ask, What specifically were the responsibilities of the priest, and how do they relate to today's minister?

The priest's primary task was to lead the community in worship: singing, praying, sacrificing. The rituals may have changed over the centuries, and yet in every regular worship service the people are still engaged in singing, praying, and bringing an offering to God. While there is no denominationally prescribed pattern

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of worship, each church quickly gets accustomed to doing things in a set way. Often when supplying at a church, I will ask if there is an order of service. Usually some layman will comment that that church follows the leadership of the Spirit and does not have a set ritual. He then proceeds to explain how many hymns to sing before the offering, when to sing the Doxology and offer the pastoral prayer and whether or not there is a special number in song.

An order of service, or ritual, is not bad as long as it is not a rut. The minister needs to control the service—and not vice versa. A conscious effort needs to be made not to allow a haphazard order, or even a previously planned order, to stifle worship. This is a call, not to do something different every service, but to plan each service for its maximum effect. The people gather to worship God. It is the minister's responsibility to so order the service that they can gain a sense of the presence of God. Each congregation is different. Each service is different. There are those special times of worship: the receiving of new members, baptizing a convert, dedicating an infant, conducting a wedding or funeral. A few minutes of planning can help bring a feeling of purpose to the service, a sense of being ushered into the presence of God.

One of the peculiar functions of a priest in the Old Testament was to determine the will of God. Our methods have changed since then, for not too many boards would be impressed with a pastor who cast lots to determine the will of God as did Samuel in choosing a king (1 Sam. 10:20-21). However, the church still looks to its leader to determine in some way the will of God for the congregation. It may be a new program, or building, or ministry over which the board ponders when the pastor is looked to for

special guidance from God. He is their priest inquiring of the oracle of God.

The methods may vary: prayer, searching the Scriptures, meditation, seeking advice from godly persons. What a heavy burden. What a special privilege. It calls for a man of integrity to resist assuming that his own ideas are the same as God's. He must be open to the leadership of the Spirit, willing to listen and obey as He gives direction. The church which has confidence in its pastor's ability to determine the will of God will not be afraid to launch out into the unknown. It will be confident of God leading them into new lands to conquer.

A key responsibility of the priests was to teach the people the knowledge of God. It was their failure at this point that brought severe condemnation from Hosea (4:4-6) and Micah (3:11). The priest as guardian of the sacred traditions of the mighty acts of God was to teach the people about God and His laws, that they might not sin against Him. One of the heaviest responsibilities of the pastor is the teaching ministry. While the Bible is his primary Textbook, a wealth of study aids in available to assist him: commentaries, dictionaries, books about the Bible, new translations. The long hours of study are vital for both the pulpit and the lectern, for the minister must not only proclaim but teach the Word of God. The secret of stronger and more mature church members is to be found in the priestly task of teaching.

Is the minister also a priest? Maybe not in name, but certainly in office he has priestly functions. They present to him possibilities of bringing his people closer to God, more conscious of His working in their lives. In these ways the minister is a priest of God to his people.

Blessed is that church whose pastor really cares for his people; that pastor will have the most productive ministry

Tender, Loving Care

AFTER 18 YEARS of pastoral service and 7 years as a district superintendent, I am convinced that the ability to give "tender, loving care" is often the margin of success for a pastor. Other than the pastor's own spiritual experience, I believe the next priority is his grace and motivation that cause him to genuinely love the people of his congregation and care for them out of a heart of deep concern. I am far more impressed with the pastor's graces to love his people than I am with his academic credentials. Of course, the best combination is to have both these qualities.

This love for the people will manifest itself in many ways. First of all, the pastor will not be demanding for his own benefits. He certainly has a right to a decent living, but he will not make an issue of this. He will be willing to sacrifice personal possessions, conveniences, time, and security for the good of his people.

Further, he will not be demanding in his efforts to bring about Christian service. He knows the difference between being a pastor and an army sergeant. He leads by example and kindly persuasion.

The loving pastor will know how to handle situations that call for rebuke and correction. Discipline, as it is necessary, is made with brokenheartedness and a sincere desire to bring about reconciliation.

He preaches, not to serve his own needs and interests, but as a sincere effort to strengthen his people by the Word of God. He uses God's Word to encourage the Christians. The loving pastor does not plan to call attention to himself or advance his interests. His ministerial work is clearly directed to the benefit of his people. He is not solicitous of the attention from others, and can easily overlook what might appear to be neglect towards him. Rather, he finds pleasure in seeing the spiritual development of his people.

If he is motivated by love, he will not withdraw from necessary involvement. He knows the difference between assistance and interference. Even as Christ gave of himself, the loving pastor will involve himself with his people in order to better understand, help, and develop them.

This ideal pastor will consider the



by
Roy E. Carnahan

Nazarene superintendent
Washington District

growth and development of his people as one of the greatest compliments to his own ministry.

This pastor will have time to talk to people, even those who may not be able to contribute anything to his success. He makes no obvious distinction between the rich and the poor, the intelligent and the ignorant. Nobody is unimportant.

The loving pastor will understand that people have great needs that can be met in the gospel and through God's grace. He will encounter many people who will complicate his life and even resist what he tries to do. His attitude to such people will not be one of retaliation or resentment. Rather, he will see that such people have deep needs that may cause them to be irritants, and he will sincerely seek ways to refine and mature these people through God's grace.

Such a pastor will be a real "shepherd" of the flock. He will find his greatest joy in serving God by serving the people. He will see the potential in every man and seek to develop his strengths. He knows that the success of the church is not what he can do alone, but rather what the people can do together. His ministry will tend to bring about true fellowship, *koinonia*. The church services will not be pressure times, but experiences of joy, celebration, and spiritual development.

If the pastor really loves the people, they will be willing to overlook many of his weaknesses. If his love for the people is not apparent, it will seem that he can do nothing right.

Blessed is that church whose pastor really cares for his people. That man will always have a future and a productive ministry in the church.

Are You a Stumbling Block?

A blind man was walking along the foggy streets of London one night, carrying a brightly shining lantern held high in the air as if to light his path. A young woman approached the old man and said, "Sir, it is obvious that you are blind, so why are you carrying that lantern?"

A tear trickled down the old man's face as he turned in the direction of the questioning voice, and he replied, "I realize that I cannot see, but I carry the lantern so no one will stumble over me."

If some Christians applied this story to their own lives and witness, they would find that their lights have been hidden "under a bushel," and someone may have stumbled because of it.

Jesus said, "It is better for him that a millstone were hanged about his neck, and he were cast into the sea" (Mark 9:42) than to be a stumbling block to one of God's children. Strong words—but clear.

Let us seek to be like John the Baptist, of whom we read in John 1:6-8, "There was a man sent from God whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light." May we be bearers of that saving Light, and not stumbling blocks.

—RONALD S. COMBS

Faith in **ACTION**

Ministering to Convicts

By J. Grant Swank, Jr.*

EVERY TUESDAY MORNING I look forward to meeting with about two dozen convicts at Green Haven Correctional Facility in Stormville, N.Y. From 9 till 11 a.m. we meet for an in-depth Bible study. Right now we are exploring the Gospel of Mark along with side glances in the Book of Revelation.

Prison ministry is an adventure! It is that chance to gather with a group outside of your own congregation. It is that opportunity to travel across some virgin territory, discovering new personalities—complex, some young, some old. It is a whole new setting for breaking up the weekly rut of routine. But more importantly, it is that door for witness for the Lord Jesus.

We pull up our chairs around several large tables in the Protestant Center study room. There is the blackboard and chalk ready for action. A stack of Bibles is piled in the center of the tables for anyone who shows up without his own Bible.

At 9:00 sharp we begin with prayer, then we dig into the Scriptures, going from verse by verse through the chapters. Of course the atmosphere is more than straight lecture;

there is that lively dialogue between teacher and pupils. Near to 10:45 we stop for 15 minutes of intense prayer, different fellows calling out to God.

There are the drifters. They come and go. But over the months there solidifies a hard core of committed disciples of the Saviour. They are always present with Bibles in hand. They are the ones who ask pertinent questions, who earnestly seek to know more about the Word. They are the ones who lead out in prayer, who will be seen with others giving brotherly counsel when the Bible study has dismissed for the day.

I can never forget one particular young man—31 years old, black, thick Afro atop his handsome head. He had killed a man when he was 17 years old. For 14 years he had “spent time” when I came to know him.

In May, 1975, he had gone to a Sunday morning worship in the Protestant Center in order to pick a fight with the chaplain, Robert Martin. But God got hold of that man seated in the pew. Instead of snarling at the man of God behind the pulpit, he was overcome with a conviction of divine peace. He left the chapel, returned to his cell, and began to wonder what it was that was happening to him.

*Pastor, Church of the Nazarene, Fishkill, N.Y.

He made an appointment to meet the chaplain on another day. They talked about matters of the soul. Gradually God got his man in conversion. His life was changed. He became hungry for the Word, for prayer, for worship, and gave himself over to witnessing to fellow inmates.

In June of that year, while praying with fellow Christians one afternoon, he was overcome with the Spirit's infilling. Such power. Such peace. Such purity. He had never experienced such a personal encounter with the Almighty in his life. As he puts it, "God covered me from the top of my Afro to the bottom of my soles!"

He was so beautifully satisfied that he wanted to go into "the yard" to tell other inmates about God's presence. But then he realized that they would think he was crazy, or drunk, or on drugs. He decided that he would not rush out into the yard, but would continue in prayers of thanksgiving with the others in the room.

In the early autumn he sensed God's call into the Christian ministry. I had a chance to introduce him to a Bible College catalogue. He read it enthusiastically, sent in his application forms, and was accepted for studies in September, 1976.

About that same time I had the privilege of recommending him for church membership in our own local congregation. The church board, serving as membership committee, unanimously agreed to receive him into membership. They also presented him with a local preacher's license.

"Other than my Bible, what do you think is my most treasured possession?" he asked me one day while I was having coffee with some of the men at the Center. I gave a few limp answers, but none was correct.

With a gesture of his hand, he pointed to the local preacher's license that he retrieved from inside

his pocket. He had me make extra copies of it to send to his mother and some other relatives so that they would realize that God had indeed changed his life for the Light.

On Sunday, December 21, 1975, it was a delight to have James J. Perry and Migdalia Santiago exchange marriage vows in our sanctuary before a loving congregation of 300 during the morning worship. Following the brief ceremony, Jim delivered the sermon, telling of his conversion and the sanctification of the Holy Spirit.

He looked so sharp that Sunday. Dressed in coal-black suit with light blue shirt and matching tie. And those patent leather shoes! Migdalia looked like a princess. The details of the wedding—new clothes, flowers, etc.—were underwritten by a love gift from an evangelist and his wife, Rev. and Mrs. Claude Jones of Bel Air, Md., who had met Jim while conducting a revival in our church the preceding November.

Jim was back in Green Haven on the next Tuesday at noon. Migdalia was back in her apartment in the Bronx. But right now it looks good for Jim's parole to open soon. The bride and groom will be reunited for the service of the Lord in ministerial training.

Who are the winners in this story? Well, of course, God has won his man and woman—Jim and Migdalia. And they have won their Saviour, as well as one another. But I also have won. I won their friendship and the adventure of being a minister to Jim while conducting weekly Bible studies at the nearby penitentiary.

I am so glad that God opened the door of prison ministries. Would there be a chance that God would open such a door for you in your community? If so, do yourself a favor. Walk through. There are diamonds on the other side.

Hospital calling can be easier, faster, and more effective when a few simple guidelines are observed

Objectives of Sickroom and Hospital Calling

By Mel E. DePeal*

I WAS SICK, and ye visited me . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:36).

The special emphasis which our Lord puts upon visiting the sick identifies sickroom and hospital calling as an essential part of the pastoral ministry. It is often demanding work. It lacks the popularity and publicity which accompanies some other kinds of Christian service. But pastors who have faithfully performed this service know that it is some of the most fertile soil into which the seed of Christ's love may be sown.

Seed-sowing in the sickroom requires training and knowledge. Great good or tremendous harm can be done, depending upon a pastor's understanding of why he is there, what he is to accomplish, and how he is to conduct himself in the presence of sickness.

There are at least five objectives a pastor should have in view in sickroom and hospital calling:

Heartfelt sympathy

Personal concern, genuine sym-

pathy, without pity, is the most comfortable atmosphere a pastor creates in his relationship with a sick person. Professionalism can be put aside. An artificial attitude is insufficient. It is a time when the pastor will make a sincere effort to understand what the patient is experiencing. The kind of sympathy needed is not that which projects to the patient, "I feel very sorry for you," but rather, "I understand how you feel, and I want to be with you in your trouble." Sickroom calling is a one-to-one, heart-to-heart relationship. Whatever the concern of the patient is, that becomes the concern of the pastor. The pastor is there as a caring, concerned friend.

Ministering to spiritual need

This is the pastor's specialty. He is especially trained for spiritual counseling. But tactlessness, even in spiritual matters, can be very harmful. How does the pastor approach the spiritual need of the patient? Those who are authorities in hospital calling say that the door to a patient's heart is his present condition, along with his present circumstances. The pastor should approach spiritual need in the sickroom in its immediate relationship to the patient's sickness and surrounding circumstances.

*Pastor, The East Toledo Wesleyan Church, Toledo, Ohio.

If the patient is a believing Christian, his spiritual need should be approached in relation to his faith and his reaction to his present trial. The pastor must strengthen faith, offer the comfort of the Scriptures, extend the fellowship of prayer. The spiritual benefit of such a pastoral call can scarcely be evaluated.

If the patient is an unbeliever, he must be made to feel immediately at ease in the presence of the minister. He needs the assurance of the Scriptures that he is the object of God's love, and that his sickness is not necessarily an evidence of God's displeasure. In dealing with a sick person who is not a Christian, it is especially important that the Scriptures are used, rather than the personal concepts and opinions of the pastor. In a time of sickness, when his heart is apt to be more tender, and his awareness of spiritual need more keen, the patient finds the Word of God more effective and powerful than anything the pastor could say. Without taking unfair advantage of the circumstance of sickness, the unsaved sick person provides an opportunity to tenderly, lovingly, and tactfully lead a soul to new life and hope in Christ.

Sometimes the sickroom becomes a place of confession. The wise pastor will listen attentively with a non-judgmental attitude. Confessions in the sickroom are often made when the patient feels he may not recover. If he does recover, however, woe be unto the pastor who has betrayed his confidence!

Contributing to physical recovery

Every pastor should study to understand the dynamics occurring between the physical, mental, and spiritual faculties of a patient. He does not need a major in psychology to do this. It is important to understand that a mind and soul at ease is a

great factor in physical healing. A pastor who has learned how to ask the right questions in an appropriate manner will be a great blessing to his sickroom parishioners. Many times, all a pastor needs to be in a good listener.

Another effective approach, and one especially good for the patient, is that of positive suggestion. Near the top of the list for a pastor in the sickroom is an optimistic attitude. He must be careful not to build any false hopes. Medical opinions should be left to the physician. Except in medically established terminal cases, the pastor should endeavor to leave his parishioner feeling, "My pastor believes I am going to get well." A pastor's prayers, his good judgment, and his optimistic attitude can be a turning point in recovery. Every pastor should seek to instill faith and the will to get well into the mind of the patient.

Contacting the patient's family

Much of the anxiety suffered by a patient relates to his family. Anything the pastor can do to alleviate anxiety and to serve as a strong bridge of assurance between the family and the patient will be work well done. Involvement with the family is a golden opportunity to be a part of their experience in sickness and thus gain their appreciation and confidence.

Waiting at home is very difficult for the loved ones of sick people. The pastor who is not in the homes of his parishioners during times of sickness is missing one of the great opportunities available to work his way into their hearts. This objective is so important, it cannot be emphasized too strongly.

Private and intimate matters in the family are off limits for the pastor unless he is asked into them. Any intrusion will be resented, but avail-

ability to be helpful will be greatly appreciated. The pastor can offer to help, but the acceptance of his counsel must be left to the family members. Pastors who have cultivated a wholesome, trustful, and affectionate relationship with family members will discover them coming to him in time of sickness.

Working with the hospital staff

In the eyes of the hospital staff the minister is a professional person. It will be worth any pastor's effort when he endeavors to live up to the professional expectations of other professionals. By cultivating a professional rapport with the hospital staff, the pastor will accomplish two things at least. He will make his own hospital calling easier. He will enjoy the

esteem and the appreciation of the hospital staff.

Here are a few guidelines for pastors in hospital calling:

1. Keep personal rights within the bounds of professional courtesy.
2. Learn the hospital rules and abide by them.
3. Make careful and courteous entry into a hospital room.
4. Be ready to "step out a minute" if a nurse enters to administer treatment.
5. Leave diagnosis and medical opinions to the physician.
6. Stop at the nursing station and inquire first, if a patient is seriously ill. The call may be inadvisable.

Hospital calling should be easier, faster, and more effective when these simple guidelines are observed.



**Practical
Points**

*that make
a difference*

Your Call Comes First

Dear Son:

Mother and I know that you and Sue have been having a rough time. It is your first pastorate, and who would have known that you might have a moral problem involving one of your leading members?

As I was praying for both of you this morning, it occurred to me that this is the time to assess values—real values! Remember that you were *called of God*. That call was confirmed by the church. As long as you are sensitive to His

leadings and follow the enlightened conscience of the church, no one can put his hands on you. Evil men will try at times, but God's man always comes through in a spirit of integrity and love.

You are faced with hostility and anger, but stand tall and God will help you, and the church will stand by you. If at times it seems that all is lost, remember your divine call. No man can get to you if you keep on good terms with the Heavenly Father. I really believe that! There are those who have tried to undermine the influence of your old dad, but I told the Lord, "Remember, we had a covenant 40 years ago—and though they slay me, yet will I trust Thee." It is still a great formula.

Love,


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Evangelistic Pastors

DO THE WORK OF AN EVANGELIST" (2 Tim. 4:5)—the words of instruction from Paul to young Timothy, and the words of admonition to every pastor today.

A pastor should develop, motivate, mold, and lead his church into a soul-winning congregation. For a church to grow, it must be evangelistically oriented and have a genuine spirit of witnessing and winning others to Christ. When a church waits for two or three revival campaigns a year to suffice for its entire evangelistic outreach, it can thwart growth. We can continue to grow by winning others to the Saviour and thereby maintain the spiritual glow and fervor which has marked the Church of the Nazarene from its inception.

Every pastor should develop those talents and abilities which enable him to be a soul winner. Each pastor bears many responsibilities in his pastorate—preacher, teacher, shepherd, leader, financier, and the list goes on. Along with all these demands he must also lead and direct his people in evangelism.

With all our emphasis on personal soul winning, it is still essential that we have strong evangelistic preaching from the pulpit Sunday after Sunday. Evangelistic preaching is preaching that wins others to the Saviour. It is preaching with a passion for souls. With Paul, it is saying, "Woe is unto me, if I preach not the gospel!" (1 Cor. 9:16). It is preaching against sin and

with a warning of the coming judgment and of hell. It is preaching that lifts up Christ, His atonement, His love, and power to forgive all sins and to sanctify wholly.

This kind of preaching appeals to the heart as well as to the intellect. It is logically clear and scripturally sound. It maintains emotional appeal that stirs the heart and moves the volition toward God. Evangelistic preaching calls for decision, persuading men to come to Christ. This preaching must be bathed in tears and soaked in much prayer. Hearts aflame with God's love can persuade others to accept the Saviour.

Jesus said, "Follow me, and I will make you fishers of men" (Matt. 4:19). This is what we are—"fishers of men"—winning, leading, training others to win!

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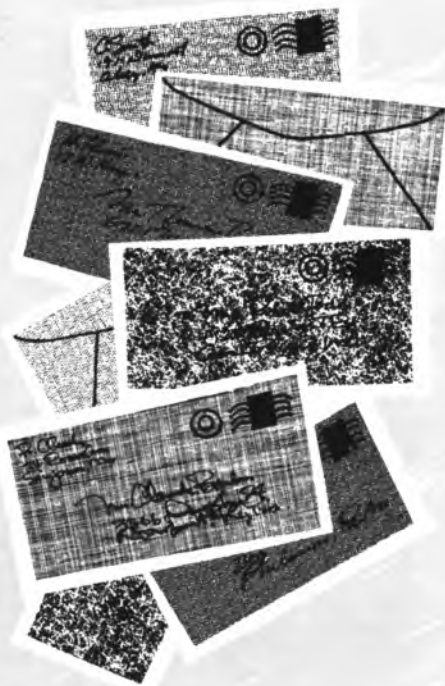
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Nazarene Christian educators plan curriculum for the course "Summer Ministries in the Church of the Nazarene." Shown here, front row from the left, are Dr. Ken Hendricks (ONC), Dr. Cliff Fisher (PLC), Dr. Lyle Flinner (BNC), Mrs. Betty Robertson (BNC), Rev. Harold Davis (Department of Church Schools), Dr. Chester Galloway (NTS); back row, Dr. Harper Cole (TNC), Rev. Gene Williams (pastor in Wichita, Kans.), Rev. Marselle Knight (Kansas district superintendent), Prof. Bill Youngman (MVNC), Prof. Dan Berg (NNC), Prof. Joe Rapalje (ENC), and Prof. Dean Baldwin (MANC).

Dr. Paul Fromer, noted author, says, "There must be a shaft of realism in our Christian writing. It must be pointive . . . it must face facts and be more practical than imaginary." In order for it to be realistic, Christian writing must show a sense of the living God.

English author Thomas Carlyle, upon greeting the newly called pastor of his church, took him aside and said, "What this church needs is someone who knows God other than by hearsay."

Nazarene literature must be realistic and show a sense of the living God. It cannot be considered realistic if it ignores Him, if it relegates God to mere hearsay.

What kind of literature should be placed in the reader's hands? The following words by Dr. Sherwood E. Wirt, former editor of *Decision* magazine, answer this question. They form an important part of the rationale for the existence of *Etcetera* magazine, the young adult monthly for the Church of the Nazarene.

"Humanity is experiencing a depletion of worthwhile literature; people are famished for righteousness in print. Millions of men, women, and young people long for good words, helpful and hopeful words, relevant words, Spirit-filled words of strength and assurance.

"... What people read, they become. It is not well known, but it is a fact, that every great movement to sweep through

the human race has been brought about through writing. That the pen is mightier than the sword is not rhetoric; it is history.

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"A literary revolution has taken place in the last 15 years. All kinds of nonsense—not to speak of violence and lust—have been given space in our hitherto respected publications. It would seem that when the devil took the lid off Pandora's box he found a typewriter inside.

"But seven thousand (or even a million) readers have refused to bow the knee to Baal. While nonfiction continues to crumble into journalese, and fiction into moral anarchy, the human spirit still seeks fresh ways to express its relationship to its Creator."* That expression is the writer's task, the editor's responsibility, and the reader's delight. *Etcetera* magazine is committed to being the reader's delight.

*From *You Can Tell the World*, by Sherwood E. Wirt with Ruth McKinney, Augsburg Publishing House, Minneapolis, Minn. Used by permission.

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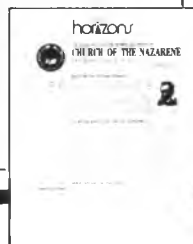
For the committed Nazarene who believes in stewardship through planned giving, immediate attention should be given to this new Act. When personal gifts are part of estate planning, additional consideration should now be given to charitable gifts as a preferred alternative.

This new law, over 1,000 pages long, peppered with ifs, ands and buts is one of the most complicated yet. It is extremely important that every estate plan be reviewed in light of this new law. We suggest you consult soon with your legal and accounting counselors.

For more information, request the current "Financial Guide" prepared by our special tax attorney with an overview of the Tax Reform Act of 1976.



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—Dr. Eugene L. Stowe
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*From the Quadrennial Address delivered at
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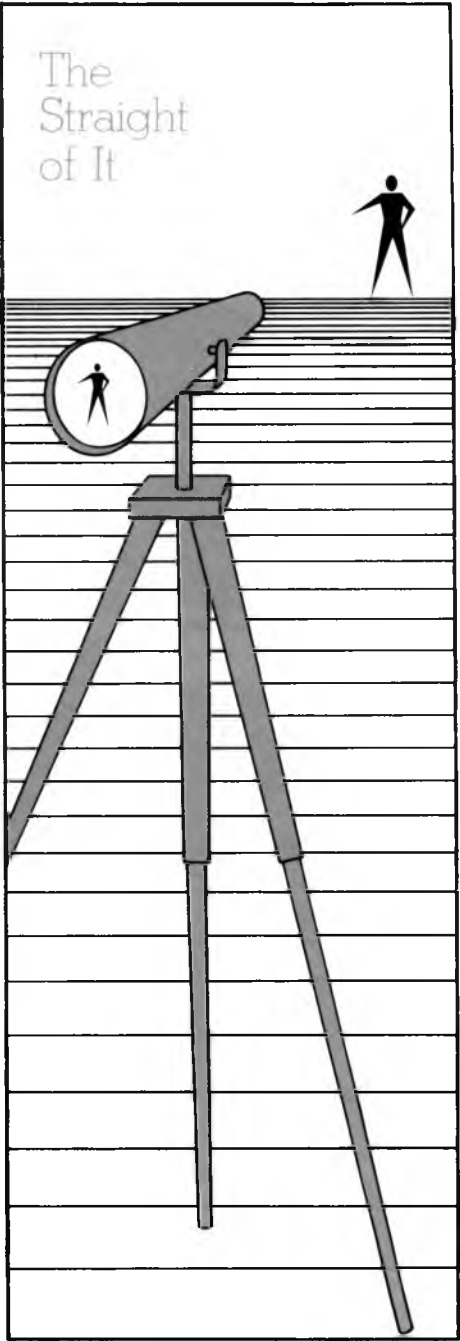
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Q.

The Department of Pensions has not sent me the Annual Insurance Questionnaire this year. Have I been forgotten?

A.

No. You are an **ORDAINED** minister. You are no longer required to fill out a questionnaire. The change is the result of General Board action.

Q.

I received an Annual Insurance Questionnaire in the mail. I have heard a rumor that the requirement has been dropped. Is this true?

A.

This is **not** true for **DISTRICT-LICENSED** ministers. Since you are a licensed minister, you must **STILL** show your eligibility for insurance through the Department annually. Licensed ministers who are eligible will be paying Social Security taxes on a ministerial income of no less than \$400 net annually.

Other questions? Dept. of Pensions, 6401 The Paseo, Kansas City, Mo. 64131.

(Dean Wessels)

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THE PREACHER'S WIFE



Not for Ladies Only

IF EVERYTHING is not all right at home, I'm no good." A pastor once made this remark rather casually. It probably could have been said truthfully by any man, for no man is at his best if he has trouble at home. But especially is it true of ministers, for a minister's home is a vital factor in his work; and if everything is not all right there, his whole ministry suffers.

The atmosphere of his home depends largely on the attitudes of his wife. If she is contented and happy, the family members will likely be contented and happy too. She sets the tone.

However, 40 years of marriage have taught me that the man of the house has his part, and together they make the home what it is. (The editor tells me that the men read this page too.) There are some unique circumstances of the ministry which might put a strain on the marriage relation-

ship. Against these we need to be on guard.

The pastor is constantly giving to others in selfless service outside the home. When he gets home, he's ready to relax. There may be a subtle temptation to relax his thoughtfulness. I've heard of a proverb about the man who was the joy of the street and the sorrow of the home. This is the danger. His work is exceedingly important. It takes its toll of physical, mental, and spiritual resources. But it should not drive him to the point where he is too exhausted to be thoughtful of the one he vowed to love and to cherish. There is romance in his public life. But his part is also to keep romance alive at home with unselfish concern for his loved ones.

Of course, when he goes home, if she greets him with affection rather than complaints, she is creating an atmosphere conducive to his thoughtfulness.

The pastor listens without limit to members of his parish if he is a true pastor. He is human. He can become weary of what sometimes seems to be trivia; and when he gets away, he wants peace and quiet. He may be inclined to lapse into silence at home. His wife may be hungry for adult conversation. She needs more than "Uh-huh" as he picks up the evening newspaper. As *his* wife she is a friend to all, but she has no exclusive friends in the congregation. No other



by
Irene Coulter

General superintendent's
wife
Church of the Nazarene

occupation makes this demand of a man's wife. If she is conscientious in her desire to be a helpmeet to him in the ministry, she'll deny herself the luxury of special friends. She'll do it for him and for the sake of the greatest good of all in the parish. Besides the Lord, her husband is really all she has to fulfill her need for closeness. He should be her best earthly friend—take an interest in her interests, listen to her talk about her life, her burdens, hopes, and plans.

I once read an article on "The Healing Touch of Attention." It told of a boy who was brought to the Foundation for Religion and Psychiatry for help. It didn't take long for the therapist to find out what was wrong. "My parents don't care about me. We never do anything together. My father never looks at me when I talk to him. My mother nags about my hair, but she never *listens*."¹ When you fail to pay attention, you are rejecting. "Rejection hurts. Attention heals. It is as simple as that."

A visitor in our home was amazed to know my husband called from the office in a spare moment—for no special reason—just to talk. That kind of attention has kept romance alive.

There are many demands on a pastor's time. His is not an eight-hour day. Many of his evenings are taken up in church activities. It is tragic for a man to give so much time to his public life that his wife and children seldom see him. It is important that he arrange his schedule so that he has some time to give his undivided attention to those at home. He is responsible for them. They need him.

There is another side, however. His wife and children should be willing to make personal sacrifices for the sake of the needs of others. His wife, by her attitude, can help the children to understand what their father

is doing, to be concerned with the needs of others, and to be willing part of the time to forego pleasures they'd like to enjoy. "They need you more than we do" is a much better reaction than "Do you *have* to go?" when a cherished family activity is interrupted and Dad is called away.

Take a little time to be alone together. You may find it hard to arrange, but the joy of success in the church will be dampened if the pastor is going so hard that he and his wife become strangers.

But with all of the circumstances of the ministry that can cause strain, the opportunities for sharing and closeness are greater than in any other walk of life.

A minister's work overflows into his home. He and his wife know the same people. They are united in a common purpose—commitment to Christ and the church. The rewards are greater than just bringing home the paycheck. Seeing lives transformed, homes salvaged, joy and hope coming into the countenances of people, knowing *together* you have invested something of you love and self-forgetfulness to see these things come to pass, is great compensation.

More than that, such sharing in a common purpose contributes to the blessedness of your relationship with each other. No couple has greater opportunity for oneness than a pastor and his wife.

How things are in the parsonage colors the quality of the pastoral ministry. It takes two—both the pastor and his wife—looking out for the needs of the other, paying attention, listening.

As they succeed in this important relationship, they are obeying scriptural admonition and giving to their congregation an example of Christian love and grace.

1. The quotation is from a *Reader's Digest* of unknown date. The article was condensed from *Guides* of April, 1969.

Wesleyana



Wesley on "Entire" and "Instantaneous" Sanctification

By Roy S. Nicholson*

MUCH CONFUSION has arisen from a lack of attention to John Wesley's distinctions between "sanctification" and "entire sanctification." He spoke of love and "perfect love"; salvation and "full salvation," or "entire salvation"; sanctification and "entire sanctification," or "full sanctification." He taught that "the moment a sinner is justified, his heart is cleansed in a low degree; but yet he has not a clean heart in the full, proper sense, till he is made 'perfect in love.'" (Quoted by Wm. McDonald in *John Wesley and His Doctrine*: The Christian Witness Co., 1904, p. 70). And Wesley further declares that "believers who are not convinced of the deep corruption of their hearts . . . have little concern about *entire* sanctification" (Wesley's *Works*, ** V:168-69).

"Entire sanctification, or Christian perfection, is neither more nor less than pure love; love expelling sin, and governing both the heart and life of a child of God" (McDonald, *op. cit.*, p. 76). And Wesley says that it is proper when referring to sanctification as being "saved from all sin," to add the words "wholly, entirely, or the like" (*Works*, VIII:294).

*General president emeritus, The Wesleyan Church.

**The *Works* herein referred to is *The Works of John Wesley*, 14 volume, complete and unabridged edition, reprinted by Zondervan Publishing House from the authorized edition first published in London, 1872.

Wesley was careful to insist upon the recognition of need for growth and continual increase beyond the crisis of cleansing. "There is no perfection of degrees, as it is termed; none which does not admit of a continual increase. So that how much soever any man has attained, or how high a degree soever he is perfect, he hath still need 'to grow in grace,' and daily to advance in the knowledge and love of God his Saviour" (*Works*, VI:5-6).

Diligence to Wesley's distinction between the justified believer and the entirely sanctified believer would avoid the all-too-frequent erroneous, extravagant, and unscriptural overstatements which some have made for Christian perfection. "Mr. Wesley speaks of justification expelling the love of the world, love of pleasure, love of ease, etc., but not *all* love of the world, *all* love of pleasure, *all* love of ease, etc. But when he speaks of sanctification, it is 'love to God without "the least love" of the creature'; 'love to man, excluding "all envy."' (For a fuller treatment see Wesley's *Works*, XI:400-402.)

McDonald says that "Wesley believed that all the fruits of the Spirit existed in regeneration, but not in the same measure as in entire holiness. One was the work begun, the other, the work completed. Herein Mr. Wesley is perfectly consistent with himself" (*op. cit.*, pp. 83-84).

John Wesley's acute perception of hu-

man nature led him to feel that some who had experienced the wonderful change in justification might lead them to "naturally . . . imagine that all sin is gone, that it is utterly rooted out of the heart, and has no place therein. How easily do they draw the conclusion, I 'feel' no sin, therefore I 'have' none: it does not 'stir,' therefore it does not 'exist': it has no motion, therefore it has no 'being'!" But he reminds his readers that "sin remains in him; yea, the seed of all sin, till he is sanctified throughout" (*ibid.*, p. 82).

Gradual or instantaneous?

Wesley considered that the doctrine of Christian perfection, or entire sanctification, was "the grand depositum which God has lodged with the people called Methodists, and for the propagating this chiefly he appears to have raised us up."

One of the questions which has persisted unto this day is: Is this experience obtained gradually or instantaneously? Some argue that it is obtained gradually, and others that it is obtained instantaneously. Both sides quote Wesley as their authority. William McDonald, a Methodist minister, one of the founders and promoters of the organization which for a century was called the National Holiness Association (now the Christian Holiness Association), treats of the apparent differences in Wesley's views on this matter.

In his book *John Wesley and His Doctrine*, McDonald says that in the early part of his ministry, Wesley did not seem to have been settled on this point. But as Wesley "advanced in his work, personal experience threw much light on the subject, and settled in his mind some questions of great value. The question as to whether it was 'gradual' or 'instantaneous,' or 'both,' was difficult to determine; and not until he was compelled by the testimony of hundreds of his ministers and members, of whose experience he could not doubt, was he forced to regard it as an instantaneous work, preceded and followed, like justification, by a gradual work" (p. 89).

At first, Wesley was inclined to believe that it was gradual, and to be accomplished at or near death. Later he declared how painstakingly he had personally examined those who professed instan-

taneous sanctification with "the most searching questions we could devise," which led to replies "without hesitation, and the utmost simplicity, so that we were fully persuaded that they did not deceive themselves" (*ibid.*, p. 91).

Wesley's meticulous examination of the experiences, and observation of the lives, of those who believed they were sanctified, and comparison with the Scriptures, "who declared with one voice that the change was wrought in a moment," led him to affirm: "I cannot but believe that sanctification is commonly, if not always, an 'instantaneous' work." And Wesley further concludes concerning "instantaneous" sanctification that "there is evidence enough to satisfy any unprejudiced person" (*ibid.*, pp. 92-93).

Apropos this same "instantaneousness," Wesley speaks of physical death as occurring in "the *instant* the soul is separated from the body." And in the same paragraph he says one "is not dead to sin, till sin is separated from his soul; and in that *instant* he lives the full life of love" (*Works*, XI:402).

Hester Ann Rogers' *Journal*, page 174, contains a clear and pointed statement by John Wesley on this vital matter: "You may obtain a 'growing' victory 'over' sin from the moment you are justified. But this is not enough. The 'body of sin,' the 'carnal mind,' must be 'destroyed'; the old man must be slain, or we cannot put on the new man, which is created after God (or which is the image of God) in righteousness and true holiness; and this is 'done in a moment.' To talk of this work as being gradual would be nonsense, as much as if we talked of gradual justification" (quoted by McDonald, *op. cit.*, p. 92).

On the matter of "entire" and "instantaneous" sanctification, we have Wesley's teaching, supported by the Word of God, that it "implies deliverance from all sin"; "that this is received merely by faith"; "that it is given instantaneously in one moment"; "that we are to expect it, not at death, but at every moment. . . . Our word does not profit either in regard to justification or sanctification, unless we bring people to accept it while we speak" (*ibid.*, p. 94).

"The Sum of the Doctrine" (of Chris-

tian Perfection) and “Brief Thought on Christian Perfection,” which Wesley stated to have been “a simple account of the manner wherein I first received the doctrine of perfection, and the sense wherein I do receive and teach it to this day . . .” may be found in *Works*, XI: 441-46.

The vital relationship which exists between clear and correct preaching of *entire* and *instantaneous* sanctification and the progress of the work of God is plainly expressed in Wesley’s *Journal* for August 14-15, 1776, on the occasion of his visit to Launceston: “Here I found the plain reason why the work of God had gained no ground in this Circuit all the year. The preachers had given up the Methodist testimony. Either they did not speak of Perfection at all (the peculiar doctrine committed to our trust), or they spoke of it only in general terms, without urging believers to ‘go on unto perfection,’ and to expect it every moment. And wherever this is not earnestly done, the work of God does not prosper” (*Works*, IV:83).



Midweek Happening

By Winn O. Allison*

Wednesday evening prayer services can be either very inspiring or extremely boring. At our church recently, we had a real midweek “happening.” It was an exciting time of sharing with each other. Of dialogue. Of praying. Of rapping. Of singing. And more—the Lord met with us in a unique way. Our lives were touched and refreshed.

It wasn’t too complicated and certainly didn’t take a great deal of preparation. I share the idea with you in the hope that the Spirit might be able to break in on other Wednesday evening congregations.

Before the service, we arranged two lecterns—side by side on the sanctuary

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level—down where the people were. There were two leaders—the pastor and associate pastor joining forces for this “experiment in praise.” It was unrehearsed.

As the people arrived, there was a calm, friendly atmosphere. Quiet conversation took place between friends and the pastors.

At the announced time, we began singing hymns about peace, assurance, and trust in God. The pace was set. We were in the quiet frame of mind in which God could speak to us. And speak He did!

From *Worship in Song*, we shared reading No. 567, “Thirsting for God.” The leaders read in unison and the congregation read responsively.

And then we prayed. Needs of our people were listed—those hospitalized, away on vacation, and those experiencing trials. A layman led in prayer and the windows of heaven were opened; we sensed the lifting power of corporate praying.

Several shared their testimony. One expressed concern for our teens. We paused and lifted the teens to the Lord. Another shared her faith and told how the friendliness of our church had broken down her hard shell.

As testimonies were given, the pastor and associate responded in an impromptu dialogue—with each other and with those who testified. Sometimes a scripture was shared. Again, a personal experience came to mind and was shared—to amplify and continue the thought.

A teen girl told us how she felt about the children who came on our bus. There was a warmth of concern as we prayed for these children and their families.

A young adult told of his desires for our church and the importance of Christian fellowship in his life. All adults and parents were lifted in prayer to the Lord.

It was exciting for us to catch a glimpse of “need-centered” prayer—praying for needs, one by one, as each was presented.

At the close we sang the chorus “God Is So Good.”

Maybe your church doesn’t have an associate pastor. Use the minister of music or another layman, or two laymen. This midweek “happening” could be an inspiring boost to your congregation.

THE STARTING POINT

Thoughts on Pentecost

Gordon Johnson, editor of *Time to Tell*, a publication of the Evangelical Methodist church, shares this paper with me, and from one of its recent issues I pass along this "starting point."

Pentecost needs to be (1) reviewed in depth; (2) received in faith; (3) revived in power.

There's a lot to be uncovered if these points are pursued.

A Lesson from Zaccheus

I ran across an interesting though from the pen of Lowell M. Atkinson concerning the story of Zacchaeus in Luke 19, and it's a good "starting point." Most men who met Zacchaeus said "sinner." But Jesus said "Zacchaeus." Atkinson points out that "the world saw the sinner in the man, but Jesus saw the man in the sinner" (*Pulpit Digest*, July/August, 1976, p. 39).

Prayer and Preaching

John Killinger's recent book, *Bread for the Wilderness, Wine for the Journey* (Word Books, 1976), is exciting reading. The book really is about Killinger's pilgrimage back to some of the basics he felt he had lost somewhere along the way.

One of the discoveries for Killinger was prayer. Among other things, here is what he wrote: "... it is through prayer that the power comes to preach well, and it is

through prayer that we are able to hear the preaching" (p. 93).

Elsewhere in this volume, Killinger writes: "Regardless of how fine a preacher the pastor is, or how efficient an administrator, or how clever a table conversationalist, he is no shepherd of Christ if he does not pray for his congregation. No one is more partial than I to preaching. Yet I would far rather have a minister who lifted me before God than one who merely lifted me by the hair of my head" (p. 95).

A Lesson from David

In 1 Samuel 30 a moment of discouragement and despair is revealed in the life of David. "But David took strength from the Lord" (v. 6, *Living Bible*).* (The *Berkeley Version* reads, "laid hold on the Lord his God.")

I gathered these thoughts from the chapter: (1) There is the posture of the soul, which determines destiny. It is man's part to acknowledge his need, and God's part to meet it. David stood at attention before God. (2) There is the promise that invites us onward. There is always a promise from God that His presence is available. David had lived enough with God to know this. (3) There is a plan which takes us to tomorrow. And that plan always includes an open, obedient heart, and a strengthening, shepherding God.

The Tragedy of Solomon

In 1 Kings 11, we read the tragic disobedience of Solomon. It unfolds in the opening part of the chapter when Solomon is cautioned not to marry outside the will of God, for, as v. 2 warns, the women would turn his heart from the Lord. The remainder of the context shows three stages in Solomon's disobedience:

(1) Solomon's downfall began with a question of loyalty. Solomon disregarded the warning not to marry outside God's plan. But v. 3 relates the tragic conclusion when Solomon turned his loyalty from God. It states: "... and sure enough, they turned his heart away from the Lord. . . . They encouraged him to worship their gods instead of trusting

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By C. Neil Strait

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completely in the Lord as his father David had done.”

(2) Stage 2 shows the quality of life that became Solomon’s in his disobedient state: “Thus Solomon did what was clearly wrong and refused to follow the Lord as his father David did” (v. 6).

(3) Stage three is seen in the quantity of Solomon’s losses. V. 11 gives us God’s summary for Solomon: “‘Since you have not kept our agreement and have not obeyed my laws, I will tear the kingdom away from you and your family and give it to someone else.’”

IN THE STUDY

Seeds for Sermons

Joshua Our Jesus Looking Toward Easter

“When the name ‘Joshua’ is translated into Greek it becomes ‘Jesus’ (cf. Acts 7:45; Heb. 4:8). The name signifies ‘Saviour.’ In many ways this Old Testament Jesus foreshadows characteristics of the New Testament Jesus. He had no evil recorded against him; he was free from all desire of self-aggrandizement or lust of gain; there was no taint of selfishness to mar the simple nobility of his character; in every circumstance he displayed one supreme desire: to know the will of God” (Chester O. Mulder, BBC, Vol. II, p. 21).



by
Mark E. Moore

Pastor
Church of the Nazarene
Sylvania, Ohio

Invite your people this month to read Joshua, and they will clearly see Jesus through the pages.

March 6

JOSHUA—A MAN UNDER AUTHORITY

SCRIPTURE: Joshua 5:13-15; 6:1-3, 9-11, 15-17, 25

TEXT: “. . . as captain of the host of the Lord am I now come. And Joshua . . . did worship” (v. 14).

INTRODUCTION: One day a centurion, a man of authority, came to Jesus asking health for his servant. Worshipping, and acknowledging the authority of Jesus, the centurion said, “I am a man under authority” (Matt. 8:9). Men of authority are also men under authority.

It was such with Jesus. Time and again He said, “I came to do the will of my Father.”

It was such with Joshua. In Josh. 5:13-15, we see worship of Jesus as the one in authority over his life. The general agreement of Bible scholars is that this “captain of the host of the Lord” was Jesus. No one was ever rebuked for worshipping

Jesus. But even John was rebuked when he bowed before a heavenly being (Rev. 19:10).

The significant thing is that all that Jesus asked of Joshua was reverence and obedience. This being established, the Lord could now lead Joshua as we see in chapter 6.

I. SHUT UP THE ENEMY. "Now Jericho was straitly shut up because of the children of Israel" (v. 1).

Too often God's people are afraid of the enemy. God's plan is for the enemy to be afraid of God's people. When we have made total surrender to Jesus in reverence and obedience, then let us rely on the authority that is ours in Jesus. The Lord did not have Joshua bypass Jericho, but conquer it.

II. SHUT UP THE DOUBTERS. "And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice . . . until the day I bid you shout" (v. 10). I don't know about the people you pastor, but I know if I were to tell my people to "shut up" (pardon me—abstain from speaking), nothing would start them talking faster. Yet I have seen God's plan hindered by people talking too much. Picture the people marching around Jericho saying, "This is foolish. Nothing is happening. We've never done it this way before. Joshua is not like Moses." When Jesus has spoken, there is nothing more to be said. A motto in my study reads: "Don't give God instructions . . . Just report for duty."

III. SHUT IN THE BELIEVER. "And Joshua saved Rahab . . . and she dwelleth in Israel" (v. 25).

Thank the Lord we can be taken from the city of destruction and live with the children of God. I'm glad God allowed some prayer warriors to destroy my city of sin and save me alive! Thank God, I now live with the children of God.

CONCLUSION: I well remember the testimony of an old prayer warrior who said one night in the midweek service, "I'm not shouting tonight, for I am in the battle. But when the battle is over, then I will shout." Fellow warriors of Jesus, let's shut up the enemy. Shut out the doubters, and shut in the believers!

March 13

JOSHUA OUR JESUS— HE LEFT NOTHING UNDONE

SCRIPTURE: Josh. 11:15, 23; Num. 33:50-56

TEXT: "As the Lord commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the Lord commanded Moses" (Josh. 11:15).

INTRODUCTION: If there could be an epitaph on the tombstone of Joshua, nothing would be more fitting than these words: "He left nothing undone of all that the Lord commanded." If there were an epitaph carved into the keystone of the empty grave of Jesus, nothing would be more fitting than Jesus' words: "I have finished the work which thou gavest me to do" (John 17:4). In Joshua and in Jesus we see God's plan of salvation for man.

In Num. 33:50-56 we read God's plan to Moses:

I. DRIVE OUT. "Drive out all the inhabitants of the land from before you . . . dispossess the inhabitants of the land" (vv. 52-53). In reading Joshua, one shudders at the heartless destruction of the enemies of God's people. Yet the message is clear. Either you will utterly destroy the enemy, or the enemy will finally destroy you. Joshua 16:10 is one of many illustrations where the enemy was not totally destroyed. The final downfall of Israel years later had its seeds of destruction in failing to utterly destroy the enemy.

Many of us remember the closing of the Nazarene work in China in the late 1940s. Years before, the Nationalist army of China defeated the Communistic forces and drove the small remnant to an obscure corner of the nation in what history records as "The Long March." Yet from this small group came the seeds of destruction that finally conquered China. When God says, "Drive out," He knows that only full victory is victory.

II. DESTROY. "Destroy all their pictures" (v. 52). I am glad that the Nineteenth General Assembly of the Church of the Nazarene in Dallas last June reaffirmed

and strengthened its stand against pictures that destroy. "The avoidance of the motion picture theater . . . the violent, or the sensual and pornographic." Susannah Wesley's advice to her son John is still valid: "Take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself." It is still true—whatever gets your attention gets you.

III. DWELL. "Ye shall dwell therein" (v. 53). This is what Joshua fulfilled in Josh. 11:23. He "took the whole land" and "gave it for an inheritance." Joshua did all that Moses and the Lord commanded. When he had finished, he gave God's people a land of rest.

CONCLUSION: "For if Jesus [Greek spelling of Joshua] had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God" (Heb. 4:8-9). Thank God, one day there came a greater Joshua—our Jesus! He too did all God told Him to do. He drove out the devil. He destroyed the evil pictures of my mind. He gave me an "inheritance among them which are sanctified" (Acts 26:18), and I dwell in the Caanan Land of His rest.

March 20

JOSHUA OUR JESUS— THE RED ROPE OF REDEMPTION

SCRIPTURE: Josh. 2:12-22; 6:17, 22

TEXT: "Thou shalt bind this line of scarlet thread in the window which thou didst let us down by" (v. 18).

INTRODUCTION: This scarlet thread is a symbol of the blood of Christ that is woven through the pages of the Bible. It was more than a weak piece of yarn, for it held the weight of the two spies. It was a "Red Rope of Redemption."

I. OTHERS HAVE BEEN SAVED BY THIS RED ROPE OF REDEMPTION.

March, 1977

I like to picture those two spies glancing back as they flee to the mountains to look at the red rope of redemption in Rahab's window. I can almost hear one say to the other, "If it hadn't been for that red rope, we would have been lost. I'm glad we told Rahab that she too can be saved if she will but have faith in us and in that red rope."

I am forever grateful to those who have gone before me and left their testimony of salvation because of the red rope of salvation—the blood of Jesus.

II. I, TOO, CAN BE SAVED BY THIS RED ROPE OF REDEMPTION.

Paul, in his first letter to the church at Corinth, admits that to the world, faith is foolishness (1:21f.). No doubt friends of Rahab asked her about the red rope. She could not tell them, but would say in her heart, It saved men of God who have gone before me. It can, it will save me. As Edward Mote wrote: "My hope is built on nothing less / Than Jesus' blood and righteousness."

III. THE RED ROPE TESTIFIES THAT REDEMPTION DRAWETH NIGH.

I like to think of those seven days of waiting as described in Josh. 6:12-16. There is Rahab looking out her window, holding the red rope of redemption as she watches the men march by below. She has mixed feelings. Every day brings her one day closer to the day of judgment. It also brings her one day closer to her day of redemption. I also believe as the men marched around the city, they looked up and saw that red rope and rejoiced that in that city there was a family full of faith.

CONCLUSION: Frank G. Slaughter, in his book *The Scarlet Cord*, weaves in a love theme between Joshua and Rahab. I do not agree with the writer. Nevertheless, there is a love theme between me and my Jesus. I am glad there hangs a red rope of redemption from the window of my soul. I know it has saved others. I know it is my only hope of salvation. Best of all, just as Rahab thrilled as she watched the events of her day, knowing that Joshua her redeemer was coming, I thrill, for Jesus is coming! Jesus himself said: "And when these things begin to come to pass, then look up, and lift up your heads, for

your redemption draweth nigh" (Luke 21:28).

March 27

THE CHOICE IS YOURS

SCRIPTURE: Josh. 24:14-28

TEXT: "Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord" (v. 15).

INTRODUCTION: An old Chinese proverb carries the thought: "He who picks up one end of the stick, picks up the other end as well." You have the power of choice, but you do not have the power to alter the outcome of that choice.

I. I CHOSE. "As for me and my house, we will serve the Lord."

My father has said that one thing he remembers about family prayer in his home was his father praying, "Lord, we care not for riches, wealth, or fame, but only that we might be an unbroken circle around the throne of God." Because this man chose God for himself and his family, grandchildren such as Gary Moore are blessing our church, and great-grandchildren such as Paul Jetter are on the mission field.

II. YOU CHOOSE. "Choose you this day whom ye will serve."

Your choice as to whether you will serve God or gods is your greatest choice in life. A friend of ours who for many years was director of a child placement agency had one unusual requirement for adoptive parents. Both parents must attend church—the same church. This was her evaluation of the place of God and the church in family life.

III. YOU HAVE CHOSEN. "Ye are witnesses against yourselves that ye have chosen the Lord, to serve him. And they said, We are witnesses" (v. 22).

Now that you have chosen to follow the Lord—

A. Do it sincerely (v. 14). God will put up with a lot of blunders and imperfections if we are sincere.

B. Do it jealously (vv. 16,19). True love is a jealous love. Our God is a jealous God. He will not tolerate our sharing our love with "gods."

C. Do it with faith in yourself (v. 24). Many people fail in their Christian faith, not from lack of faith in God, but lack of faith in themselves. A pastor put his hand on the shoulder of a young convert as he was leaving the church service and said, "Russell, you are going to make it." Later the young convert said, "I was very discouraged that morning, but I thought, my pastor believes in me. My God believes in me. I must believe in myself." Today he is a pastor, and one of the tenets of his ministry is: Believe in yourself.

CONCLUSION: "So Joshua made a covenant with the people that day . . . and set it up there under an oak, that was by the sanctuary of the Lord" (vv. 25-26), "and . . . Joshua . . . died" (v. 29).

One day my Jesus went to the accursed tree—I wonder, Was it, too, an oak? And there "Jesus the mediator of the new covenant" (Heb. 12:24) died for me. How can I say otherwise than "as for me and my house, we will serve the Lord"?

By
Ralph Earle

Professor of New Testament
Nazarene Theological
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Gleanings
from the Greek

2 Corinthians 3

**Commendation or
recommendation? (3:1)**

"Commend" is the verb *synistanein*, which is a variant of *synistemi*. Arndt and Gingrich define it as: "(re) commend someone to someone" (p. 798). (See Earle, *Word Meanings*, 3:256.)

From this comes the adjective *synstatisos* (only here in NT), meaning "introducing, commendatory" (AG, p. 802). In the last part of the verse the KJV is more full than the Greek, which simply

says (NASB):* “Letters of commendation to you or from you.” But the technical term today for this is what the NIV has: “letters of recommendation to you or from you.”** In many places the NIV represents contemporary English idiom better than any other version.

Of Christ (3:3)

Is the genitive case here subjective (written by Christ), objective (telling about Christ), or possessive (belonging to Christ)? As in many other cases in the New Testament, we cannot be certain. Plummer (ICC) and Bernard (EGT) prefer the first. This is well represented in the NIV, “a letter from Christ.”

Ministered by us (3:3)

The Greek is *diakonethesia hyph hemon*, literally “have been served [ministered] by us.” The connection with the preceding expression is well brought out by Barnard: “the Apostle conceiving of himself as his Master’s *amanuensis*” (EGT, 3:53). This idea is caught by Weymouth—“penned by us.” Paul says that the Corinthian Christians were “the result of our ministry” (NIV). The most important result of his ministry was what was written on the hearts of his converts.

Tables or tablets? (3:3)

“Tables of stone” is evidently a reference to the two “tables of stone” (Exod. 31:18) on which the Ten Commandments were written. But the correct term today is “tablets.”

The Greek *plax* occurs only here (twice) and in Heb. 9:4—“the stone tablets of the covenant” (NIV). The word literally means something flat, and so here a flat stone.

Contrasted with “tablets of stone” is “tablets of human hearts” (NASB, NIV). Incidentally, “in” (twice, KJV) should be “on.”

Sufficient or adequate? (3:5)

Paul’s statement here, “but our sufficiency is of God,” is an answer to his very pertinent question in 2:16—“And who is sufficient for these things?” The

connection is also brought out in the NASB: “And who is adequate for these things? . . . but our adequacy is from God” The adjective is *hikanos* (frequent in NT). The noun is *hikanotes* (only here). But the KJV of verse 6, “made us able,” fails to indicate that there the verb is *hikanoo* (only here and Col. 1:12), which, of course, is derived from *hikanos*. The NASB correctly represents this: “made us adequate.” Our adequacy comes from Christ.

Testament or covenant? (3:6)

The word *diatheke* occurs 33 times in the NT. In the KJV it is translated “Covenant” 20 times and “testament” 13 times. Most commentators agree that it should probably be rendered “covenant” except in Heb. 9:16-17 and possibly Gal. 3:15 (see comments at the latter place).

The letter (3:6)

Gramma (from which we get “grammar”) first meant a letter of the alphabet. Then it came to mean what is written, and so a document (usually in the plural), an epistle, and even a book. Arndt and Gingrich feel that it is used here “of the literally correct form of the law” (p. 164.)

Paul says that the letter kills, but the spirit (*pneuma*) makes alive. Plummer comments: “But we must not be misled by the common contrast in English between ‘letter’ and ‘spirit,’ which means the contrast between the literal sense and the spiritual or inward sense of one and the same document or authority. By *gramma* and *pneuma* St. Paul means two different authorities; *gramma* is the written code of the Law, *pneuma* is the operation of the Spirit in producing and promulgating the Gospel” (p. 87).

Schrenk agrees with this when he writes: “Any suggestion is to be rejected which would have it that the spirit of Scripture is here opposed to its letter, or its true or richer sense to the somatic body” (TDNT, 1:767). The contrast is between the written Law and the life-giving Spirit.

Ministration or ministry? (3:7-9)

The Greek word *diakonia* (4 times here) occurs 34 times in the NT and is translated “ministry” 16 times in the KJV.

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That is clearly the correct translation here (cf. NASB, NIV).

Incidentally, it should be noted that "engraven in stones" (v. 7) should be "engraved in letters on stone" (NIV). That is what the Greek text says. The reference, of course, is to the Ten Commandments.

Plainness or boldness? (3:12)

Parresia occurs 31 times in the NT and is translated "boldness" 8 times, "confidence" 6 times, "openly" 4 times, and "plainly" 4 times. Only here is it rendered "plainness of speech."

The word comes from *pas*, "all," and *hresis*, "speech." So it basically means "freedom of speech." Abbot-Smith says: "In LXX, Josephus, and NT, also (from the absence of fear which accompanies freedom of speech), confidence, boldness" (p. 347).

Schlier writes: "Above all, the discussion in 2 c. 3:12ff shows that for Paul *parresia* to God—the uncovered face of Paul looking towards Him, 3:18—implies an uncovered face which men can see as Israel could not see the covered face of Moses, 3:13. He who lifts up his face uncovered to God also turns uncovered to men" (TDNT, 5:883).

So we have here the ideas of openness and boldness. The latter is perhaps not only "in our speech" (NASB), but in general (NIV).

Veil (3:13-16)

The noun *kalymma* is found once each in these four verses, and nowhere else in the NT. It comes from the verb *kalypto*, "cover," and so means "a covering."

Abolished or fading away? (3:13)

While the verb *katargeo* does have "abolish" as one of its meanings, "fading away" (NASB, NIV) fits much better here. It was the glory on his face that faded away after a while.

The reference is to Exod. 34:33, where the KJV reads: "Till Moses had done speaking with them he put a vail on his face." Plummer says: "This is erroneous. The correct translation is, 'When Moses had done speaking with them he put a veil on his face' [cf NASB]. He knew that the brightness was caused by converse with Jehovah, and would fade away when

he was absent from the divine presence. He did not wish the people to see the disappearance of the brightness, and therefore, when he had delivered his message, he covered his face, until he returned to the presence of the Lord" (pp. 96-97).

Open or unveiled? (3:18)

The Greek for "open" is *anakekalymmeno*, the perfect passive participle of *anakalypto*. This verb is found only here and in verse 14, where it is translated "taken away." It literally means "To unveil" (A-S, p. 30), and so the correct translation here is "unveiled" (NASB, NIV).

Glass or mirror? (3:18)

"Beholding as in a glass" is all one word in Greek—*katoptrizomenoi*, the present middle participle of *katoptrizo* (only here in NT). In the middle it means "to reflect as a mirror" (A-S p. 242). Since they did not have glass mirrors (only bronze in Paul's day), "glass" (KJV) is incorrect.

Changed or transformed? (3:18)

The verb is *metamorphoo*, which is rendered "transformed" in Rom. 12:2 (see our comments there). This is the literal meaning of the verb and the correct translation here.

We Need the Church

I recently completed a book that studied growth of Christians in the last 15 years. Special attention was given to the Jesus Movement and the unusual revivals around the world (Latin America, Korea, Indonesia). A decade later these researchers asked, Where are the converts? Almost without exception, they discovered that those converts who had either joined and were actively involved in an established church, or formed a new church were still Christians. But those who had remained outside of the church in small groups had returned to their old ways of living.

This leads to the conclusion that the church is essential to the Christian and spiritual survival.

JAMES T. CHRISTY



The Family of Man

SCRIPTURE: Philem. 1-25

- I. The family of man should be ACTIVE in Love and FAITH (v. 5).
 - A. Toward God
 - B. Toward each other
- II. The family of man should be ACTIVE in SHARING THE FAITH (v. 6).
- III. The family of man should be ACTIVE in PRESENTING GOOD THINGS ABOUT CHRIST (v. 7).
 - A. Joy
 - B. Encouragement
 - C. Refreshment
- IV. The family of man should be ACTIVE in LIVING PEACEABLY (vv. 15-16).
- V. The family of man should be ACTIVE in WORKING FOR CHRIST (vv. 23-25).
 - A. As prisoners together for Christ (v. 23)
 - B. As fellow workers for Christ (v. 24)
 - C. As blessed workers for Christ (v. 25)

DERL G. KEEFER

The Family of God

SCRIPTURE: 1 Pet. 2:4-12

TEXT: Verse 5

INTRODUCTION: C. E. B. Cranfield writes: "The free-lance Christian, who would be a Christian but is too superior to belong to the visible Church upon earth in one of its forms, is simply a contradiction in terms." And William Barclay declares, "The individual Christian only finds his true place when he is built into the edifice of the Church." What we are then is a real family—the family of God.

- I. The family of God has ONE LEADER—Christ, "the living stone" (2:4, NIV).*
- II. The family of God has ONE GOAL—worshipping Christ, "offering spiritual sacrifices" (2:5).
- III. The family of God has ONE FELLOWSHIP—the body of Christ. "But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy" (2:9-10).
- IV. The family of God has ONE GUIDE—Christ's Spirit. "And in him you too are being built together to become a dwelling in which God lives by his Spirit" (Eph. 2:22).
- V. The family of God has ONE PROCLAMATION—that Jesus is Lord, "glorify God" (2:12).

DERL G. KEEFER

The End

SCRIPTURE: Rev. 22:12-21

TEXT: "The grace of our Lord Jesus Christ be with you all. Amen" (v. 21).

- I. THE END—ENDS IN THE CLAIMS OF CHRIST (vv. 12-13).
 - A. Christ is coming again.
 1. Claim to believers
 2. Claim to unbelievers
 - B. Christ is the Beginning and the End.
 1. Christ's claim is completeness.
 2. Christ's claim is eternal.
 3. Christ's claim is authoritative.
- II. THE END—ENDS IN GOD'S PROMISE TO MAN (vv. 14-15).
 - A. Promise to the accepted man
 - B. Promise to the rejected man

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III. THE END—ENDS IN GOD'S GUARANTEE
(v. 16)

- A. He is who He claims to be—
1. Fulfillment of prophecy
2. Star of God's promise
3. Light of the World
4. God's Guarantee forever

IV. THE END—ENDS WITH AN INVITATION
(v. 17)

- A. Christ and His Church join the invitation.
B. Christians personally join the invitation.
C. Everyone is included in the invitation.

V. THE END—ENDS WITH HOPE (vv. 20-21).

- A. There is hope in Christ.
B. There is hope for mankind.

DERL G. KEEFER

Because the Spirit Has Control

TEXT: Eph. 2:22

Now as one body in Christ's Spirit, we must feel the preeminence of His Spirit and feel His blessing. We feel that in our midst we will experience:

- I. A LOVE that dominates differences.
II. A VICTORY that will not be stifled.
III. A GROWTH that cannot be stopped.
IV. A JOY that must be shared.
V. A FUTURE that is bright.

DERL G. KEEFER

BULLETIN



BARREL

A friend was surprised to discover that a minister had given up his pulpit several years before and was now practicing medicine. My friend asked why he had done it.

"I took up the practice of medicine because I discovered that people will pay

more money to care for their bodies than for their souls," he answered.

Some years later the man gave up medicine and became an attorney.

Perplexed, my friend again asked for a reason.

"I took up the practice of law because I discovered that people will pay more money to get their own way than for either body or soul."

There is nothing but grief in a conscience crushed, hardened, and made silent by compromise and rationalization.

* * *

The most difficult translation of the Bible is that which must be translated into Christlike living.

* * *

Misery doesn't seek company so much as create it.

* * *

It would be sacrilege, it would be desecration, it would be wrong, unfair, unjust, if divine power were given on any other terms than absolute self-abandonment.

—Catherine Booth

I know not by what methods rare,
But this I know: God answers prayer.
I know not when He sends the word
That tells us fervent prayer is heard.
I know it cometh soon or late;
Therefore, we need to pray and wait.
I know not if the blessing sought
Will come in just the guise I thought.
I leave my prayers with Him alone
Whose will is wiser than my own.

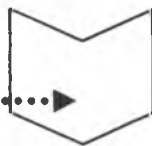
—Selected

The clock of life is wound but once,
And no man has the power
To tell just when the hands will stop,
At late or early hour.
To lose one's wealth is sad indeed,
To lose one's health is more.
But to lose one's soul is such a loss
That no man can restore.



HERE AND THERE

AMONG BOOKS



Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

A Guide to Biblical Preaching

By *James W. Cook* (Abingdon, 1976. 142 pp., index and appendix, cloth, \$6.50.)

The author, professor of preaching in the Southern Baptist Theological Seminary, gives us a helpful source book for preparing and preaching biblical sermons. He begins by suggesting how his book can be used most effectively, and discusses first his definitions and then their use in the mechanics of sermon building.

Each homiletician has his own way of expressing his views, just as does each psychologist, theologian, or historian. Dr. Cook's book will stimulate students of preaching, whatever their approach to homiletical form.

One of the greatest strengths of this book is the wealth of examples and illustrations with which he applies his theories. Here he practices what he preaches. For example, in his discussion of opening sentences, he suggests these as samples: "Suppose you had just been saying Good-bye to someone you loved intensely" (James S. Stewart); "Christianity began not with subscription to a creed but with attachment to a person" (McCracken); "I am venturing to begin our thought at a strange place—the bedside of an invalid" (Luccock); and "This story begins as it could begin with us too. It begins with the fact that Elijah is sick of everything—so fed up that he runs away" (Schweizer).

He pleads for clarity, for interest, and for what he calls "impressiveness." He argues convincingly that concreteness is more effective than abstractions. "There is more sensory appeal in talking about a basket of juicy, red, Winesap apples than simply about fruit; about Billy Graham, than about a man; about the Matterhorn, than about mountains."

The appendix contains a lectionary, or preaching program, for the entire Christian year.

When a homiletics professor gives us the cream of his courses in one small volume, it is sure to be worth reading. We thought this book was that cream.

J.M.

Help! I'm a Parent

By *Bruce Narramore* (Zondervan, sixth printing, 1975. 174 pp., index, paper, \$2.95.)

This book offers practical answers for the modern parent. Dr. Narramore is a well-known Christian psychologist, and he draws on both biblical and psychological truth to establish a solid basis for child rearing.

Part 1 gives the biblical and psychological foundations of child rearing. Part 2 is *Shaping Your Child's Behavior*, with chapters on discipline and communication. Part 3 considers the child's inner life, and part 4 is on "Losing Your Cool," parental guilt and fear. Very well written and readable.

Preachers' Exchange



WANTED: Two copies of the book *They of Italy Salute You*, by Earl Morgan. Missionary reading book in 1958. Perhaps some churches have one left. Howard Culbertson, Via Toscanini 62, 50127 Florence, Italy.

WANTED: We appeal to elderly ministers who are dispensing with their libraries to make some of their choice books—commentaries and holiness books—available to our Portuguese ministry, all of whom read and speak English. Contact before shipping. Earl E. Mosteller, 1611 S. Sheppard, Kennewick, Wash. 99336.

WANTED: *Memoirs of McCheyne*, by Andrew A. Bonar; Book I, letters and messages. Harold Quantz, Box 274, Eckville, Alberta, Canada.

WANTED: Copies of books by J. A. Kring, written in mid-thirties, especially

Trumpet Blasts to the Unsaved and *Light and Shadows*. David Skaggs, Rte. 5, 706 Connie Ave., Wheelersburg, Ohio 45694.

WANTED: *Preacher's Magazines* for May, 1937; November, December, 1940. Will pay \$1.00 each. Write before sending. Larry Stover, 6617 Walrond, Kansas City, Mo. 64132.

WANTED: Copy of *Elias Power of Ease-in-Zion*, by John M. Bamford. Also *The Unseen and Songs in Trial*, same author. Rodger N. Mayes, P.O. Box 28, Achilles, Va. 23001.

WANTED: Copies of T. W. Willingham's book *A Basket of Crumbs*. (Can use up to six copies.) Also *Words of Cheer for Each Day of the Year*, by C. E. Cornell (can use four copies). State price, condition, and number of books. R. M. Rudisill, 228 W. Saint Francis St., Dexter, Mo. 63841.

FOR SALE: 1911 Pentecostal Church of the Nazarene *Manual*, good condition. Send offer. Thomas S. Fowler, Sr., P.O. Box 252, Millington, Md. 21651.

WANTED: *We Can If We Will*, by Russell V. DeLong. Donald W. MacNeil, 325 E. Hunter St., Logan, Ohio 43138.

COMING

next month

● Have Faith in a Failure

Anyone can appreciate a success, but Jesus knew how to recognize something of value in people considered by others to be failures.

● Wesley's Views on Humility

Everyone knows how John Wesley's spirit exemplified this virtue, but not many have listened to what he had to say about it.

● Two Roads to Canaan

God's road to Canaan is the shortest possible way. He does not want His people to wander "in the wilderness."

● Praise Your Way Through

There is a time for everything, and that means there is a time for praise! Sometimes it offers the best possible way through.



AMONG OURSELVES

It has not been too long now since more than 80 percent of the 10,000 or more high school students questioned placed the sermon at the top of the list of reasons why they went to church. Admittedly, it was not last month. But if the pre-eminence of preaching in the worship of Christ's Church has declined, it is the fault of those who speak for Christ. You might find it more helpful than you expected to read the article by Dr. Cowles (p. 3) and then place it in perspective with all the other demands our modern culture puts upon the minister. It will not, we think, lessen in any way our interest in the sick (p. 14) or for those in prison (p. 12). It will not cause a conflict with our role as priests (p. 8), but will encourage us to provide the "tender, loving care" our people need (p. 10). It may even have its effect on that "happening" that can occur at midweek (p. 21). But you know all this—or you would not even bother to read such a magazine as ours!

Yours for souls,

GET INVOLVED IN

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&
PROGRAMS
OF INTEREST TO
ALL AGES



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