

THE  
**preacher's  
magazine**

OCTOBER '76

**50**  
YEARS

**PREACHING  
CHRISTIAN  
HOLINESS**



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OCTOBER, 1976

VOLUME 51 NUMBER 10

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## *The Lazy Way to Utopia*



**T**HE TITLE OF A FULL-PAGE ADVERTISEMENT drew a response which could be described as a mixture of boredom, skepticism, disgust, and amusement—not necessarily in that order. It screamed, “The Lazy Man’s Way to Riches,” with a catchy subtitle, “Most people are too busy earning a living to make any money.”

A cursory glance revealed the bare details. Send \$10.00, and you will learn the secret of how this man quit working so hard and became very wealthy. He promises not to cash your check for 31 days, until you have received his “secret” instructions and agree they are worth the money. Your check will be returned uncashed if you say so, for any reason. What have you got to lose but a couple of minutes and a postage stamp?

Hmmm. Maybe more details should be checked. He claims he did not start making big money until he learned how to work less—much less. He spent two hours, for example, composing this ad, and he expects it will earn for him \$100,000. He owns a large home, two fine automobiles, and a boat. His office overlooks a magnificent view of the ocean, and his friends wonder how he can ever get any work done in such beautiful surroundings.

And the clincher! He not only has all this money, but he has something more priceless; he has time to spend with his family.

Now please do not write *us* and ask for his address. It would be no favor to you for us to send it, and we promise we will not do so. For there is one minor flaw in the whole idea. It just doesn’t work that way.

People spend years in intensive preparation, submit themselves to rigorous disciplines, and make unbelievable sacrifices to achieve some measure of success. You and I will not find an easy shortcut to Utopia by sending \$10.00 for someone’s “secret” formula for success and wealth.

In many ways, this advertisement typifies the temptations that sometimes beset the preacher of the gospel. We do work hard, and at times we grow rather weary. Occasionally we even admit to ourselves that we are lazy. Then someone seems to have found the “secret” and

can show us how we can triple our attendance and double our finances by not working so hard.

There may be some shade of truth in this, since it is altogether possible we are spending our energies recklessly when we should be channeling them wisely.

Then, too, there is the possibility we may be trying ever so hard to build the Kingdom with our own hands and in our own strength. We could thus be depriving ourselves of the power of God which should be working in us.

If either of these conditions describes our ministry, then we do need help; but not the kind of "help" that claims to offer an easy road to Utopia. The truth is, success is not waiting for lazy people to reach out and claim it, and "gimmicks" will never replace the conscientious efforts of dedicated men.

The superstar who placed the advertisement may make his profit—if enough gullible people send him their money. He will lose, however, if they all react as we did.

And therein lies a lesson for clergymen. Who wants "success" if it is only an illusion and not the real thing? Who needs the outward shell that leaves the spirit hollow and empty? Who cares about "numbers" if they do not represent genuine, hard-earned victories and real growth? Or to put it another way, what will it profit a preacher if he gains the whole world of shallow substitutes for true servanthood, if in so doing he should lose his own ministerial soul?

The answer for most of us is found in making our laziness work for us, which is 1,000 times better than letting our laziness make us work for it.

Lazy when it comes to pastoral visitation, we push hard early so we can enjoy coasting a little later on. Lazy at study and sermon building, we begin on Monday or Tuesday, finish by Thursday or Friday, and indulge in freedom from last-minute pressures on Saturday night. Lazy at answering our mail, we resolve to handle it only once. Quickly we write a reply, or just as quickly we toss it in the wastebasket, or file it in its appropriate place; then we spare our "lazy" selves the misery of watching it pile higher and higher on our desk until we cannot bear the thought of wading into it at last.

Too "lazy" to pay the price of revival, the answer may be in readily acknowledging this to our Heavenly Father, and letting Him help us commit our needs to Him in prayer. We may even be able to inspire our lazy church members to get under the burden with us. Once our trust is in the power of the Holy Spirit working in our midst, we can all enjoy watching things happen as only He can make them happen.

It does no harm to admit it. Maybe we are, at least in a sense, just a bit lazy. We are lazy enough to prefer doing things in other ways than the most difficult way. We mow the lawn regularly when it is three inches high because we are too lazy to postpone it and work harder when it has grown six inches high. We get material to the publisher early because we are too lazy to work under the heavy pressures of last-minute rushes to meet deadlines.

That's our "secret." Keep your \$10.00. You are welcome, and anyway, we are too lazy to return your check.

It is the task of every holiness preacher to help Christians discover and claim the fullness of the Spirit

# Preaching Holiness

## Part II

**T**HE PREACHING OF HOLINESS NECESSITATES THE DECLARATION OF AN ADEQUATE AVAILABILITY.

The Gospel of John states the first task of the Spirit to be the convincing "men of their sin." This does not mean to merely show men their lostness, or state of sin, and then leave them. It presupposes a remedy, a cure, a healing. Well-balanced holiness preaching does not simply show a deep heart need and then offer no positive hope. There must be a settled conviction that God has made provision for man's deepest need.

From the New Testament truth on freedom from sin, some simple word studies can be suggested for positive preaching. Reference is made to the Greek of the New Testament to hopefully develop an appetite to study

these words in depth. There is an abundance of material that makes possible for one with little or no training in New Testament Greek to study and enjoy the rich treasures in the Word. After a number of years of study in the Greek New Testament, one is easily convinced the message of holiness in cleansing power is stronger than the King James Version of the Bible makes it.

Terms in the New Testament strongly imply the removal of sin rather than its suppression or counteraction. Some of these terms are:

1. **PURIFY**—purifying the heart. *Katharidzo* means "to make clean; to cleanse; to free from defilement." Used in Acts 15:9; Matt. 5:8; 1 Tim. 1:5; 2 Cor. 7:1. To purify cannot possibly mean less than the spiritual cleansing of all elements that are alien to the purity God desires.

2. **PUT OFF**—*apotithemi*, "to lay off, lay down as garments; lay aside, put off, renounce." Used in Eph. 4:22. Another word that is similar, *apekduomai*, means "to put off, renounce, strip off"—to divest oneself completely.

3. **CIRCUMCISE**—This term is used throughout the Scriptures. Even in earliest times it is used as a symbol



by  
**Charles E. Baldwin**

Professor  
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of removal (by decisive action) of sinful self-centeredness. Col. 2:11 gives a clear usage of the term *peritemno*—"to cut around, to circumcise." It is used in connection with the "body of the flesh," which is not the physical body but the sin nature.

4. DESTROY—A key term in Rom. 6:6. The Greek word is *katargeo*—"to render useless or powerless; to make empty and unmeaning; to abrogate, to destroy, annihilate, to free from." Used also in 1 Cor. 6:13; 15:26; 2 Thess. 2:8; Heb. 2:14.

5. CRUCIFY—*stauroo*—"to crucify." This refers to the Roman method of execution. Paul applies this to the nature of sin, and it is a strong term. Used in Rom. 6:6 and also Gal. 2:20. The idea of crucifixion is a violent, actual death. A moment of dying! Much needs to be preached at this point of delivering self up to God so that He can crucify selfish *self-willness*, or the *right to our self*.

6. SANCTIFY—This is the crucial term in any holiness study. Derived from *hagiadzo*—"to cleanse, purify, sanctify, regard as holy." One can find an abundance of material on this word in the older holiness writings.<sup>1</sup> The writings of Dr. Daniel Steele are very helpful. A commendable book that gives excellent studies on key holiness words and verses is *Half-hours with St. Paul*. In that book Dr. Steele states:

The great word for sanctification is *hagiasmos* . . . It occurs ten times in the New Testament. St. Paul uses it nine times and St. Peter once . . . That act is that of removing impurity existing in the nature of one already born of the Spirit. Deliverance from sin as a tendency born with us is the act of God through the Holy Spirit (pp. 105-6).

Concerning this term, Dr. H. Orton Wiley states:

From the study of *hagios* and its derivatives, it will be clearly seen that while the primary meaning is a setting apart, or a separation, this in the New Testa-

ment takes on the deeper significance of a cleansing from all sin. This is the dominant meaning of the terms used in the Scriptures, and from this authority there can be no appeal.<sup>2</sup>

Let the preacher take *both* meanings—separation to God and separation from sin—and apply them properly and point up that the highest sense of *sanctify* in the New Testament is "to make holy" in the sense of "to purify."

There are some modifying terms that indicate abundance and thoroughness. These can be used with profit.

1. UTTERMOST—Heb. 7:25. The phrase *eis to panteles* is translated "completely." The idea is that Christ is able to save in every way, in all respects, unto the uttermost, so that every want and need, in all its breadth and depth, is utterly done away.<sup>3</sup>

2. ALL—Used in 1 John 1:7—" . . . cleanses us from all sin."

3. WHOLLY—*holoteleis*. This compound word is used in 1 Thess. 5:23 and means "wholly, perfectly." Used only here in the New Testament. Paul did not mean *all* of the Thessalonians. There were other words he could have employed for that. This term means "completely," or "through and through."

4. A final modifying term that calls for careful usage is PERFECT. Most words translated perfect in the New Testament are derivatives of *telos*—"the point aimed at as a limit, i.e. the conclusion of an act or state." The adjective *teleios* means "complete, full age, mature, perfect." This word is used often in relation to holiness and should be thoroughly understood and used with care. It is a strong word and adds strength to the truth of holiness. It is used in such passages as John 17:23; Rom. 12:2; 1 Cor. 2:6; Phil. 3:12, 15; Col. 1:28; 4:12; 1 John 4:12, 17-18.

All these terms (and others), in their proper contexts, can form the basis of a wealth of preaching material. This will require study and work but will be well worth it. Explore all these potential riches waiting to be mined out. Climb the mountain peaks of the New Testament and view the broad vistas of the fullness of holiness as a life of perfect love. Preach it as a heart made clean and empowered to love God with a perfect motive and intention.

Be challenged by the splendor of 1 Corinthians 13 in a series of messages on the more excellent way of love. Discover the riches of the Sermon on the Mount, which is pure holiness living taught by our Lord. Plumb the depths of each fruit of the Spirit in Gal. 5:22-23. Make each fruit a single message. Display the shining holiness

garments of God's people in Col. 3: 12-14. Show the riches of holiness. It is the preacher's privilege to lead his flock into the deeper experience of a positive salvation by possessing all the riches of their inheritance in Christ. Many are defeated because they are not aware of the *full* provision which is theirs. Preach the possibilities, the full potential of the Spirit-filled life. Potentially every Christian, every church member is sanctified, filled with the Spirit. It is the task of the holiness preacher to help Christians discover and claim it.

1. There is a great spiritual depth in the *old* holiness books. Study carefully the books by George Watson, Beverly Carradine, Samuel Brengle, A. M. Hills, J. A. Wood, *et al.* One of the finest newer books is Mildred Wynkoop's *A Theology of Love*.

2. H. Orton Wiley, *Christian Theology* (Kansas City: Beacon Hill Press, 1953), 2:464-66.

3. William McDonald, *Saved to the Uttermost* (Chicago: The Christian Witness Co., 1920), p. 9.

## A Man like God

One day John Wesley was preaching at an open-air meeting in the slums of London. Many people had gathered to hear him speak. In the rear stood two ruffians who were intent on disrupting the meeting. One said to the other, "Who is this preacher? What right does he have to come here and tell us how to live?" Picking up stones, they moved forward until they got very close to Wesley.

As he talked about Christ's power to change men's lives, he was so filled with the love of God that a warmth and beauty spread over his countenance. The two hecklers stopped short and were dumbfounded as they saw his radiant face. With a note of awe in his voice, one of them said, "He ain't a man, Bill; he ain't a man!" The stones fell from their hands, and their hearts were softened as they listened.

When Wesley finished and began to leave, he saw the two ruffians. Putting his hands on their shoulders, he said, "God bless you, my boys," and continued on his way. As he disappeared into the crowd, the ruffian exclaimed, "He *IS* a man, Bill; he *IS* a man, but he's a man like god!"

—Submitted by Robert Emsley

Here are some answers for the readers of the *Preacher's Magazine* who have asked about the Doctor of Ministry degree

## Questions Ministers Are Asking About the Doctor of Ministry Degree

By Willard H. Taylor\*

**N**AZARENE THEOLOGICAL SEMINARY has inaugurated a program leading to the Doctor of Ministry degree. A professional degree, it does not follow the usual academic patterns of study and research. Numerous questions have been asked by those interested in this new program:

### 1. *Is this a new degree?*

Yes, it has been introduced by many U.S. seminaries in recent years. It is a professional degree, which means that its basic focus is in the practice of ministry. The D.Min. is intended to increase the candidate's competence in whatever ministry he is engaged.

### 2. *How does it relate to other doctoral degrees?*

The traditional Doctor of Theology and Doctor of Philosophy degrees are specifically designed for teaching and research. In the field of theology the traditional advanced degrees have been the Doctor of Theology (Th.D.) and the Doctor of Philosophy (Ph.D.). They prepare persons for research and teaching; they are basically "academic" degrees. The D.Min., however, is not a research degree and is not designed to prepare one for

teaching essentially. Increased competence in the practice of ministry is its basic objective. Thus, the curriculum requires considerable study directly related to one's ministry.

### 3. *How many years does it take to complete the degree?*

A minimum of two years. Some students naturally will take longer because of their ministerial obligations. One is expected to complete it in five years.

### 4. *Is it true that one must have a Master of Divinity degree or its equivalent to be admitted?*

Yes, because all the objectives which control the D.Min. also control the M.Div. The difference relates to the degree of excellence in achievement. Such excellence includes, among others, three objectives: creative use of classical theological resources; the articulation and practice of a theory of ministry; and the development of an appropriate professional style of ministry. The M.Div. thus provides the foundation for the D.Min. program.

### 5. *What do you mean by "equivalent" in referring to academic requirements for admission?*

"Equivalent" means a comparable

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degree or the number and distribution of graduate hours in theological studies approximating the M.Div. program. In exceptional cases, consideration is given to years of practice in special forms of ministry in evaluating a person's application.

6. *How long after receiving an M.Div. must one wait before applying for admission?*

Three years, and those three years must be spent in full-time ministry. Moreover, the position which is held during that time must have significant decision-making responsibilities.

7. *Must a person continue in that particular ministry during the course of his studies?*

Yes, as far as that is possible.

8. *What are the particular components of the curriculum?*

(1) One quarter of Clinical Pastoral Education in one of the accredited C.P.E. centers in the United States or Canada.

(2) Participation in a peer-group learning experience for four semesters under the direction of a residential or adjunct professor. Or, where geographical distance makes it impossible to participate in a peer group, complete four minor projects which are related to one's place of ministry.

(3) Attend and successfully pass four seminars held on the seminary campus. These seminars are one month in length and are held sequentially during the months of January and July.

(4) Major ministry project which involves the development and exploration of a definable issue arising out of one's ministerial responsibilities.

(5) Two-hour oral examination.

9. *What subjects will be covered in the seminars?*

- (1) Communicating the Gospel
- (2) The Growth of the Minister
- (3) Pastoral Care
- (4) Leadership and Administration

10. *Will there be abundant opportunity to explore current biblical, historical, and theological issues in the course of the program?*

Yes. Each one of the components in this program requires that the classical disciplines of theological education be involved in the reflection upon current practices in ministry. Such questions as, Is this practice in keeping with the Bible's characterization of Christ's Church? and, What can we learn from the history of the Church regarding the nature of preaching? will be constantly raised.

11. *What are the expectations concerning a student's attendance at the residential seminar?*

We are urging students to clear their calendars so as to give the major portion of their time to the seminar. Most of our students will be coming to Kansas City from great distances, and it is felt that frequent travel to and from home during that seminar period would reduce its value and seriously affect the program. Moreover, we are not asking the candidates to travel to the campus weekly or for an entire summer to fulfill the residence requirement. We expect there will be sacrifices on the part of the candidates in acquiring this degree, but we are confident the degree will be worth it.

12. *What about the number of weeks a pastor in the program must be away from his church in order to meet the residential requirements? Isn't that length of time a threat to the pastor's position?*

We realized this would be a problem for some men. For this very rea-

son we have required written approval from one's supervisor and have recommended that a pastor seek approval from his church. It is our belief that any church who will permit her pastor to enter this program will receive benefits in return which will more than offset any inconveniences to the church. A large portion of the studies will directly involve the ongoing program of the local church.

13. *What are some of the other admission requirements?*

(1) Ordination or commission in the candidate's area of ministry by the denomination of which he is a member. (2) A grade-point average (GPA) in seminary and/or other graduate-level studies of 3.0 (B) or higher. (3) An achievement level at least equal to the national mean on the aptitude section of the Graduate Record Examination (500). (4) An achievement level on the Miller Analogies Test at least equal to the national mean for theological students (44). (5) A favorable evaluation on the Minnesota Multiphasic Personality Inventory. There are several other requirements including reference letters and prospectus on one's plan of study.

14. *How many persons will be admitted to the program annually?*

The original decision, based upon faculty and financial resources, called for only 12. The number really

depends upon qualification. Perhaps some years we will admit less than that number, and in other years we will go beyond our yearly quota, but not more than an average of 12 across the years.

15. *What if there are more qualified applicants than you have openings?*

We will admit them as they come, and hold over the remaining qualified applicants for the next admission period.

16. *Are there any values for the church in offering this degree to ministers?*

Indeed. In these days we need to give ourselves to the careful analysis of our ministries to determine how viable they are, and to the development of creative ways of serving needy persons in every sector of our immediate society and the world.

17. *What is the tuition for the D.Min. program?*

It is \$2,000, which can be paid in full at the time of initial registration or remitted in four equal payments over the four semesters.

18. *When are applications due?*

Two deadlines have been established: September 1 and March 1. All who are thinking of applying, however, should allow several weeks for reference letters, transcripts, and test results to reach our office before those dates.

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**You have a humble spirit when you've said yes to God. When you bow your head and your heart to Him, you'll bow it everywhere else that you ought to. If you're not bowing where you're supposed to in the lesser areas, you've not yet bowed your head to God.**

**Earl G. Lee**

# Managing the Service

By Homer J. Adams\*

*Let all things be done decently and in order* (1 Cor. 14:40).

The pastor fills many roles—preacher, shepherd, counselor, administrator, and educator. Happy is the man who finds that his concept of his roles and their priorities coincides with that of the management of worship services. It is here that his different roles come to a focus. It is also here that he is most visible in his position of spiritual leadership.

There are 168 hours in the week, and for the Christian who attends regularly, at least three of them are spent in church services. Thus, to congregation and minister alike, the public services are very important. Are these precious minutes thoughtfully, prayerfully utilized? Are there ways to improve the management of each service?

Looking at the anatomy of a service, one may immediately see the danger of over-structuring it. After all, there needs to be a flexibility so that the Holy Spirit may direct and redirect human plans. Very true, but there needs to be some order from which to depart! The pastor is the manager of the service, and his thoughtful attention to the details of the service makes this vital experience more meaningful to the congregation.

## Managing time

It is not easy to start the service

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at the time announced. But if the pastor emphasizes a prompt beginning, others will be impressed to cooperate.

A number of different time-consuming matters in the service need some attention. Perhaps an important item like receiving the offering can be accomplished in three minutes instead of six. Unless a visiting singer is involved, it might be better for the soloist to simply arise and sing without the pastor first preceding to the pulpit to prophesy this is going to occur.

And the greatest of these is announcements! Much time is wasted in reading and explaining announcements that are printed in the bulletin. Select one or two of the most important and cover them in a minute or two. Hear a layman's plea and keep reports of the outcome of the church softball game or the teens' tacky party out of the morning worship service.

If the pastor pays careful attention to the passing of time, he will not need to make references to it. With eye on the clock, or his watch on the pulpit, he can be cognizant of the time. If he "shoots his cuff" to ostentatiously examine his wristwatch, he has distracted some.

## Using the Bible

Effective reading of the Scriptures, central to any worship service, is a significant and moving experience. Plan the use of the Bible as carefully

as anything you do. Powerful is the effect of quoting, as you preach, passages that you have mastered.

The pastor will want to be completely familiar with the scripture portion he reads. No one gets blessed when the reader stumbles over the words. Practice faithfully until the reading flows smoothly.

Think carefully before you say in prayer meeting, "Let's all take our Bibles and read together . . ." With half a dozen translations, it would be appropriate if the selection dealt with the account of Babel.

### Handling the language

. Problems of communication take many directions. Not the least important is mistakes in pronunciation. The following are some of the most common words used in error: "excape" for escape, "hȳpocrisy" for hȳpocrisy, "criteria" for criterion, "baptize" for baptize, "stastictics" for statistics, "flustrate" for frustrate, "borned" for born, "Revelations" for Revelation, and "physical" for fiscal. What shall he do about them? Let him identify them, with the aid of his wife or a friendly teacher. If one word is an unyielding obstacle, switch to an alternate. It is better to say "figures" or "records" than to stumble over "statistics."

Colloquialisms or different speech patterns can be a problem. A pastor came to a small church from another part of the country where it was customary to use "saints" interchangeably with "church members." He invited all the "saints" to come to the front of the church for a closing prayer. No one wanted to count himself as a superior Christian and no one came.

And now we come to a very delicate topic in this matter of handling the language. A layman saying, "Don't," to pastors should be very diplomatic. Don't skirt the bound-

aries of profanity, using the pulpit as a shield. Expressions like "mean as the devil" and "come hell or high water" are out of place. Let us question the use of slang or "hip" language in the pulpit. If you want to demonstrate to youth that you are "with it," use their phrases when you are with them at a social event or retreat. In the pulpit, expressions like "dude," "where it's at," and "gut feeling" are questionable.

### Directing the congregation

The dynamics of a congregation is an interesting study. People rise, sit, kneel, and stand at the pastor's direction. Let the movements of people in the audience be done with efficiency and dignity. Sometimes the one who presides will mention that the congregation will stand, and then continue talking, with no clue as to when this will be done. It is a sight to behold on such occasions as people begin to straggle to their feet, one or two getting partway up, casting a nervous glance around, and then sitting back down, momentarily defeated. It is so simple for the pastor to say, "Let us stand," with the tone of his voice indicating *now*, and accompanying with this a slight upward sweep of his hands.

Consider also the sequence of audience movements. On occasion you may want the congregation to stand for prayer and then remain standing for a hymn. Think ahead. If you conclude the prayer and quickly follow with "Please remain standing and turn to Hymn No. 5," you will initiate the busiest scene of the day as hundreds of people stoop and reach for hymnals. This can be avoided by asking the audience in advance to take hymnals in hand. Incidentally, children are fascinated by the challenge of the statement, "Let us stand on the last verse."

A final suggestion is to have the

people stand for the closing prayer. Occasionally the dismissal occurs with the congregation seated, and a sense of incompleteness lingers.

The momentum and theme of a service are important. The pastor will want to be sensitive to the mood of the congregation and leadership of the Spirit at all points. If the choir sings with unusual impact, and God grants significant inspiration, he will not want to quickly move in a different direction. Whatever he says will be with the purpose of applying

the message of the song and relating this time of blessing to subsequent events. This fits the goal of the service to provide a meaningful experience of worship, instruction in righteousness, and inspiration.

The purpose of these comments is a sincere effort to improve the management of services which are already good. It is also recognized that we members of the congregation can make many improvements to thoughtfully and reverently add meaning to the church service.

## Penman for St. Francis

Impatience waited with me in the little cave of the great cavern called St. Francis' Hospital in Wichita. The warm light of the prayer of St. Francis seemed unnatural in the hospital gloom:

*Lord, make me an instrument of Thy peace;  
where there is hatred, let me sow love;  
where there is doubt, faith; where there is despair, hope;  
where there is darkness, light; and where there is sadness, joy.  
O Divine Master, grant that I may not so much seek to be con-  
soled, as to console; to be understood, as to understand; to be  
loved, as to love;  
for it is in giving that we receive; it is in pardoning that we are  
pardoned; and it is in dying that we are born to eternal life.*

The words made deep grooves in my heart and made appreciation grow for the life behind the prayer. Then the words "Gerald Cogswell, penman," in the lower right-hand corner caught my eye. God, through His robed hero St. Francis, gave the prayer to humanity; but it took Gerald Cogswell, penman, to get the prayer to me.

Centuries ago that great Light warmed the world with the glow of salvation. The opportunity—and responsibility—is ours to reflect that Light with fellow cave dwellers in this generation.

—Stanley Sutter

# there's *MU*IC in your church



## Any Church Can Have Music

I am a home mission pastor in a church with 30 members. When I assumed this pastorate, the entire musical program rested on one family who led the singing and sang all the specials. More than half of my 30 members are nonmusical. Yet, in just two brief months we have Sunday services that are dynamic, inspirational, and very musical. Every Sunday morning we have two musical specials, and every Sunday night we have three musical specials—sometimes more.

It is my belief that every church can have music. It can have variety, versatility, and flexibility. All it takes is vision, organization, and administration. There is talent going untapped and unused, simply because no one has pulled it all together.

Here is what I have done with just 14 people in my little church.

I wrote on paper the name of every

single person in my church who could do anything in the area of music. I repeat, *anything*.

Next I organized those names under various headings: solos, duets, trios, quartets, mixed quartets, double quartets, ladies' chorus, men's chorus, sanctuary choir, children's choir, and instrumentalists. Then I mixed up the names into every possible combination. For example, my wife and I both sing. There are three possible combinations between the two of us. Emmalyn can sing a solo, I can sing a solo, or together we can sing a duet.

It took hours of thought, but by the time I figured out every possible combination for the 14 names on my list, the possibilities for a superior musical calendar were absolutely astounding.

For example, I have at my call eight soloists, 11 duets, three ladies' trios, two mixed trios, one men's quartet, three mixed quartets, a children's choir, a men's choir, a ladies' choir, a mixed (sanctuary) choir, and five instrumentalists. New combinations seem to keep surfacing too. Also, I never intentionally leave out visitors in my music program. If I hear of a musical visitor, I always invite him to sing or play, in addition (not as a substitute) to what is



by  
**C. Dale German**

Pastor  
Show Low, Ariz.

already planned. My people know their relatives and friends are welcome to participate, and now they feel free to tell me in advance when musical talent is on the way.

Next, I formed a music committee consisting of the organist, pianist, pastor, and two other interested, musical people.

Then I made a blank calendar consisting of two months of advance Sundays. The calendar was divided into a.m. and p.m. sections.

I called a music committee meeting. I could have done without the committee, but I found the more input and involvement, the better participation in implementing "our" musical program. It took us two hours to carefully fill in the blank calendar together, giving every Sunday morning service two musical specials, and each Sunday evening three. This calendar is flexible and can be changed—either by addition or subtraction.

With all of this music, plus good, lively congregational singing, and congregational "specials" such as "The Lord's Prayer," etc., a service really comes alive. It transforms the entire mood of an otherwise routine meeting.

It takes work. This does not just happen on its own. There has to be a dedicated leader. But once the people sense the possibilities and feel the enthusiasm of a new and invigorating church service, momentum seems to build.

When I held that first music committee meeting, I sensed an unspoken feeling of "Okay, Preacher, we'll play your silly game and see if you can pull it off." And in the beginning a few of my musical 14 asked to be excused when their turns came around. But I was determined to help them see what potential was within them. And things are different now.

As the music program grows, I find

that, as pastor, my responsibility to keep it functioning can be lessened. The people themselves assume responsibility. I have a better music program now but personally do less to keep it running.

I wanted to share what I have found workable in my church, because we are growing in attendance, in finance, and in spirit. I credit a large percentage of this growth to my people's musical ability that had been dormant too long.



## Fund Raising

A part of any pastor's success depends on his ability and his attitude toward raising money. Is it necessary to be apologetic when you ask your congregation for an offering or to make pledges for the year?

Why not make it easy for your people to give?

A small boy found a woman's purse in a store where she had left it on a counter. He was gone for several minutes, then returned just in time to find the woman back at the counter where she had left her pocket-book.

She thanked him, and then looked in her purse. "That's funny," she said. "When I misplaced my pocket-book, there was a \$10.00 bill in it, and now there are 10 one-dollar bills."

"That's right," said the lad. "The last time I found a woman's pocket-book, she didn't have any change."

Make it easy for your flock to give. We believe in consistent tithing and giving, but there are also many times that money-raising involves the right word, with a proper attitude, at the right moment that a man has some money.

—JOHN K. FRENCH

A new wave of biblical preaching with Calvary  
and the risen Christ at the center will  
bring back authority to the man in the pulpit  
and blessing to the man in the pew

## *Lost Authority Regained*

**By Joseph F. Nielson\***

**D**URING THE SIXTIES and early seventies, many and varied events have taken place in the church. The church in all denominations and groups experienced experimental change. These experimental changes—such as small-group activity, social action projects, demonstrations, ritual alterations, ecumenical ideologies, audiovisual media, and many others—became an obsession with many church leaders. Frustration in reaching people and their needs seemed to be the motivation of change in the church. We have not returned to the pre-sixties. Vestiges of the sixties still remain with us and are influencing the present church structure and function.

What is the root cause for the flurry of experimentation in the church? I believe the basic reason for the feverish activities is a combination of a sociological factor and a religious response. The sociological factor to which I refer is that in many formal churches, and some of our holiness churches, people turned off and tuned out the preacher. Young people especially, who were raised in the scientific method, refused to listen to authority. They were unwilling to accept “Thus saith the Lord” without proof that could be validated.

Faith alone was not sufficient for them. Also, we are told that youth mistrusted people over 30.

When the ministry became aware that they were being tuned out, frustration and panic set in. All kinds of experiments were introduced to compensate for the lack of authority in preaching and ministering. The religious response to the sociological factor was to find alternatives to preaching. Since preaching had occupied the central activity of the church for a long, unbroken period of time, the ministry was without an immediate answer to fill the role of preaching. Thus, we find the many and varied efforts to compensate for the loss of the pulpit ministry.

My premise that the root cause of church change in the sixties was the sociological factor that people refused the authority of preaching has led me into some observations that may be helpful to understand the latter seventies. There are two observations about the church I submit for your consideration. And from these a conclusion that needs to be thoughtfully pursued in our own church as well as in all churches.

The first observation is the role of Gaither-type music in the conservative, evangelical churches. Gaither music has swept through the conservative wing of the church like a tidal wave. First was the gospel songs, and

\*Professor, Olivet Nazarene College, Kankakee, Ill.



now the "Alleluia" with its all-encompassing sight, sound, and sense. There are three characteristics about Gaither music that are essential for the sixties and seventies. The words are declarative, not interpretative. Neither are they systematic in arrangement. The words in the Gaither songs are statements of gospel facts: "Because He Lives," "The Church Triumphant," "God Gave the Song," "Jesus," "The Old Rugged Cross Made the Difference." The Gaither songs kept before the people the gospel refrains during a period when preaching has been diminished. Gaither music is intensely personal: "He Touched Me," "I Believe," "All God's Children," "The Family of God."

People can identify with these experiential concepts which relate to the conservative tradition. The third characteristic is that the Gaither music is rhythmic. The beat is singable which facilitates audience or corporate participation. Some may have gone to excess with drums and cymbals and loud P.A. systems, but the excesses should not detract from the reasonable types. Gaither music has played a starring role in keeping the declarative, personal message of the gospel before the public in a rhythm that is singable for large groups. In a day when preaching the Word has been weakened by apathy, indifference, and sociological factors, God has maintained the ministry by the medium of music. Music is a medium which has swept the world by electronic devices in the secular and sacred areas.

The second observation relates to the role of the charismatic movement. The charismatic movement has surged through the formal, liberal, old-line churches. During the sixties these churches also engaged in experimental programs with ecumenism a major goal. Pastors and

church leaders moved toward unifying principles which they thought would strengthen the authority of the church. The ministry in these churches cooperated with the scientific movement by scrutinizing the Scriptures from the view of biblical criticism. During the early 1900s, the church and school were reinforcing each other in the thinking methods of science. The results of such a marriage took place in the sixties. The liberal churches began to lose attendance, money, and prestige.

As the process of weakening authority gained momentum, the charismatic movement made its infiltration. This movement was also intensely personal. It emphasized personal salvation and the supreme worth of the individual. The movement also declared the fundamental truths of the Scriptures. Jesus is divine, the Holy Spirit is essential for victorious living, the gifts of the Spirit, and similar declarations were emphasized. Third, like Gaither music, it was corporate in its appeal. Large crowds were influenced by the singing, witnessing, and preaching. The formal churches, as such, did not embrace the movement in every case, but the declaration of biblical truths maintained an authoritative perspective in a day when preaching was weakened by social upheaval.

The charismatic movement had its excesses. Some people made speaking in unknown tongues the chief criteria. Some made divine healing the only evidence of God's power. Some confused holy living with emotional experience, saying that only the experience was necessary, not a holy life. There appears to have been many spin-offs and splinter groups. We cannot and do not subscribe to the excesses or the tangent characteristics. However, there is a basic core of truth that has been kept before the nonconservative

church congregations. The effectiveness of the charismatic movement is precisely at this point. Its declarations of biblical truth will outlive the excessive behaviors. The biblical truths have maintained authority in the midst of a weakened ministry.

During this period of weakening authority in the individual church, Billy Graham has continued to minister authoritatively in his mass evangelistic efforts. Our concern has dealt mainly with the local pastor and his church, but Billy Graham has contributed greatly to maintaining the declarative content of the gospel. His approach also is declarative, personal, and corporate. He is doing in mass evangelism what the Gaither-type music and charismatics are doing in the individual church.

The sociological factor of weakened

authority in the pulpit paved the way for Christian declaratives as found in Gaither-type music and the charismatic movement. I believe the day is coming when the preacher will rise up again with a "Thus saith the Lord." The world is crying out for authority. The world needs direction. Let the pulpits pick up the declaration of the authority of God's Word. Preach Calvary, Jesus Christ, the work of the Holy Spirit, and holy living. The Holy Spirit will honor such authority.

The holiness church should be in the vanguard of preaching authoritatively from the Bible. A new wave of biblical preaching with Calvary and the risen Christ at the center will bring back authority to the man in the pulpit and blessing to the man in the pew.

## Practical Points

*that make a difference*

### He Saved His Image, But Divided His Board

Dear Son:

Mother and I worry sometimes when we hear that you are facing an issue which is coming to your board. There is a fine line that divides discretion from conviction. Let me share what a board member from our neighboring town told me the other day.

It was a sensitive issue that should never have come to the board. "We have confidence in our pastor," my neighbor said, "and we expect him to use his judgment at times without bringing everything to the board—especially in this problem."

However, instead of accepting the responsibility of the judgment, he brought it to the board where consensus was impossible, and a problem that could have been kept between the parties and the pastor was aired for all to see and hear.

As a board member, I expect my pastor to take the leadership in making judgments that really are not of board interest. This takes into consideration spiritual matters between individuals, interpersonal problems, and private matters in which we expect him to use his expertise and consecrated judgment. I saw a real lesson in it for you as a young pastor.

Here was a man who saved his own face and protected his image, but he opened another up to criticism and divided his board. God give us warm hearts and good heads.

Love,  
*Dad*

OCTOBER

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and LOCAL  
CHURCH  
LEADERS

Compiled by the General Stewardship Commission

EARL C. WOLF, *Executive Director*  
DON WILDE, *Office Editor*

● **General Superintendent Coulter**



## ***Possibilities in the Ordinary***

IT IS NATURAL AND NECESSARY that a minister of the gospel should desire to fill the largest place of service possible. However, there is great peril in always looking toward the horizon in anticipation of the "big opportunity" while at the same time allowing present opportunities to go unnoticed.

Many ministers live in a state of frustration because they feel they have "never had a chance at something big." Yet the history of the church is punctuated with exclamation points where a man in an ordinary place saw the possibilities of unusual accomplishment.

The little village of Kidderminster, England, was not the most likely place for an influential ministry. But Richard Baxter saw the possibilities of this dull, ordinary, carpet-weaving village. Long after Baxter's death, it was said, "There have been three or four parishes in England which have been raised by their pastors to a national, almost a worldwide fame. Of these the most conspicuous is Kidderminster: for Baxter without Kidderminster would have been but half himself; and Kidderminster without Baxter would have had nothing but its carpets!"

A restless and discontented minister can only reproduce that same spirit in the church he serves. But even

worse is the fact that present possibilities remain untouched.

All over this country there are glowing examples of small communities where a preacher over a period of years has been instrumental in leading a congregation to unusual spiritual accomplishments. To see possibilities in the ordinary, a pastor must be convinced of the intrinsic dignity and worth of his charge. He must rediscover the worth of the individual. He must transmit to his people a sense of excitement and value as they labor and develop. He must maintain a sense of the strengthening presence of the Holy Spirit.

Great possibilities are often in the most unlikely places.

## STEWARDSHIP

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Check: "Herald of Holiness" (    ); "World Mission" (    ); "Preacher's Magazine" (    );

Other \_\_\_\_\_

(Clip and send to the General Secretary, 6401 The Paseo, Kansas City, Mo. 64131.)

## SOCIAL SECURITY CLARIFICATION FOR MINISTERS



# DON'T GET CAUGHT!

Many laymen, and ministers for that matter, are coming to the surprising realization that ministers are treated differently for Social Security purposes. Nazarene lay leaders are sometimes shocked to discover that a minister can option out of Social Security. **THIS PARTIAL TRUTH HAS BEEN NOISED ABROAD MORE THAN THE WHOLE TRUTH.**

Under limited conditions ministers can remove themselves from the necessity of participation. But, as the Social Security Administration clearly points out, only opposition "by reason of conscience or religious principle to accepting Social Security checks based on your services from the ministry" is an acceptable basis for exemption from Social Security coverage.

Secondly, application for exemption must be made to the Internal Revenue Service prior to April 15 of the third year in which the minister receives income from the ministry of over \$400 net.

Finally, if the minister does secure an exemption from Social Security coverage, that exemption is permanent. There is currently **NO WAY TO UNDO THE EXEMPTION.** Out of 10,000 Nazarene ministers, less than a dozen have been caught in this death trap. Several have attempted to reverse their decision, but to no avail.

For further information, **write:**

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This includes:

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- The isolated
- Those in nursing homes
- and others

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Department of Church Schools



A BRIDGE . . .

*a structure  
built over an obstacle.*

Any obstacle . . .

*that separates  
people from Christ  
and His Church  
must have a bridge  
they can walk across.*

There are two ways . . .

*to bridge the obstacles—*

One: Find a bridge . . .

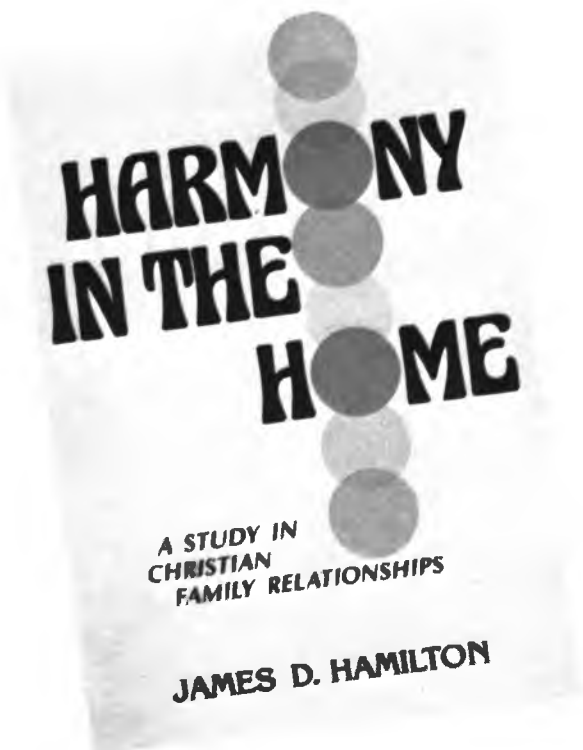
*already there,  
perhaps hidden in the fog  
of previous patterns of behavior.*

Two: Build new bridges . . .

*The foundations are ready;  
Make some bold plans.*

The consequence of failure . . .

*is eternal,  
unbridgeable  
separation from God.*



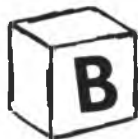
**Denomination-wide Study**  
**February—March, 1977**  
**Unit 424a, Christian Family Living**  
**Text: “Harmony in the Home”**

**by James Hamilton**

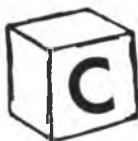
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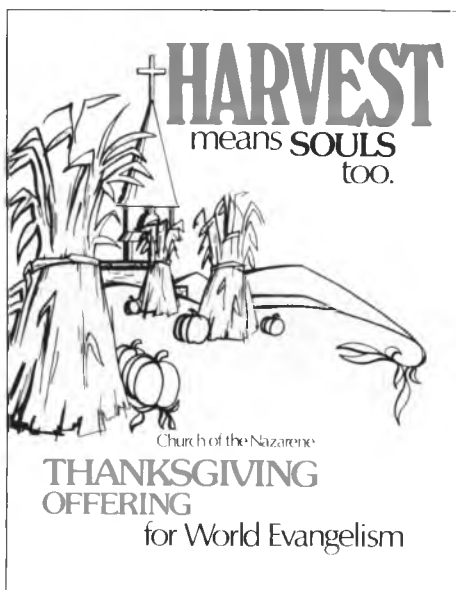


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### CORRECTION

In the brochure *Continuing Education for  
Ministers*, the course listed as "How to Suc-  
ceed with a Multiple Staff," by Kenneth S.  
Rice, should have been No. 4, not No. 5.  
Sorry.





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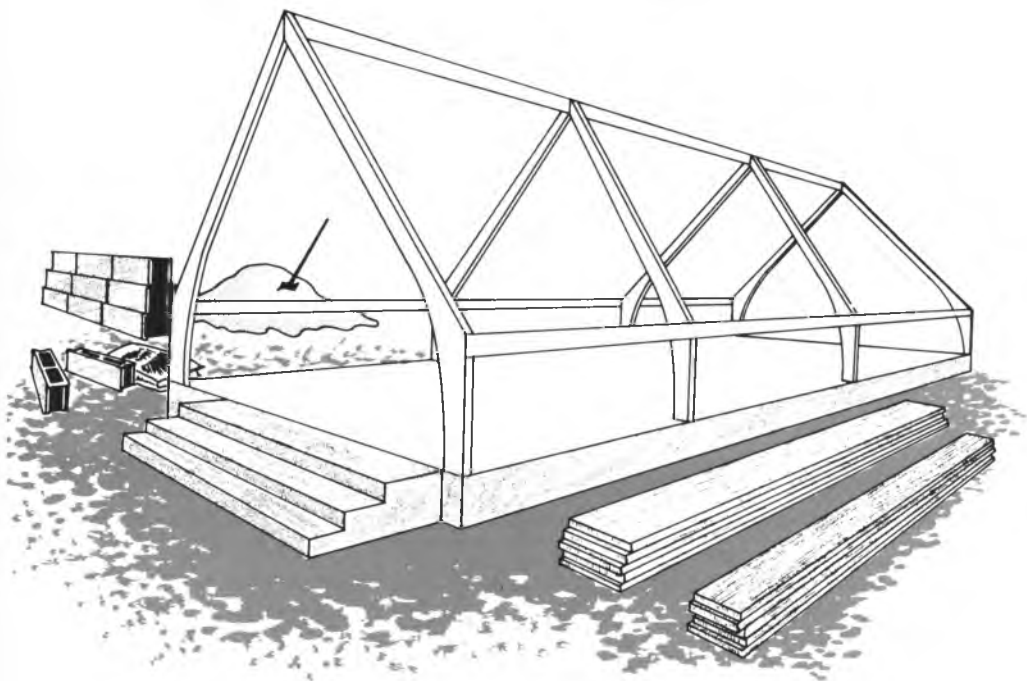
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Mid-America Nazarene College—July 18-22, 1977

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Northwest Nazarene College—August 8-12, 1977

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## PURPOSE

- (1) To update pastoral skills for productive ministry in today's church.
- (2) To stimulate individual desire for lifelong ministerial growth.
- (3) To rediscover personal fulfillment found in pastoral achievement through the local church.
- (4) To broaden New Testament fellowship among brethren.
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# THE PREACHER'S WIFE



## Teach Me, Lord

I CLOSED THE BEDROOM DOOR quietly lest I wake our two-year-old son, and fell down by the side of the bed. *O Lord, I prayed, please help me! You came into my heart when I was 11 years old, and I believe Your Holy Spirit has guided me to this hour. But, O Lord, I'm not equal to the task. Teach me how to be a happy preacher's wife.*"

I was facing what I later diagnosed as an identity crisis. We had just moved to our second pastorate, and I was in the process of adjusting to the new situation.

*Lord, this congregation doesn't care what I may have accomplished in the past. It doesn't matter to them whether I made A's in school or was football queen. They aren't impressed by the offices I held.*

I waded through a tangled maze of thoughts to the conclusion that all

our people cared about was what I was at that moment. That didn't seem as attractive to me as what I had been before. I was so busy being church janitor, church secretary, fixing up a parsonage without furniture, trying to appear equal to every situation, that I didn't know exactly what I was at this point.

God began to teach me. He showed me the importance of godliness, cleanliness, and friendliness. Our congregation needed to see God at work in my life. They desired that I maintain a sense of order and well-being in the parsonage. They wanted to know that I cared about them.

God has taught me many other lessons during these 25 years of being a pastor's wife. Some of them have been difficult, and I've learned to pray, *Teach me gently, Lord, if You can.* I haven't always made top grades, but as long as I do not have to learn the same lessons over and over, I feel I am passing the course. God's training class involves every part of our being—body, mind, and soul.

We are taught in 1 Cor. 6:19 that our bodies are the temples of the Holy Spirit and that we should glorify God in our bodies. We must care for them, discipline them, and keep them under subjection as did Paul.



by  
**Frances Simpson**

Pastor's Wife  
Linwood Church of the  
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The Bible teaches us that we should develop our minds. We need to have sound minds (Phil. 1:7), willing minds (2 Cor. 8:12), trusting minds (Luke 12:29), minds that are focused on Christ (Isa. 26:3).

Above all else, we need to give strict attention to the care of our souls, that part of us that will live forever. This is the all-important lesson of holy living.

These assignments do not require a college degree, nor 10 talents, nor lots of money. The Master Teacher outlined the course, and the Holy Spirit leads us in our daily research.

A number of years ago I made a list of goals for myself under the headings:

Self-improvement  
Christian Service  
Money  
Academics  
Family

I keep this list in a prominent place and refer to it often. In working to reach these goals, I apply a simple formula which I call the "three Ps"—prayer, planning, and perseverance.

Prayer time in the parsonage is paramount. There are days when with heavy burdens, we fall prostrate before God. There are delightful moments when we walk into the morning sunlight and let our thanksgivings float out to God who made it all. We must also have regular, directed times of prayer.

After we have saturated our ideas

with prayer, we should then proceed with plans, making sure God is over-all Chairman. We need to keep a checklist of our projects until they are completed, then thank God for His help.

As preachers' wives we are leaders. Dr. Fletcher Spruce used to tell the pastors' wives on his district that they should raise the standard of living, the level of thinking for the women in their community.

I like the following 10 rules for being a good leader given by Mr. Ed Czapor, an executive of General Motors.

1. Be a good listener.
2. Communicate well.
3. Be patient.
4. Believe in people.
5. Get people involved.
6. Teach and practice individual goal setting.
7. Teach and practice self-analysis.
8. Promote team performance and spirit.
9. BELIEVE IN PRAYER.
10. Do all these with discipline.

A minister's wife asked me a thought-provoking question as we shared lunch together recently: "If you could do anything in the world you wanted, what would you choose?"

I hesitated only a moment, then answered, "I'd keep on doing the things I am doing right now. I just want to do them better and enjoy them more."

---

Two centuries ago, Susanna Wesley is said to have declared, "I must so firmly found my life upon the Rock of Ages that my children can never for an hour forget that their mother was a Christian."

# Wesleyana



## *John Wesley's Lament*

By Ralph A. Gallagher\*

"I have been lately thinking a good deal on one point, wherein, perhaps, we have all been wanting. We have not made it a rule, as soon as ever a person is justified, to remind him of going on unto perfection. Whereas this is the very time preferable to all others. They have then the simplicity of children; and they are fervent in spirit, ready to cut off a right hand or pluck out the right eye. But if we once suffer this fervor to subside, we shall find it hard enough to bring them again even to this point" (John Wesley).

Others in the holiness movement have observed this failure. Rev. M. L. Haney felt that "possibly no greater mistake has been made in Christian theology, than the tenet so persistently adhered to, that a lengthened period must elapse between the two acts of God's grace by which we are regenerated and sanctified."

Dr. Harry E. Jessop, in chapter 7 of his book *Foundations of Doctrine*, states that this notion has no support in the Scriptures. He quotes further from holiness leaders of the past, such as J. A. Wood, J. S. Inskip, and Jesse T. Peck, who all felt that

the holiness movement was failing at this point.

My own observations and reading suggest that the situation remains much as indicated by these men. It is a tragic mistake to permit the new convert to get lost in the crowd on the wilderness road. Surely there is a better way. Since my retirement I have given this considerable thought. I have come to some conclusions that may be helpful.

In the first place, any corrective measures will have to follow the pattern established in the New Testament. In particular, we must insist upon following the pattern as seen in the Lord's baptism and His reception of the Holy Spirit. Peter followed this pattern in his sermon on the Day of Pentecost when he instructed his audience to "repent . . . and ye shall receive the gift of the Holy Ghost" (Acts 2:38). In neither of these instances is there a suggestion of any lengthy lapse of time between conversion and the reception of the gift of the Holy Spirit. Throughout the New Testament, the expectation of both the Lord's messengers and the new converts was that the Holy Spirit would be given immediately after conversion.

\*Nazarene elder, retired.

Second, we must keep in mind that two different groups of people are involved: (1) The group which I call "the wilderness-road Christians." These are by far the most numerous. For some reason they have not pressed on into the experience of Pentecost. As a result, they have become entangled in the web of carnality. Most of our theology and preaching has been tailored to reach these people. It is difficult to persuade them there is a better way. One way to reduce the size and influence of this group is to keep the new converts from joining it.

(2) In the second group I would include the sinners that come under the influence of the church, and the new converts. These are being treated as one group because whatever corrective steps are taken must begin with the sinners. I think it is a truism that religious experience tends to follow doctrine. If this is true, we must be sure that the correct pattern of religious experience is implanted in the minds of the sinners. In other words, we must seek to condition the sinner so that when he turns to the Lord, he will follow the desired pattern because he will be thinking that this is the normal and expected way to seek the Lord. This may seem a bit too idealistic and theoretical, but we should remember that we must have the ideal for practical experience to follow. Conditioning, like any habit, requires emphasis and repetition to establish it.

Let us turn our attention to a few things that may help to achieve our goal.

1. It must be made clear that the objective of redemption is to restore men to fellowship with God. We often leave the impression that the goal is to save sinners from hell. This is certainly one of the secondary results of salvation, but surely not the most important one. The call to salvation

is a call to seek fellowship with God.

2. Restoration to fellowship with God is realized in the abiding presence of the Holy Spirit. He does not come in to abide at the time of conversion as some teach. The new convert must ask for Him. The prospects for receiving Him are good. Jesus said, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13). If conditions are met, the Holy Spirit will come in and fulfill the ancient promise of God: "I will dwell in them, and walk in them; and I will be their God and they shall be my people" (2 Cor. 6:16). This is full restoration to communion and fellowship with God.

3. The New Testament pattern, as presented by Peter, does not anticipate a lengthy time span between conversion and Pentecost. He said, "Repent . . . and ye shall receive the gift of the Holy Ghost." I have no doubt but that those who were baptized did receive the Holy Ghost that very day. Their faithfulness indicates a Spirit-filled life (Acts 2:42).

4. Jesus surely did not anticipate a long delay. Jesus himself cannot come and walk beside the new convert, but he does send the Holy Spirit to take His place. Some may hesitate about becoming a Christian for fear of being unable to live the Christian life in their own strength. The Son prayed and the Father promised to send the Holy Spirit to be their Helper, Comforter, and Counselor. The Father and Son desire to send the Spirit at the earliest possible moment. He awaits the consecration of the total self to God. This choice represents one of the strongest arguments for the necessity of two works of grace. Consecration must be based upon a will set free from the bondage of sin, and it must represent

the deepest desire of the heart.

Many other reasons can be presented to encourage and prepare the new convert to seek immediately for the Holy Spirit. When the Spirit comes in, He empowers and cleanses; He teaches and glorifies Christ; He guides and imparts the fruit of the Spirit to the soul. It is through the Spirit that we become partakers of the divine nature.

Serious thought must be given to how we can present the gospel to the

sinner so that he will be inclined to follow the pattern outlined by Peter on the Day of Pentecost. He needs to hear many times the gracious words, "Repent . . . and ye shall receive the Holy Ghost." Let us build some fences so the new babe in Christ will not find it easy to join the crowd traveling the wilderness road.

May God grant us the determination and the wisdom, as holiness people, to remove from our midst this cause of John Wesley's lamentation.

## Worry

A panel of eminent psychologists recently conducted a survey on worry and found the following:

40 percent of things people worry about never happen.

30 percent has to do with events that have already happened.

12 percent has to do with their health status.

10 percent relates to trivia.

8 percent is legitimate items.

It was George Lyons who said, "Worry is the interest paid by those who borrow trouble."

A salesman met his friend on the street one day, and as usual the friend seemed worried and walked around with his head down, unable to face anyone. Things were bad.

Shortly thereafter, the two met again, but this time the friend was all smiles. Weeks went by and they happened across each other. Still smiling and seemingly without any concern at all, the friend offered a cherry hello to the salesman, who was astounded and said, "What has happened to you? You are always worrying about something, but recently you have acted as if there was nothing to worry about."

"Well," replied the friend, "I have a manager now, and I pay him to do all of my worrying."

"How much do you have to pay him?"

"A thousand dollars per week."

"Who, then, is your manager?" asked the salesman.

"Jesus Christ."

"Where on earth are you going to get that kind of money?" inquired the salesman.

"That's His worry," said the friend.

We may laugh, but the truth is cogent. If we could but place our worries—big and small—into the hands of Christ, we could eliminate 92 percent of all our worries.

—C. D. Hansen

# THE STARTING POINT

## A Lesson from Jonah

There is this phrase in the Book of Jonah that depicts his disobedience: "he went down." And the equivalent of that phrase occurs several other times in the first chapter.

It pictures so completely the progression of disobedience and sin in a person's life.

The other side of the picture is seen in the third chapter, verse 3, "So Jonah obeyed, and went to Nineveh."

One way was down. Sin always leads downward. The other way—the way of obedience—was up. In Jonah's life we see the extremes clearly pictured.

## Onesimus Finds the Way

Onesimus is a good example of how closely a man can live to religious reality and yet lack the reality of religion.

Philemon, his master, had provided encouragement and Christian education. He provided spiritual environment and example. Yet Onesimus, because he had never encountered Christ personally, lacked the reality of religion.

In the life of Onesimus we see rebellion amidst religion. And rebellion stems from deadness. Because Onesimus was dead, and yet looking for life, he ran away from Philemon. He ran in search of life, of something real. He did not know that he was really looking for Someone.

Paul found him in Rome and "won him

to the Lord." And in this phrase from *The Living Bible*,\* there is wrapped up the secret to real life. Onesimus found that real life, the meaningful way, led through repentance.

The story of Onesimus says at least three things to us:

1. The soul that is dead recoils, or rebels, in his deadness.
2. The soul that rebels runs. And the running is always away from the sources of life.
3. The soul that finds life—real life—finds it through repentance, where self reaches the end and casts itself on God.

## Life Begins with Death

Stuart Briscoe, in his book *Living Dangerously*, makes a comment about Nicodemus that would be a good "starting point." Briscoe said, "His death would do something for him that his religion had failed to do" (p. 26).

You might consider it from the standpoint of life beginning with death—death to self; death to pride; death to things. And through this kind of death comes life—life full and abundant; life free from sin; life with eternal purpose and promise.

## That You Might Know

There are two words that stand out in 1 John 5:13 that are worth considering: "These things have I written . . . that ye may know that ye have eternal life."

The two words that stand out are *know* and *have*. It is possible that a person can *know* that he has eternal life, and it is possible to *have* eternal life.

You and I encounter people in our preaching who know *about* it, who *hope* to have it, who *want* it, who *seek* it. But the Word says they can *know*, and they can *have* it.

## Study in Contrasts

The story in Luke 8:43-48 is a beautiful one, for it shows so completely the contrast between life apart from Christ, and life after Jesus has entered. From this story of the woman who touched the hem of Christ's garment, I share three things:

1. Notice the despair out of which she

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**By C. Neil Strait**

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



came, contrasted with the hope with which she went.

2. Notice that her faith, though imperfect, brought results that were perfect. Tozer reminds us that the message of the Bible is addressed to faith, not reason. And Jesus only requires faith—even a little—to begin with.

3. Notice the fear that possessed her contrasted with the freedom that was her possession after touching Jesus. Three words wrap it up: “Go in peace” (v. 48).

### Wrong Way to Life

Here is a line from Stuart Briscoe that should put your mind to thinking: “When the object of faith is wrong, everything is wrong” (*Living Dangerously*, p. 130).

## IDEA SPARKS

BY ASA H. SPARKS  
Minister, Church of the Nazarene  
Decatur, Ala.



### Music

1. Congregational singing techniques: There are several ways to unify the congregation and aid the singing. These are outstanding:

a. Ask the audience to sing in unison from time to time.

b. Trios and quartets can be picked from the congregation and asked to stand and sing a verse together. Generally these are former choir members or people who would not mind. (Sometimes choir members who have laid out for that service can be called on to sing a special.)

c. The audience can quote the pastor's text for the evening in unison. The director would check on the text before the service.

2. For your next revival meeting, mimeograph a sheet listing those who will be in charge of the music, those who will be playing, and those providing the special numbers each evening.

3. Sunday evening sharing session: Invite those who are willing to share something that God has done in their lives to come forward following the second song.

### TAKE TIME

**Take time to be friendly—**

**It only takes a smile and a kind word.**

**Take time to give—**

**It brings peace and contentment.**

**Take time to laugh—**

**It is the music of the soul.**

**Take time to think—**

**It plants the seed of accomplishment.**

**Take time to read—**

**It is the foundation of wisdom.**

**Take time to work—**

**It is the price of success.**

**Take time to play—**

**It is the secret of perpetual youth.**

**Take time to love and be loved—**

**It is a God-given privilege.**

**Take time to pray—**

**It is the greatest power on earth.**

### Don't Join the Club

For more years than I care to admit, I have been a member of the Do-It-Yourself Club. In fact, I have been president. Frankly, I am ashamed of this, because I have come to realize that my active membership in this club has been a big mistake.

There are many things I can and should do. I have but to apply myself and get at them. However, like many “do it yourselfers,” I’ve made a failure of many projects I had no business trying to handle. Often this has cost not only unnecessary expenditure but real embarrassment. From now on, when the need arises, I think I’ll just call in a specialist, get out of the way, and turn it over to him. He can do in 15 minutes what it would take me, in my bungling way, a couple of hours to do—and he will do it well.

My experience in this area illustrates many years of my spiritual life. I’ve struggled, worked, and worried over projects when I should have simply turned them over to the Lord, taken myself out

of the picture, and let Him handle them. Many times I have asked Him to handle a situation; but because He did not do it as quickly as I thought necessary, or seem to be doing anything at all, I've jumped in, taken over, and bungled. God patiently stepped aside and let me go ahead. I have managed to carry through some fair-sized projects by myself, but in doing so have missed the thrill and blessing of seeing God work. Again and again the Scriptures admonish us to "wait on the Lord." This calls for patience.

How difficult it has been to realize that "he is able to do exceeding abundantly above all that we ask or think" (Eph.

3:20); and He will, if I will "erase myself" from the picture, let go, and let Him do His work. This is described in Ps. 37:5: "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass."

God promised Abraham and Sarah a son, but Abraham became impatient, joined the Do It Yourself Club, and reaped dire and lasting consequences. Samuel told Saul to wait (1 Sam. 13:8-14), but after a while Saul became impatient, joined the club, and this was the beginning of the end insofar as his relationship with God was concerned.

So I say, from years of experience, don't join the club . . . let Him do it.

—Lyle K. Potter

# IN THE STUDY

## ***Seeds for Sermons***

*October 3*

### **FIVE THINGS GOD DOES NOT KNOW (Part I)**

**TEXT:** "God . . . knoweth all things" (1 John 3:20).

**INTRODUCTION:** One of the distinctive features of God is that He knows all things. The theological world refers to this as the attribute of omniscience. This gives us the assurance that He understands us perfectly. He knows why we do what we do. He knows why we say what we say. Since He knows us better than anyone else, He can be more helpful to us than anyone else. His perfect knowledge of us is the basis of His being in a position to bring out the best in us. He understands us so well that we can approach Him

about anything that is troubling us. He uses this thorough knowledge of us to guide us, direct us, and correct us.

On the other hand, the things that God does not know are a source of confidence and assurance as we move along our pilgrimage with Him. There are five things that God does not know.



**by**

**Mendell Taylor**

Professor of History of  
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## **I. GOD DOES NOT KNOW A SIN THAT HE DOES NOT HATE.**

As a holy God, He cannot tolerate or countenance sin in any form. He cannot compromise with sin nor do a cover-up job by excusing sin. He maintains His integrity and holiness by repudiating evil in all of its manifestations. Thus, He does not know a sin that He does not hate.

## **II. GOD DOES NOT KNOW A SINNER THAT HE DOES NOT LOVE.**

Even though He hates sin, He loves the sinner. He loves us too much to let us go; He loves us too much to let us down; He loves us too much to let us off from being the object of His care and concern. Regardless of how many sins are committed, or how deeply one may go into sin, still the love of God continually reaches out in mercy and grace for the vilest of mankind. Thus, He does not know a sinner that He does not love.

## **III. GOD DOES NOT KNOW A CONFESSED SIN THAT HE CANNOT FORGIVE.**

He has no word for impossible cases. He has a forgiving word for every sin that is confessed and repented of. The most serious violation of His moral law is subject to being buried in the sea of forgetfulness if it is brought out in the open, and restitution is made for the same. (Note: The so-called unpardonable sin is in that category because the person who commits it does not realize his plight and does not repent of it.) Thus, God does not know a confessed sin that He cannot forgive.

**CONCLUSION:** The fact that God knows all things is a source of great faith and inspiration. However, the fact that God does not know certain things is equally a source of hope and optimism.

*October 10*

### **FIVE THINGS GOD DOES NOT KNOW (Part II)**

## **IV. GOD DOES NOT KNOW A SIN THAT HAS BEEN COVERED BY THE BLOOD.**

The probing eye of God cannot see what has been forgiven by the redeeming

blood of Jesus. When He blots it from the record, it will never be brought up again. This means that when we confess our sins to Him, He makes a quill of His cross and dips it in the fountain of His blood and then we can forget about it, and He'll forget about it, and we'll proceed from there as if it had never been committed. After that, if we say to the Lord: "Do you remember that sin I was guilty of getting involved in?" His only answer is: "What sin?"

This is the only way any of us will be able to stand unembarrassed or uncondemned in the day of final judgment. When the records of our lives are opened in the supreme court of the skies, and we face the deeds done in the body, whether they be good or whether they be bad, our only security is to have the blood of Jesus covering the evil deeds. Since God does not know anything that has been forgiven, His word to us will be: "Enter thou into the joys of the Lord forever. You are the type of person I want to keep company with for an eternity."

On the other hand, if our records have not had all sins eliminated by the redeeming power of Jesus, the final word of the Great Judge to us will be: "Depart . . . I know you not."

## **V. GOD DOES NOT KNOW A BETTER TIME THAN NOW TO HANDLE THE SIN PROBLEM IN OUR LIVES.**

Yesterday is gone. Tomorrow is a promissory note that has no guarantee that it will arrive. The only sure time we have is today. That is the reason the Bible says: "Today is the day of salvation." "Now is the accepted time." To delay such an important matter is dangerous. To postpone this all-important decision involves a high-risk procedure that is irrational. This is the moment to make the move that can make a world of difference in your future, and a different kind of world for your future.

**CONCLUSION:** We are not in this service just by accident. We are here by divine appointment. The Lord has placed services across the trafficway of your soul so you can make the most of His provision for your salvation. You have hesitated long enough; it is time for you to become

decisive. God does not know a better time than *now* to make everything right with Him.

October 17

### THREE DIMENSIONS OF CHRISTIAN EXPERIENCE

TEXT: "For we are his workmanship, created in Christ Jesus unto good works" (Eph. 2:10).

In this passage Paul is dealing with three aspects of religious experience. Each is interlocked with the other. All three are necessary to have a well-balanced relationship with God and with our fellowmen. Each phase has a key word that brings Christian experience into sharp focus and enables us to be challenged to live life at its highest and most rewarding level.

I. THE KEY WORD IN THE FIRST DIMENSION IS *TRANSMIT*—"We are his workmanship."

This lets us know that God has reached *downward* to sinful man and erected lines of communication to keep in touch with His fallen masterpiece. Over these lines of communication He has transmitted the message that we do not have to stay the way we are. Instead, we can be remade by Him, recycled by Him, and rehabilitated by Him. This revelation has been transmitted to us through His written Word, the Bible; through His living Word, Jesus; and through His speaking Agent, the Holy Spirit. All of these sources of divine truth bring light to our consciences, illumination to our minds, and insights to our imagination. These messages He transmits to us let us know that He wants to do something for us that we cannot do for ourselves. He yearns to make something beautiful out of our lives. He desires to refashion our lives so He can stamp us with this phrase: "Made by God." This puts us in the category of being "his workmanship."

II. THE KEY WORD IN THE SECOND DIMENSION IS *TRANSMUTE*—"created in Christ Jesus."

This lets us know that God reaches *inward* to make us a different person. By

the miracle of transmutation, the Christ-life indwells us. The product of this life-changing experience is a new disposition, a new set of desires, and a new destiny that we move toward. This type of transmutation is the same as having a spiritual metamorphosis. The latter means that life from the divine Kingdom becomes one with a life in the human kingdom, pulls that life up to a permanently higher level.

III. THE KEY WORD IN THE THIRD DIMENSION IS *TRANSLATE*—"unto good works."

This lets us know that God reaches *outward* through us so that we express our new experience in good works. This makes us expert translators—we translate our experience into an expedition, our worship into work, our communion into a commission. We cannot keep our immense discovery of this higher way of life to ourselves. We must share these good events with others. We are ready to serve others rather than be served by others. These happenings must be translated into the daily exchange of life, so the happiness we have can be experienced by those we contact.

CONCLUSION: God has been faithful to transmit His plans to us, then to make those plans real by transmuting the divine life within us, then to allow us to make those plans real to others as He enables us to translate these realities into our workaday world.

October 24

### PLAYING THE GAME OF LIFE

TEXT: "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law" (Rom. 13:8).

A nationwide interest in the game of tennis has reached epidemic proportions. Tennis equipment companies are finding it difficult to manufacture enough equipment to keep up with the demand. Prime time TV programs will feature tennis matches. Tennis clubs are forming everywhere. Tennis courts are crowded to ca-

capacity. Thus tennis has become the number one physical exercise of contemporary society. This fever-stage interest in the game of tennis prompted me to make some parallels between playing the game of tennis and playing the game of life.

### **I. IN THE GAME OF TENNIS AND IN THE GAME OF LIFE, THE SCORE STARTS WITH LOVE ALL.**

According to the above passage, we are to be motivated, captivated, and saturated with love. We are to harbor no type of resentment, or hostility, or animosity. The beginning point for making life an exciting game is to love everyone. We do not look for ways to get even with someone, nor whittle him down to size. We make use of love as the only thing we owe anyone. We either live for the love of power, or by the power of love. These two sound very similar; however, they are totally different. When we live by the power of love, we will possess a wholesome attitude that enables us to make a go of this game of life. The alternative before us is "love or perish."

### **II. THE GAME OF TENNIS AND THE GAME OF LIFE BOTH GET STARTED BY SOMEONE SERVING.**

Love is always ready to express itself in acts of service, kindness, and thoughtfulness. Jesus said, "Whosoever will be great among you . . . let him be your servant." The servant motif is the chief characteristic of one who enjoys the game of life in the fullest measure. This type of person is always looking for ways to spend himself and be spent in being helpful, in sharing, and being concerned. He does not ask, What can my fellowman do for me, but, What can I do for him?

### **III. IN THE GAME OF TENNIS, THE BALL MUST BE KEPT IN BOUNDS AND ABOVE THE NET; AND IN THE GAME OF LIFE, OUR ACTIONS MUST BE KEPT IN BOUNDS AND ABOVE THE NETS OF SIN.**

Love for our fellowman will cause us to regulate our actions within the bounds of honesty, sincerity, and purity. We refuse to move "out of bounds," or compromise our principles for the sake of expediency. Jesus said: "If ye love me, [ye will] keep my commandments." It is not so much that we *dare* not do certain things to

keep our lives acceptable to Him, but that we *care* not to do them because of our love for Him. At the same time, we have some transcendent ideals which keep us above the entangling nets of sin. We are loyal to these noble principles because we desire to show the lordship of Jesus in our lives.

**CONCLUSION:** We can make life a game that is exciting, challenging, and action-packed if we follow the above guidelines. At the same time we can be sure that we will be a winner in the game of life because we follow the instructions of our Player-Coach, Jesus the Lord.

*October 31*

### **TOP PRIORITY BELONGS TO CHRIST**

**TEXT:** "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Col. 1:16 ff.).

**INTRODUCTION:** Today people are sorting out their priorities to see what is worthy of major attention, and what should receive minor attention. Unless we properly examine our priorities, it is easy for primary items to be relegated to the marginal, and secondary things to move into the center of our lives. A key phrase regarding this matter is "value clarification." From the viewpoint of the Christian, there is one absolute priority—"Jesus is Lord of all."

**I. JESUS HOLDS TOP PRIORITY IN THE THEOLOGICAL REALM**—"by him were all things created" (v. 16); "he is the head of the body, the church" (v. 18); "it pleased the Father that in him should all fulness dwell" (v. 19). This trilogy of references covers the broad spectrum of theological beliefs. The first one deals with the origin of our world—cosmology. The second one deals with the reality of the church—ecclesiology. The third declares the deity of Christ—Christology. When we exalt Christ to top priority in these three areas, we have an adequate foundation for developing a theological

system that is biblical and sound. This gives the sovereignty of Christ its proper place in our beliefs, so we can honor Him and exalt Him to the level of absolute preeminence.

II. JESUS HOLDS TOP PRIORITY IN THE HISTORICAL REALM—"in the body of his flesh" (v. 22); "having made peace through the blood of his cross" (v. 20). These two references reveal that the mighty redeeming acts of God were done in the stream of history. Jesus became one with us by His incarnation. He became a factor in the historical events of the Earth planet. When He enfleshed himself in the clay of humanity, His birthdate became one of the most celebrated days on the calendar of the world. Whatever is said about His birth as a historical fact can also be said about His death on the Cross.

III. JESUS HOLDS TOP PRIORITY IN THE EXPERIMENTAL REALM—"Christ in you, the hope of glory" (v. 27). This lets us know that Jesus is not only in the stream of creation, and in the stream of history, but He is also in the mainstream of our lives. He makes himself so much a part of our experience that He moves inside us and makes our heart His home. In the same measure that bread must be taken into the body for it to become effectual, so the person of Jesus must move into our hearts if He is to become effectual in redeeming us.

CONCLUSION: Jesus holding top priority in theology is fundamental. Jesus holding top priority in history is a necessity. Jesus holding top priority in experience is vital for making Him effectual. Thus, we unhesitatingly declare, "Jesus is Lord of ALL."



By  
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# Gleanings

from the Greek

## 1 Corinthians 15:12-34

"Rose" or "Was Raised"? (15:12-17)

The verb *egeiro* occurs 9 times in these six consecutive verses. In the NT it is found 141 times. Of these, 73, or slightly more than half, refer to the resurrection of the dead. Of these, again, some 48, or about two-thirds, refer to the resurrection of Jesus. There are other references in the NT to the resurrection of Jesus, but about 50 places use this word.

The verb occurs many times in each of the four Gospels. But there are less references to the resurrection from the dead, and comparatively few to the resurrec-

tion of Jesus. That is easily understood, because most of the material of the Gospels relates to Jesus' ministry before His death and resurrection.

When we come to Acts, the picture changes abruptly. Seven of the 14 occurrences of this word refer to resurrection, and all but one to the resurrection of Jesus. In Romans we find the word 10 times, 9 of which refer to the resurrection of Jesus.

But it is in the great Resurrection chapter (1 Corinthians 15) that we find it most frequently (19 times). In every instance it refers to resurrection from the dead, 9 times to the resurrection of Jesus.

We have already noted (on v. 4) that the proper translation here is not "rose" (KJV), but "has been raised" (NASB,\* NIV\*\*). God raised Christ from the dead (v. 15); that is Pauline theology.

## No Resurrection? (15:12)

After the introductory section on the

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resurrection of Christ (vv. 1-11), Paul deals in this chapter with two basic matters: (1) The fact of the resurrection (vv. 12-34), and (2) The nature of the resurrection (vv. 35-58). These are the two main divisions of this chapter. The first topic is introduced with the question: "How say some among you that there is no resurrection of the dead?" (v. 12). The second is triggered by the twofold question: "How are the dead raised? With what kind of body will they come?" (v. 35, NIV).

The word for "resurrection" here is *anastasis*, which occurs 38 times in the NT. Nine of these times it refers to the resurrection of Jesus. Literally it means "a standing up." Over half of its occurrences are in the Gospels (16 times) and Acts (11 times).

In the Greek inscriptions around the time of Christ, *anastasis* is used for the "erection" of a monument or the "setting up" of a statue. But the idea of a resurrection from the dead was foreign to Greek thinking, as Paul's experience at Athens shows. Oepke says that for the Greeks "resurrection is impossible" (TDNT, 1:369).

The noun *anastasis* comes from the verb *anistemi*, which means "raise up." It is used some 23 times for the resurrection of Jesus. The noun *egeresis* (from the verb *egeiro*) is found only once in the NT (Matt. 27:53). The same is true of *exanastasis*, literally "a standing up out of," found only in Phil. 3:11. Putting all these words together, we find that there are over 80 definite references in the NT to the resurrection of Jesus. It is a striking fact that the word *resurrection* does not occur in the OT.

How may we be certain that we shall share in the "resurrection of life" (John 5:29)? The answer is plain. If we have experienced an inner, spiritual resurrection, we have abundant assurance of our final resurrection.

#### "Of," "About," or "Against"? (15:15)

Paul says, "We have testified of God that he raised up Christ" (KJV). The NASB reads "against God" and the NIV "about God." Which is right?

The Greek preposition is *kata*, the root meaning of which is "down." It some-

times does have the meaning "down upon" and so "against." Arndt and Gingrich devote six columns to defining this small word. They give as one meaning "with respect to" (p. 408). In their volume in the ICC series, Robertson and Plummer say: "The meaning 'respecting' or 'about' is fairly common in classical Greek, although not in the NT, and is perhaps to be preferred here" (pp. 348-49).

#### "Miserable" or "To Be Pitied"? (15:19)

The word is *eleeinoteroi*, the comparative of the adjective *eleemos* (only here and in Rev. 3:17). (The comparative in Greek often signifies the superlative.) It comes from the noun *eleos*, "mercy" or "pity," and the verb *eleeo*, "have pity or mercy on." So it means "most pitiable" or "most to be pitied" (NASB; cf. NIV).

#### "Communications" or "Company"? (15:33)

The noun *homilia* (only here in NT) means "company, association" (A-S, p. 316). Later on it came to be used for a sermon given in a church, and so we have "homily" and "homiletics." But here Arndt and Gingrich (p. 568) say that the adjective and noun mean "bad company" (NASB, NIV).

#### "Manners" or "Morals"? (15:19)

The Greek word *ethos* (only here in NT) is used in the sense of "custom" or "manner." But Robertson and Plummer (ICC) translate this old Greek proverb: "Evil companionships mar good morals" or "Bad company spoils noble characters" (p. 363). The NASB has "morals," the NIV "character."



### LIVING GRACE

Someone asked D. L. Moody, "Have you enough grace to be burned at the stake?"

"No," was the reply.

"Do you not wish you had?"

"No, for I don't need it. What I need now is grace to live in Milwaukee three days and hold a mission."

*As thy days, so shall thy strength be.*



## Barabbas—A Type of Carnality

TEXT: Mark 15:7; John 18:40

In speaking of Barabbas, the Bible uses three adjectives: robber, insurrectionist, murderer. These also apply to the carnal mind.

### I. ROBBER

- A. Will rob one of spiritual progress (1 Corinthians 3)
- B. Will rob one of spiritual power

### II. INSURRECTIONIST

- A. Causes of internal conflict (Rom. 8:7)
- B. Source of instability (James 1:8)

### III. MURDERER

- A. Will lead to death of spiritual life (Rom. 8:6)
- B. Like being tied to a corpse (Rom. 7:24)

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## The Dregs in the Cup

SCRIPTURE: Matt. 26:36-46

INTRODUCTION: In this passage Jesus envisioned His destiny as being similar to "drinking a cup." Three times He prayed for that "cup" to pass. What dregs did He see that caused His holy soul to recoil and shrink from drinking?

### I. THE DREGS OF LONELINESS

- A. He had never known loneliness.
- B. Had communed with the God-head for eternity
- C. Now rejected by His own
- D. Could see the millions who would reject Him in future

### II. THE DREGS OF UNRETURNED LOVE

- A. Man can endure many insults, much pain, but not from those he loves.
- B. Julius Caesar—"You too, Brutus?"

- C. He preached, taught, prayed, and gave with no return.

### III. THE DREGS OF DEATH

- A. No man wants to die.
- B. No man wants to die at 33.
- C. His work looked like a failure.
- D. He didn't deserve to die.

### IV. THE DREGS OF MEN'S SINS

- A. Sins of the world (past, present, future)
- B. He had never known the guilt for one sin, much less all sin.

CONCLUSION: Beyond all this He could see the dregs of man's salvation. He weighed the cost and paid the price that night in the Garden.

—Michael Sellars

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## Sermon Series on 1 John

1. "That Your Joy Might Be Full" (chap. 1)
2. "That You Might Not Sin" (2:1-11)
3. "That Doeth the Will of God" (2:12-17)
4. "That When He Shall Appear" (2:18-29)
5. "That We Should Be Called the Sons of God" (3:1-3)
6. "That He Was Manifested to Take Away Our Sins" (3:4-10)
7. "That We Should Love One Another" (3:11-17)
8. "That We Are of the Truth" (3:18-24)
9. "That Jesus Christ Is Come in the Flesh" (4:1-6)
10. "That We Might Live Through Him" (4:7-11)
11. "That We May Have Boldness" (4:13-21)
12. "That Overcometh the World" (5:1-5)
13. "That Beareth Witness" (5:6-12)
14. "That Ye May Know That Ye Have Eternal Life" (5:13-21)

*Review this great passage of scripture over and over. This proved the most personally rewarding series I have ever preached.*

—MICHAEL HUTCHENS





The greatest threat to democracy today is not nuclear energy, but the lack of spiritual energy.

Communist: "See that man walking down the street? Communism can put a new coat on that man."

Christian: "That could be true, but Jesus can put a new man in that coat."

The trouble with political jokes is that sometimes they get elected.

A diplomat is anyone who thinks twice before saying nothing.

There's one consolation about both life and taxes: When you finish one, you're through with the other.

No people is fully civilized where a distinction is drawn between stealing an office and stealing a purse.

\* \* \*

You may have heard about the cannibal who was hunting for a politician because he wanted a bologna sandwich.

## INDIFFERENCE IS COSTLY

Indifference is something which is obtained at great cost.

Indifference will cost you the joy of prayer and Bible reading.

Indifference will cost you the blessings of the church services.

Indifference will cost you your witness to others. You will no longer be concerned about souls.

*O God, take us again to the Cross and the open tomb. Thou wast not indifferent there!*



## HERE AND THERE

### AMONG BOOKS



Conducted by the Editor

All books reviewed may be ordered from  
your Publishing House

### Pastoral Leadership, Shepherding God's Flock

By Jay E. Adams (Baker Book House, 1975. 199 pp., \$3.75.)

With this volume, Jay E. Adams completes his third volume in pastoral leadership. Writing from an evangelical perspective, the author delineates the administrative task of the pastor. He points out that managerial gifts are important

to discharging the responsibilities enjoined by God, and proceeds to both identify and instruct in this important segment of pastoral leadership.

The author is excellent in his understanding of what shepherding entails, both as a philosophy of leadership and in its scriptural context. The appendix and program planner in the back of the book will aid the pastor in his planned task.

I was particularly impressed by the skills of "delegation of authority" and "sharing" which run crosswise to an authoritarianism in leadership which seems to be most prevalent in some of the so-called "super-churches" of the day.

I would certainly recommend the book to those beginning in the ministry and those who are trying to recapture the glow of their "first days." It will aid in the whole process of church renewal.

OSCAR F. REED

## Eusebius—the History of the Church

By C. W. Williamson (Augsburg Publishing Co., 425 pp., paperback, \$5.75.)

Some of the most valuable source materials for ministers are still found in the early writers of the Christian Church. It is refreshing at times to get into primary materials. This book, first published in English in 1965, is that nature. It is a history of the church from Christ to Constantine.

Eusebius is a product of the third century which placed him at the apex of the relations between the Christian Church and the first Christian emperor. He writes as one looking back on the first three centuries, bringing us into his ring of interpretation. His theme, "the working of providence through the apostolic succession," deals with 146 martyrs, 57 heretics, and the great councils.

OSCAR F. REED

## Preachers' Exchange



WANTED: a copy of Orval Nease's book *Sermon Outlines*. John Abney, P.O. Box N, Oakland, N.J. 07436.

**COMING**  
next month

### ● The Use and Abuse of Language

Picture Paul saying to Agrippa, "Since my Damascus Road experience, I have been searching for an enabling vehicle that can serve as a basis for design of a plan for mission."

### ● The Bankruptcy of Unbelief

Skepticism is sometimes conceded a degree of intelligence that it does not really deserve.

### ● Telegrams, Wedding Cakes, and Squares

All of which suggest ideas for better preaching by one of our British preachers who shares his comments.

### ● Social Security—Cause for Concern, Not Alarm

Some vital information sheds light on a subject of importance to every preacher.



## AMONG OURSELVES

The biggest is not necessarily the best, and we need to keep reminding ourselves of this truism. One large holiness denomination, with several congregations of more than 1,000, yet has more than half its congregations in sizes of 50 members or less. So it is that Dale German's article, coming from his small church in Show Low (that's the name of the town. Honestly!) causes many of us to take courage and press on. What Dale did in Show Low can also be done in Kokomo, Ludlow, Reno, or Hugo. And would you believe Shiloh? Pompano? Thanks, Brother German, and keep up the good work (p. 12). There's no easy way, of course (p. 1). "Management" is a key word (p. 9), whether it's music, fund raising (p. 13), or being a pastor's wife (p. 17). And speaking of music, Asa Sparks comes through again this month with an idea on this (p. 23). More important, some of the seeds are sprouting, Dr. Taylor (p. 24). You have a way of saying things, and what you say makes sense to your readers. We can hardly wait until next month for that sermon idea you have for a Thanksgiving message.

Yours for souls,

# The Joy of Christmas

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