

THE

preacher's magazine

AUGUST '77

**PREACHING
CHRISTIAN
HOLINESS**

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CHURCH MUSIC?**

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Whatever Happened to Church Music?



MUSIC IS THE ART OF THE PROPHETS, the only art that can calm the agitations of the soul; it is one of the most magnificent and delightful presents God has given us.”

So wrote Martin Luther more than four centuries ago, and so it was that church music had about as much to do with the Reformation as the books, the debates, and the sermons.

And so it is that we should concern ourselves today with what is happening to church music. There is no denying its impact upon the Reformation, and upon the Wesleyan movement, and upon the nineteenth-century revival that swept across America, and upon the growth of the church everywhere.

In the past few years, church music has undergone some changes. Some for the better, no doubt. Upgrading and updating can bring fresh life and meaning, and new ways of communicating can be better than some of the old ways.

But new is not necessarily better. A searching examination of the changes in church music may help to show us where the “old” is better, when the “new” gets off the theological track.

For starters, consider the *excessive amplification* the new generation of church musicians seems to consider so necessary. The display of sophisticated electronics equipment spread across the church platform would remind one of the wires and buttons and lights of a space capsule in orbit. We would not be surprised to hear the call, “Houston control, we have a problem!” But instead, one of the singers in the group turns knobs and pushes buttons (without missing a note) until, after some frightening squeals, everything is “go.” Well, almost everything. One microphone never did develop volume. But then, five out of six is not a bad “average”!

Seriously, there is nothing wrong with using whatever new devices

are available. An excellent sound system, properly operated, can enhance the blend of voices and the harmony of sound. But church music can do without extremely high decibel levels emanating from some of these electronic marvels. Those who are unfortunate enough to be seated too near one of the speakers will testify to this.

And then consider the *contrived choreography* associated with some of today's modern church music. The singers and musicians seem to be automated to smile here, step forward here, clap hands now, and move around in a pattern that is obviously programmed.

This is not at all the same spirit so apparent in the holiness movement when sometimes a hand was raised toward heaven, sometimes a tear rolled down a cheek, or at other times the music was interrupted by spontaneous expressions of holy joy.

Those who have been around long enough to have experienced both types of expression would see no similarity between the spontaneous and the programmed. The latter is not even a poor substitute. It is no substitute at all.

Most seriously, consider the *lack of substance* in some of today's church music. Church music traditionally has taught worshippers theology as they sang, and has taught it well.

One cannot remain theologically illiterate while singing "A Mighty Fortress Is Our God," or "Arise, My Soul, Arise," or "The Comforter Has Come," or "Love Divine, All Loves Excelling," to name a few songs with substance.

This is lacking in some of the modern musical productions. Songs that speak about "these wonderful people," "good to be loved," "feeling better than I used to feel," and "why don't you come go with us?" have very little theology in them by any stretch of the imagination.

Words and music alike, in some cases, seem to have been composed as they went along, on the spur of the moment. An aimless stroll along a musical lane. If our sermons gave the same impression, we would hear from our pulpit committees and official boards!

Which reminds us there is hope. Preaching also went through its changes. There was a time when preachers wanted to major on "topical" sermons on various themes with precious little theology. But this has changed. We are, I believe, seeing more and more strong biblical preaching. So may it be.

Now there comes a time for leadership. Pray for our young people. They need our prayers, our understanding, and our love. They find fascination in some of the tunes and ditties that have become available to them. They like to sing them. And this is good. Let's keep them singing.

But the right kind of leadership can show them how exciting and fresh the grand old hymns can also be when sung in the Spirit and in understanding. We owe this to them. They will thank us in the years to come if we do not fail them now.

As you read this, you may be thinking, He sounds today like a fuddy-duddy.

As I read it again, I think I must agree.

A fuddy-duddy with sore eardrums.

The monotonous note of destruction is its own anesthesia. It needs to be relieved with the joyous note of comfort and hope

Minister as Prophet

By Robert D. Branson*

THE PROPHET IS the most popular Old Testament model for today's minister, and the prophet who is most idealized is Elijah. His independence of action, his courage in opposing the king, his devotion to God, his personal manifestations of the power of the Spirit, even his touch of humanness in discouragement, all blend into a composite picture of a courageous individual ready to speak the Word of God. In the comforts of our studies these characteristics fire our imaginations. We, too, like Elisha, want to be his successor. However, in what specific ways does the minister wear the mantle of the prophet?

First, the qualification of a prophet was the call of God. His office was not hereditary, although there were "schools" of prophets (2 Kings 2:3) and disciples of the "master" prophets (Isa. 8:16). A man from any walk of life, whether shepherd (Amos) or priest (Ezekiel), might be called of God to be a prophet. This democratic principle has always been the major qualification for the office of the ministry in our church. The call might come in any number of ways—as in a vision, as to Ezekiel and Isaiah; or in the quiet consciousness of God speaking to one, as to Jeremiah. Yet the theological legitima-

tion for our ministry has always been its sense of divine call. God has raised us up to do His work.

The church does ask that the call of God be evidenced by grace, gifts, and usefulness. By this it is meant that one's claim to be called is not sufficient. God will ratify that call to the community of faith by working through the individual to increase or sustain the community. Without that objective evidence the church has no basis of judging the validity of one's claim to be called. There are, however, no artificial barriers created by the church to prevent one from serving God. For example, women have always been ordained in our church. Whatever stipulations are required, such as educational preparation, represent the church's concern that one be able to discharge his obligations to God and his people to the best of his abilities. However, the call is essential, for no other qualities or qualifications are adequate to qualify a person for the ministry of the Church of Jesus Christ.

The second characteristic of the prophet was his message. The prophet was called to something, to proclaim the message of God. The preaching of the prophets in the Old Testament is mostly the pronouncement of judgment, the declaration of destruction. Amos has

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almost no word of hope. In our day of popularism, when everyone wants to be liked by everyone else, the message of judgment has fallen out of favor. People want to hear pleasant things, a message that makes them feel good. However, a prophet's task is to confront men and women with the claims of God. The task need not be done in an abrasive manner, but men and women still need to be confronted with the realities of sin and judgment.

Yet in the proclamation of doom, the prophets also brought a message of hope. Isaiah could shift from doom to oracles of Messianic promise. Micah alternated his messages of judgment and hope. The monotonous note of destruction is its own anesthesia. It needs to be relieved with the joyous note of comfort, hope, and salvation. Every message should be flicked with stardust to lift one into the realm of hope.

Finally, the prophet was an intercessor. This is not a task we generally associate with the prophet, yet it was one of his most vital functions. When Amos saw the destruction awaiting Israel (7:1-6), he interceded and saved his nation. Habakkuk's oracles are the prayers he had with God. The act of intercession

identifies the minister with his people. He is one of them, representing them to God. This is one of the finest privileges of a minister, to lay before God the sins of his people that God might grant them the grace of repentance. When one has pled with God for mercy, he is better prepared to speak the words of judgment. Then he knows the brokenhearted cry of Hosea, the compassion of our Lord himself. His sermons come to life as expressions of love so that even the harshest words cannot anger. They cut to the quick, for they are spoken in love.

The minister is called by God to be both His messenger and the people's intercessor. In a significant way he takes up the ministry of Jesus and extends it to his own people. This is in part what Paul meant when he wrote: "Now I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the church, of which I became a minister according to the divine office which was given to me for you, to make the word of God fully known" (Col. 1:24-25, RSV).*

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

On Simplicity

- I will say exactly what I mean.**
- I will not color my language for effect.**
- I will say nothing to make anybody believe I am wiser or better than I know myself to be.**
- I will not let my silence convey a false impression of myself or my convictions.**
- I will avoid phrases with double and dubious meaning.**
- I will make my behavior a Bible to all who know me.**
- I will claim no grace I do not possess, but seek all the grace available in Christ.**

—Albert E. Day

A psychologist looks at the Christian faith, and likes what he sees

The Christian Faith

By Vernon T. Groves*

THE CHRISTIAN FAITH may be thought of as a system of beliefs or a philosophy of life subscribed to by those who call themselves Christians. It may also be thought of as the set of attitudes and beliefs and the personal experience, commitment, and relationship with God of an individual Christian. The approach in this article will be along more personal, individual lines. For Christian faith is a very personal thing. It centers in and depends upon a Person—the Lord and Saviour Jesus Christ, who is the “author and finisher of our faith” (Heb. 12:2). Faith is a gift of God, but it is born, grows, and develops through human compliance with divine-human cooperation.

The Christian faith includes four main types of components:

1. Cognitive or intellectual components
2. Affective, feeling, or emotional components
3. Action components
4. Social components

These components overlap, interact, and interrelate in various ways so that it is difficult or impossible to separate them from one another, or to discuss one without involving one or more of the others.

Cognitive factors in Christian faith include knowledge, understandings, and beliefs. These are based on the

Word of God. This is true of the system of beliefs and doctrines held by Christian people as a group, and certainly true of the inner personal faith of the individual Christian. In the words of the Scriptures “faith cometh by hearing, and hearing by the word of God” (Rom. 10:17). Bishop John H. Vincent has said:

The processes of divine grace in the life of man are performed through the truth of God as contained in the written word of God.

It is the word of God that “quickens” the soul (Ps. 119:50). It is the “entrance” of the word of God that giveth “light” (Ps. 119:130). The word is the “sword of the Spirit” (Eph. 6:17) which Christ used with the adversary in the wilderness (Matt. 4:1, 7, 10). It is the “law of the Lord” that is “perfect, converting the soul” (Ps. 19:7). It is the “word of God which effectually worketh also in you that believe” (1 Thess. 2:13). It is the word of God which is able to build up believers, and to give them “an inheritance among them which are sanctified” (Acts 20:32). Through the “exceeding great and precious promises” of the word, “believers are made partakers of the divine nature” (2 Pet. 1:4). Spiritual enlargement comes from running in the way of God’s commandments (Ps. 119:32).¹

The basic character of the Word of God in Christian faith is implied in the exhortation: “And these words,

1. John H. Vincent, “The Sunday School Teacher’s Use of the Bible,” *Bible Readers’ Aides* (Cleveland, Ohio: William Collins and World Publishing Co., Inc.) Used with permission.

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which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto the children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6-7). Jesus himself said, "Search the scriptures" (John 5:39).

Bishop Vincent has also pointed out the exhortations of Christ to "take heed what ye hear" (Mark 4:24); and "take heed therefore how ye hear" (Luke 8:18); and also "that the Bereans were commended as being 'more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scripture daily' (Acts 17:11)."

Belief is essential to the Christian faith as indicated in the following scriptures and many others: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6b); and "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). The belief that brings salvation no doubt goes deeper than the intellectual, but it does involve cognition.

The Christian faith involves emotion, for "with the heart man believeth unto righteousness" (Rom. 10:10). Many attitudes are involved in the Christian faith, and all attitudes have emotional or feeling components as well as intellectual and sometimes action components. The preeminent emotion involved in Christian faith is love. It could hardly be otherwise when the two great commandments are to "Love the Lord thy God with all thy heart, and with all the soul, and with all thy mind," and "thy neighbour as thyself" (Matt. 22:37, 39). Love is to a degree a test of faith: "We know that we have passed from death unto

life, because we love the brethren. He that loveth not his brother abideth in death" (1 John 3:14). The great "love chapter" in the Bible, 1 Corinthians 13, implies the importance of this emotion. But other emotions such as "peace, and joy in the Holy Ghost" (Rom. 14:17) are involved in Christian faith, and there is a great deal said in the Bible about "the fear of the Lord."

The action aspects of the Christian faith greatly overlap on the knowledge and belief aspects as shown in John 7:17 where Jesus says, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Other scriptures carry a similar message such as the following:

"Yea, if thou criest after knowledge, and liftest up thy voice for understanding . . . Then shalt thou understand righteousness, and judgment, and equity; yea, every good path" (Prov. 2:3, 9).

"In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6).

". . . A good understanding have all they that do his commandments" (Ps. 111:10).

"And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually" (Isa. 58:10-11a).

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

"The integrity of the upright shall guide them . . . The righteousness of the perfect shall direct his way" (Prov. 11:3a, 5a). "Righteousness keepeth him that is upright in the way" (Prov. 13:6a).

It is clear that while one by his works cannot earn his way into the kingdom of God, doing what is right can help one to choose the right way, and to make reasonably adequate judgments concerning those things which are coherent with the Christian faith. Once in the Way, one can stay in the Way of life (or faith) by continuing to do what is right. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

James the Just has indicated that "faith, if it hath not works, is dead" (2:17), and so the action components of the Christian faith are not to be taken lightly. These components involve acts within oneself and actions reaching out to others. They involve choosing, confessing, committing, and trusting; and they involve doing good to all men. Indeed it would appear that one does not have the true Christian faith unless he feeds the hungry, gives drink to the thirsty, ministers to the stranger, clothes the naked, and visits those who are sick and in prison (Matt. 25:31-46). Also there is the further mandated action component of carrying the gospel into all the world (Matt. 28:19-20).

Social aspects of the Christian faith overlap on the affective and the action components, involving love

and service to God and men, and fellowship with God and one another. In the words of Paul, "We, being many, are one body in Christ, and every one members one of another" (Rom. 12:5). One cannot hold the Christian faith in a vacuum, and Christians need one another. Each Christian had the faith brought to him by others, and each Christian is sustained in the faith in large degree through the presence, prayers, and encouragement of others. Even so, each has the obligation to bring the faith back to others and to help them as he has been helped.

Christians may well heed the exhortation of Paul: "Examine yourselves, whether ye be in the faith; prove your own selves" (2 Cor. 13:5a). Questions for such an examination might be drawn from the cognitive, affective, action, and social domains of Christian faith and experience. The following might apply:

1. Do my beliefs square with the Bible, and do I "believe on the Lord Jesus Christ"?
2. Do I "love the brethren"?
3. Am I walking in the light?
4. Do I have fellowship with the saints, and do I seek to extend the faith to others?

Affirmative answers to these questions should help one to be assured that he is indeed in the Christian faith—a faith for the whole man reaching out to the whole world.

"When I cry unto thee, then shall mine enemies turn back" (Ps. 56:9). But it must be a real "cry"! It must not be an idle recitation which sheds no blood. It must be a cry like the cry of the drowning, a cry which cleaves the air like a bullet. That is the cry which takes the Kingdom by storm.

When such a cry rends the heavens, "mine enemies turn back." A secret and irresistible artillery begins to play upon them, and their strength fails. Yes, believing prayer calls these invisible allies into the field.

—John Henry Jowett

When to embrace and when to refrain from embracing—this is the question for today's Christian

A Time to Refrain from Embracing

By Timothy L. Thomas*

THE BOOK OF THE PREACHER is not the most easy book to understand. There are passages that seem difficult to ally with our Christian faith. The Book of the Preacher seems to read like a diary of a man who is overwhelmed by the vicissitudes of life. He seems to vacillate from faith on the one hand to pessimism on the other.

His emotional responses to the problems and complexities of life seem to find him harping on concepts such as despair, futility, fatalism, dejection, depression, melancholia, sadness, discontent.

The third chapter, however, seems to be an attempt to relate the facts of life to the tenets of faith in God. The Preacher seems to move a little from the "All is vanity" of chapter 1 toward the "Remember now your Creator," and the "Fear God and keep his commandments" of chapter 12.

In considering the first 11 verses of Ecclesiastes 3, some have suggested that it is a statement of blatant fatalism. Man chafes under the restrictions of the fate that controls the world. No matter what he may do or may wish to do, he is fighting a losing battle. He has been designated a creature in a system that is simply structured in terms of permissions and prohibitions. There are some things that he can

do and others that he cannot. He has no choice but to wander aimlessly in the moral vacuum of determinism.

Others, in considering this passage, have suggested that it emphasized the sovereignty of God. God is in control of the entirety of life. He is concerned about every aspect of our lives, and therefore we can rest upon the everlasting arms and be carried, without a care, to heaven on flowery beds of ease.

Yet there is significant truth in this passage. Some of the statements are rather self-explanatory, others esoteric. Most of us could learn a lot from verse 7, "a time to keep silence, and a time to speak." And when we move, we all wish that we had paid more attention to verse 6, "a time to keep, and a time to cast away." These pithy statements make clear the tension that exists with most rules of daily living—there are two sides on most issues.

I would like to consider verse 5 in particular. "A time to embrace, and a time to refrain from embracing." What does man (or woman) embrace? He embraces that which he loves. He can embrace people and he can embrace ideas. He can embrace things and, in a sense, embrace places. Embrace means to hold close and, as we all know, can involve a more-than-minimal amount of affection. But what does the Preacher really mean when he admonishes

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us to embrace sometimes and not to embrace at other times? He suggests to me that there are two choices in life. This choice has a lot to do with priority. Which things should be first and which should be last?

However, I wish to look at this verse in a different fashion. What things should we hold on to, and what things should we let go?

Embracing seems to speak of security. It is the opposite of insecurity. As children, our mothers held us when we were hurt physically or emotionally. Their embracing provided us with security. Is the answer to insecurity always to be found in embracing? I think not. There are really two ways to handle insecurity. One involves embracing and the other involves refraining from embracing.

Option one—embracing

When any one of us is confronted by the heat and fire of interpersonal relationships, as well as by the complexities of life, we can certainly feel insecure.

When I see all that I have worked for being altered by another, when I see my best-laid plans go awry, when I am overwhelmed by what others say of me, and when I don't know how much longer I can hold up under the pressure, it is natural to feel insecure. It is natural to feel threatened and overpowered. When I feel this way, I look for a "security blanket." I try to hang on, to hold on, to embrace that which is mine. Embrace that present, embrace that past, that ideal, that person, that way of living, that thing. Here, as the drowning man grasping at straws, I find myself embracing or holding on to those things that are the trappings of my present and my soon-past life.

I have, however, made a mortal mistake. I had hoped to hold on to

or embrace that which was mine, and have come up holding the baubles of the past. I have failed to recognize that the sum of man is not to be found in his possessions. I have not heeded the words: "He that saveth his life shall lose it."

In this predicament I find myself with only one viable activity—lash out at those who want to change my things, because in trying to change my things, they are trying to change me. By embracing, I have turned insecurity into fear, anxiety, and inferiority feelings. But there is another way.

Option two—refrain from embracing

Yes, I'm insecure, but I don't let my insecurity control me. I don't let it push me into embracing the things and the people and the places that are all around me. I use insecurity to refrain from embracing. How? Can I dare let go of all of this? Can I really refrain from embracing the world, the things, the people, the church, and even myself? Can I take that leap of trust, of hope, and of faith?

Frustration, anxiety, tension, and insecurity are a part of life. I must, in a sense, accept that. Yet I have to find a way to survive them. Peter A. Bertocci suggests that the only way to survive these existential problems is to use them. Use them to be creative. Bertocci says that "to be creative is to be insecure." It is only the man who is insecure who can take the leap into the unknown and thereby know the unknown and command it.

Frustration, anxiety, tension, and insecurity are a part of life. That I cannot change, but I can decide or choose which of these will affect me. I can choose how they will affect me. So to live creatively, I have to let some of these conflicts into my life.

In other words, I must have a controlled insecurity.

I can use those insecurities that come my way in a creative fashion. And how do I do that? I do it by becoming. I discover that to be is to become. Perfection is not to be found in embracing. It is to be found in refraining from embracing that which would encumber me and, instead, pressing on with risk. The Apostle Paul writes: "Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead. I press on toward the goal for the prize of the upward call of God in Christ Jesus" (Phil. 3:13-14, NASB).**

We cannot equate perfection with security but rather with the creative use of insecurity.

Let me suggest some of the practical implications arising from the life-style proposed. For these, I am again in debt to Bertocci.

1. We must come to the basic realization that both security and insecurity are moments or points of seeming rest in the total dynamic of growth. Neither can become a permanent style. If this happens, we will have either atrophy on the one hand or cancer on the other.

2. Seat belts are great, but they are useless to me if I'm not going any place. I may be in my car with the motor running and the seat belts fastened, but if I am unwilling to put it in gear and press the accelerator, I am not making much sense. In other words, protection against risks does not make much sense if I never risk anything. It is quite similar to feeling my pulse every five minutes to make sure that I am

still alive. To go anywhere, there must be risk or refraining from embracing.

3. The creativity of man (his desire to refrain from embracing) must always confront his prejudice toward that which is safe or the status quo (his desire to embrace). Too often we begin with what we already know and let that be the framework that favors embracing the present, perchance we fail in some or other risk. We may simply fear being wrong. We must, however, be willing to be wrong in the eyes of even our closest associates if we would go the way of perfection. Let us remember that our style of living is either setting men free or shackling their minds to the present that soon becomes the past.

4. Finally, we must be willing to love. Love involves trust, and trust involves openness and risk. We must be willing to be hurt if we would love. If we are not willing to be hurt, we are not loving. We must be willing to stand the hostility and aggression that will come our way from those we would try to love. Jesus said: "Love your enemies . . . and pray for them which . . . persecute you." It is not simply a matter of loving those who love us, but of loving those we may not like. We must open ourselves with initial trust, thereby risking ourselves if we would love. We must reach out with great risk, not knowing whether or not we can reach the one we are loving.

Yes, we are willing to embrace, with its security, with its warmth, with its position, with its companionship, but with its stagnation and with its selfishness.

Are we willing to refrain from embracing with its misunderstanding, with its insecurity, with its loneliness, but with its creativity, with its progress, with its faith, and with its poured-out love?

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

A Bill of Rights

By Stanley Sutter*

I. For Evangelists

Article 1. Basic Freedoms

The church and pastor shall make no restrictions or demands on the evangelist that shall hinder his effectiveness in religion, speech, press, especially during the time of the peaceable assembly.

Article 2. Keeping and Bearing Arms

The delivery of the Sword of the Spirit, the Word of God, is essential to revival. The church should prepare itself for its proclamation. The evangelist must sense the support of the congregation during the preaching.

Article 3. Housing Soldiers

Christian soldiers deserve adequate housing. A comfortable man is a better preacher. The golden rule will apply here.

Article 4. Searches and Seizures

Privacy for meditation, study, and prayer is the life's blood of the ministry. Most workers prefer completely separate living arrangements, if possible, and great care needs to be taken if the parsonage or another home is shared.

Article 5. Due Process of Law

No evangelist's good name should be taken away without due process of law. Rumors and all secondhand information are not admissible as evidence. Reliable counsel is indispensable in the calling of workers.

Article 6. Criminal Trials and Counsel

In case of cancellations, workers have the right to a speedy notification and honest counsel as to the situation. Courtesy is Christian.

Article 7. Trial by Jury in Civil Suits

A trial by jury should be allowed (but isn't) in cases where the church does not support the evangelist in accord with his need and their ability. Many pastors, as well as laymen, may not understand the "hidden costs" in evangelism. A min-

imum of twice the pastor's salary plus insurance and travel expenses may seem like quite a lump, but a good talk with a traveling preacher will show how far that lump has to stretch.

Article 8. Excessive Bail or Punishment

An evangelist is willing to, and does, take "cruel and unusual punishment" with no (or just a little) grumbling, for the Lord's sake. Therefore, we can try to compensate by treating them like the "chosen people" they are.

Article 9. People's Rights Retained

The pastor should rejoice with the evangelist in whatever rights, respect, and benefits the congregation affords him, and not allow resentment or disparagement to enter in.

Article 10. Reserved Powers

Any rights not included in the above, but included in the spirit of Luke, chapter 10, verse 7, shall be reserved for our evangelists as Jesus' "sent-out ones."

II. For Pastors

Article 1. Basic Freedoms

Congregations shall make no unnecessary restrictions on the private lives of the parsonage family regarding their rights to freedom of religion, speech, press, and peaceable assembly. The minister is a person as well as a pastor.

Article 2. Keeping and Bearing Arms

The Sword of the Spirit should be preserved above all else. A pastor should have adequate time to prepare, study, sharpen, and deliver the Word of God.

Article 3. Housing Soldiers

The pastor-soldier's quarters should be reviewed annually by a concerned board, and care given to proper surroundings. A person whose family is comfortable is able to be a better minister.

Article 4. Searches and Seizures

The right of the parsonage family to be secure in their home against rude and

*Pastor, Grace Church of the Nazarene, Wichita, Kans.

thoughtless intrusions shall not be violated. An "open parsonage" concept does not mean a "freeway" philosophy.

Article 5. Process of Law, Private Property

One of a minister's essential possessions is a clean reputation. This should never be violated without "due process of law." A pastor cannot always answer his accusers because of the possibility of hurting others, but he must remain silent during criticism.

Article 6. Criminal Trials and Counsel

A pastor has the right to expect speedy confrontation if someone misunderstands or disagrees with him. He should be contacted *first*, and an agreement reached; and only if this fails should others be called in to help resolve the problem.

Article 7. Trial by Jury in Civil Suits

This article concerns rights of citizens in financial matters. The church is committed to provide sufficient salary so the pastor can devote full time to the ministry without undue financial pressures.

Article 8. Excessive Bail or Punishment

Although there are times in a preacher's life when "cruel and unusual punishment" may be suffered in the Lord, he has a right to expect his members to be "part of the solution, not part of the problem."

Article 9. People's Rights Retained

A pastor is not overly concerned about his rights, for he is in God's hands. However, this shall not be construed to deny or disparage the rights given him by God.

Article 10. Reserved Powers

The glory and the power is God's, and a proper balance can be achieved when His people stay close to Him.

III. For Laymen

Article 1. Basic Freedoms

Ministers shall never forget that laymen are people created by God, having freedom of religion, speech, press, and peaceable assembly. Forgetfulness here is the source of much conflict.

Article 2. Keeping and Bearing Arms

It is part of the pastoral duty to try to arm laymen spiritually for protection and

for winning others to Christ. Also it is the right of churchmen who may have differing opinions and ideas to "shoot" (or express) themselves occasionally, even at the risk of "wounding" leadership.

Article 3. Housing Soldiers

Laymen expect and deserve respect for their homes and families, and an occasional visit from their pastor.

Article 4. Searches and Seizures

Pastor and people can work together to protect one another from the unlawful invasion of Satan and the spirit of this world in our persons, houses, papers, or effects.

Article 5. Process of Law, Private Property

A person has the right to expect a courteous and confidential hearing from his minister in times of trouble. A pastor believes the best possible about his people until *proof* is given otherwise (1 Corinthians 13).

Article 6. Criminal Trials and Counsel

Even though wrong, a man may expect an understanding and open-minded preacher, who will give competent counsel or lead the person to one who can.

Article 7. Trial by Jury in Civil Suits

Each person deserves equal treatment, spiritually, whatever his financial condition, with attention given to the needs of both the down-and-out and the "up and out."

Article 8. Excessive Bail or Punishment

A pastor must remember the physical and financial limits of parishioners and their families—recalling that commandment, "Thou shalt have at least one night a week with the family."

Article 9. People's Rights Retained

The enumeration of rights here shall not be construed to deny or disparage others retained by the people. "In love . . . preferring one another."

Article 10. Reserved Powers

To God, who is the Source of all power and salvation, we gladly ascribe the honor and glory, and ask Him to reward our faithful laymen who put up with so much from their pastors.

Wesleyana



Wesley's "Address to the Clergy"

By Donald Wood*

JOHAN WESLEY'S "Address to the Clergy" (*Works*, 10:480-500) delineates his mature view as to "what manner of men ought we to be?" He also asks a second question as the personal corollary to that generally applied first question: "Are we such, or are we not?" Of course, each must answer the second question after he has heard Mr. Wesley's reply to the first inquiry. Thus, let us see what Wesley's description of a clergyman is:

What manner of men ought we to be, in gifts as well as in grace?

1. To begin with gifts; and first, with those that are from nature. Ought not a minister to have, first, a good understanding, a clear apprehension, a sound judgment, and a capacity for reasoning with some closeness? . . . Secondly. Is it not highly expedient that a guide of souls should have likewise some liveliness and readiness of thought? Or how will he be able, when the need requires to "answer a fool according to his folly?" . . . Thirdly. To a sound understanding, and a lively turn of thought, should be added a good memory.

2. And as to acquired endowments, can he take one step aright, without

first a competent share of knowledge? . . . First, of his own office; of the high trust in which he stands, the important work to which he is called? . . . Secondly. No less necessary is a knowledge of the Scriptures, which teach us how to teach others . . . it is certain that none can be a good Divine who is not a good textuary . . . In order to do this accurately, ought he not to know the literal meaning of word, verse, and chapter; without which there can be no firm foundation on which the spiritual meaning can be built? . . . Thirdly. But can he do this, in the most effectual manner without a knowledge of the original tongues? . . . Fourthly. Is not a knowledge of profane history, likewise, of ancient customs, of chronology and geography, though not absolutely necessary, yet highly expedient, for him that would thoroughly understand the Scriptures? . . . Fifthly. Some knowledge of the sciences also, is, to say the least, equally expedient. [Here Wesley mentions logic, metaphysics, natural philosophy, and geometry.] . . .

Sixthly. Can any who spend several years in those seats of learning, be excused, if they do not add to that of the languages and sciences, the knowledge of the Fathers? . . . I speak chiefly of those who wrote before the Council of Nice . . . Seventhly. There is yet another branch of knowledge highly necessary for a Clergyman, and that is, knowledge

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

of the world; a knowledge of men, of their maxims, tempers, and manners, such as they occur in real life . . . Eighthly. Can he be without an eminent share of prudence? that most uncommon thing which is usually called common sense? . . . Ninthly . . . a Clergyman ought certainly to have some degree of good breeding; I mean address, easiness and propriety of behaviour, wherever his lot is cast . . . would not one wish for a strong, clear, musical voice, and a good delivery, both with regard to pronunciation and action?

What may greatly encourage those who give themselves up to the work, with regard to all these endowments, many of which cannot be attained without considerable labour, is this: They are assured of being assisted in all their labour by Him who teacheth man knowledge. And who teacheth like Him?

3. But all these things, however great they may be in themselves, are little in comparison of those that follow. For what are all other gifts, whether natural or acquired, when compared to the grace of God? And how ought this to animate and govern the whole intention, affection, and practice of a Minister of Christ!

(1) As to his intention, both in understanding this important office, and in executing every part of it, ought it not to be singly this, to glorify God, and to save souls from death? Is not this absolutely and indispensably necessary, before all and above all things? . . . But if his eye, his intention be not single, if there be any mixture of meaner motives . . . his "whole body," his whole soul, "will be full of darkness," even such as issues from the bottomless pit . . . Let him not expect to enjoy any settled peace, any solid comfort in his own breast; neither can he hope there will be any fruit of his labours, any sinners converted to God.

(2) As to his affections. Ought not a "steward of the mysteries of God," a shepherd of souls for whom Christ died, to be endued with an eminent measure of love to God, and love to all his brethren? a love the same in kind, but in degree far beyond that of ordinary Christians? Can he otherwise answer the high character he bears, and the relation wherein he stands? Without this, how can he go through all the toils and difficulties which necessarily attend the faithful execution of his office? . . . He therefore must be utterly void of understanding, must be a madman of the highest order, who on any consideration whatever, undertakes this office, while he is a stranger to this affection.

(3) As to his practice: "Unto the ungodly, saith God, Why dost thou preach my laws?" What is a Minister of Christ, a shepherd of souls, unless he is all devoted to God? unless he abstain, with the utmost care and diligence, from every evil word and work; from all appearance of evil; yea, from the most innocent things, whereby any might be offended or made weak? . . . May you not resemble him to a guardian angel, ministering to those "who shall be heirs of salvation?" . . . He is continually employed, in what the angels of God have not the honor to do—cooperating with the Redeemer of men in "bringing many children to glory."

Such is a true Minister of Christ: and such, beyond all possibility of dispute, ought both you and I to be.

If such were the requirements of the eighteenth-century minister, dare those of the twentieth-century minister be less? Indeed, would not such a man as Wesley describes be a man for all seasons?

**Worry is a thin stream of fear trickling through the mind.
If encouraged, it cuts a channel into which all other thoughts
are drained.**
—Arthur S. Roche

Tale of Two Shoe Salesmen

By Ivan Lathrop*

THE OWNER of a certain shoe factory had built up such a business that he decided to expand by opening two new outlets. One he opened in a very large city and hired a bright young man to manage it. He decided to experiment with the other and see if he could open a new market where there would be no competition. This branch was opened on an island in the South seas, and he hired a promising young man for this job.

At their first year-end conference, both men had to report to their boss. The young man who had the store in the big city told of some difficult days of breaking into the fierce competition. He had made a few improvements in the design of the shoes, which helped some. He reported on promotional ideas which he had tried, occasionally losing profit to get the product before the public. He had even done some door-to-door selling when things were slack. Slowly he had gained the edge on his competitors and had a very respectable profit for his boss at the end of the first year.

The second man had a different story to tell. He was discouraged and defensive. He began by berating the other man. "Who couldn't sell shoes when you are surrounded by a million shoe-wearing people?" he moaned. He continued by berating his boss. "You sent me and my wife and children out to that forsaken end of the world to starve to death," he raved. "How was I supposed to sell shoes

out there? Those people don't want shoes! They love the feel of the warm sand between their toes. In fact, even I quit wearing shoes while I was there." He continued, "After making us suffer with this worthless experiment, I believe that you owe us a decent opportunity like you gave the other guy."

The owner of the business, being a fair and sympathetic man, agreed that he had probably made a mistake, but he had such an investment in the store that he hated to close it after only one year's trial. He decided to give the man his chance by exchanging the two men's positions.

At the second year-end sales conference, the two men again met to report. The man who had been shifted to the South sea island described how he had arrived to find that shoes were not exactly the hottest sales item in town. With some effort he was able to secure an audience with the king. Before the day for the audience arrived, he designed, and had his boss manufacture, a few special slippers. They were very lightweight with colorful patterns on them (he noticed that the natives liked colorful patterns), and he set them off with a few sequins.

With these in hand he set off to see the king. The king and his whole family were delighted to have their pictures taken wearing their beautiful new foot finery. They weren't wearing much else, but their feet were beautifully covered.

The next day a bigger-than-life, full-color photograph of the king and

*Church of the Nazarene, Middle East District.

his family in their new shoes decorated his shop window. He regretted that he had ordered only 10,000 pairs initially, for the factory couldn't keep up with the additional orders. Since then, besides being the island's most successful businessman, he had been made an honorary citizen and had been appointed as the king's foot-care advisor.

What about the second fellow? He began his report by indicating that he had talked to the king once about wearing shoes, but he had refused. Evidently the king had reconsidered, and the "lucky" colleague had arrived just in time to capitalize on the break. He had suspected it was coming, and now he was wondering why the boss had "yanked" him out of his store after he had worked so

hard to lay the foundation of the business. It looked like favoritism.

As for the big-city store—it was a complete failure. That glowing report last year was pure window dressing. The other guy knew that the ship was sinking and jumped off just in time. "Why, he had high-pressured so many people into buying so many pairs of shoes that everyone in town has enough shoes to last them for years," he explained. "The market is absolutely glutted."

For proof of the point he invited the others to look around them and notice that not one person in sight was shoeless, and they all looked quite content with what they had. He ended by saying, "I finally had to sell the business to pay the rent."

Pastor, does the shoe fit?

Practical Points

that make
a difference

Integrity Is Still the Answer

Dear Son:

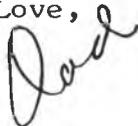
It is summer and I know that you are busy with camps, retreats, reports, vacations, etc. Summer used to be a "lazy time," a kind of break before the fall program—but no longer. But that is not what is on my mind.

I was thinking about you last night before going to sleep. We are proud of our talented, educated son and daughter who were called to ministry. And then I began to pray: *O, Lord, You know all the temptations that beset a minister. There are so many "tugs and pulls" that can easily lead him to the short route to success. Help him to see*

that Jesus took the road of integrity. Oh, I know that it is difficult at times. He sees other ministers taking short routes to larger churches, bigger salaries—and I believe that will be in time. But as he is on his way, may he keep Thee in mind with his eye on a Spirit-filled ministry and a love-accentuated program.

Son, I know that it is not easy to labor day by day with the grind that is the pastor's. But things are happening. Men and women are being won to Christ. Your income is slowly growing, and the community is awakening to your presence. And you are doing it all with integrity. I am proud of you.

In a few days most of the people will be back in the harness to add to those who were won this summer—and you will see the results of your labor. God bless you.

Love,


AUGUST

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Compiled by the General Stewardship Commission | EARL C. WOLF, Executive Director
STEPHEN J. SORENSEN, Office Editor

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What Is Preaching?



IN A RECENT ISSUE of *Christianity Today* (Feb. 4, 1977), Dr. A. Duane Loftin challenges the standard view of preaching as persuasion. "The sermon as we know it now was not what took place in the New Testament." Homiletics, Loftin argues, owes more to Aristotle and Cicero than to Peter and Paul. Modern persuasion theory has heightened the contrast between today's sermon and New Testament preaching.

Homiletics tend to hold that the preacher's goal is similar to that of the secular persuader—to elicit a desired response from the listener—and that it is permissible to use a wide range of rhetorical techniques to achieve this goal.

Modern persuasion technique has become quite sophisticated. Psychologist James McConnell is quoted as claiming, "The time has come when if you give me any normal human being and a couple of weeks . . . I can change his behavior from what it now is to whatever you want it to be, if it's physically possible. I can't make him fly by flapping his wings, but I can turn him from a Christian to a Communist and vice versa." Loftin cites an actual case where a vocal atheist was "converted" by secular hypnotists to a serious church-attender. The research was stopped when the investigators decided the situation was unethical.

This raises serious questions about viewing preaching primarily as persuasion.

- Would it be possible to create a Christian "believer" by hypnotic suggestion?
- If by the skillful use of persuasion techniques I "convert" a person to Christ, is he truly a "Christian"?
- Can I do the work of the *Holy Spirit*?
- Is it not possible to get evangelistic "results" where the Holy Spirit is not active at all?
- Can we achieve Christian effects by employing worldly techniques?
- Must not our theology of preaching determine our homiletical theory and practice?

Paul has something radical to say about this. Referring to his preaching in rhetorically-oriented Corinth where persuasive speech was

popular, he says, "My message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and power, that your faith should not rest in the wisdom of men but in the power of God" (1 Cor. 2:45-, NASB).^{*} Persuasive techniques might gain a response, but it would be based on the "wisdom of men" rather than the "power of God."

The New Testament preacher is a herald or ambassador of Christ (2 Cor. 5:20). He comes to bring or announce the good news of Jesus Christ and His salvation (*euangelizo*). And he does this "with the Holy Ghost sent down from heaven" (1 Pet. 1:12).

In performing his task of preaching, of course, he "exhorts" (Acts 2:4) and "beseeches" (2 Cor. 5:20) his hearers. But he depends, not on his psychological tricks of the trade, but on the convicting and converting power of the Holy Spirit. "Unless the Lord build the house, they labor in vain who build it" (Ps. 127:1, NASB).^{*}

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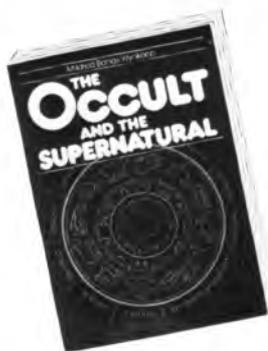
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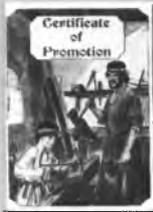
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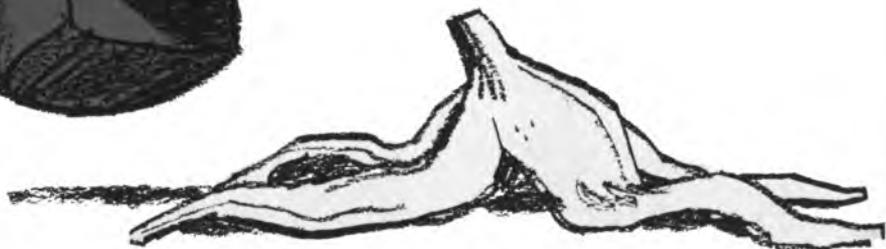
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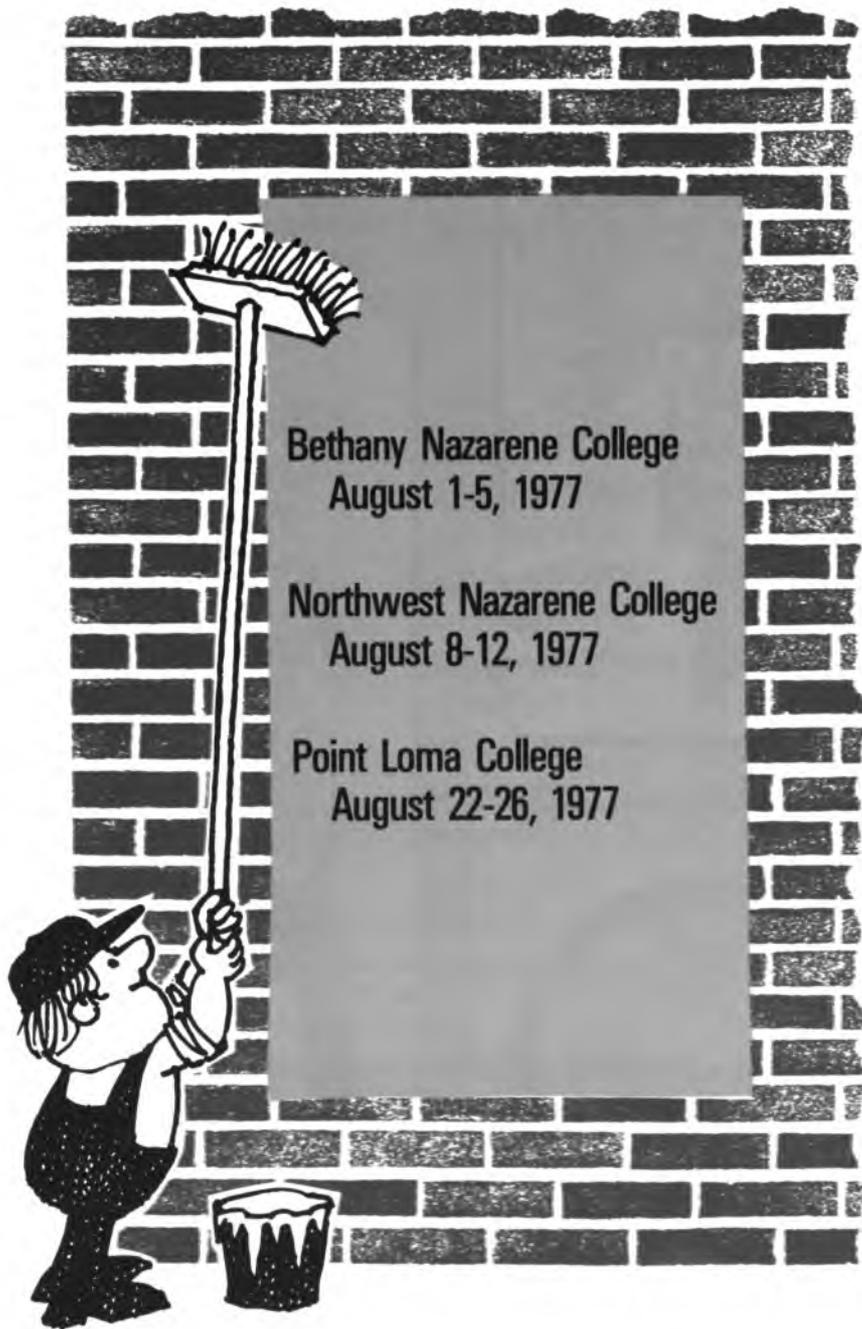
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See your new 1977-78 Stewardship Kit for more Stewardship Month ideas.

A MINISTRY TO MINISTERS



Ministering to the minister—that's what the Department of Pensions and Benevolence is all about. The programs briefly described below are vehicles for this ministry. Also, information is available relating to the minister's personal finances: social security and income taxes, compensation and housing allowance. **Write to us —we're here to serve you!**

The **Nazarene Supplemental Retirement Program** is a retirement "gold mine." Upon retirement, this tax-sheltered annuity will give a guaranteed income for life. Yet it provides a tax benefit during peak income years. Your church board may designate a percentage over and above your salary as a contribution to this program. At retirement, you may take a lump sum payment of all accumulated principal plus interest, or receive a guaranteed income for life. You would still receive the social security and "Basic" Pension benefits you had earned. The current interest rate is *nine percent* on all funds deposited after February 1, 1976. There is no annuity charge so interest is earned on every penny deposited.

More and more churches are using the Nazarene Supplemental Retirement Program as an equity fund for the pastor. This enables the minister who is provided a parsonage an opportunity for building up equity so he can buy a home when he retires. (Also, the department sponsors the Perpetual Parsonage Memorial Plan which encourages laymen to will their homes to the department for use by retired ministers.)

The "**Basic**" Pension plan has been a tremendous asset to the retiring minister. Based on the number of years of service in the Church of the Nazarene, a retired minister may receive a monthly pension check for life, in addition to social security benefits and other retirement income. Though the pension plan has been in effect only since April, 1971, the maximum benefit available through the "Basic" Pension has doubled during that brief span of time.

Monthly Benevolence Assistance was the standard method of helping retired ministers for many years. It continues to aid a number of retired ministers and widows who are not on the "Basic" Pension plan. This program is administered primarily on the basis of need, rather than exclusively on service. In the event that a retired minister has low social security income and meager retirement provisions, the program supplements this income and lifts it to an acceptable level.

Life Insurance

A \$1,000 life insurance policy is made available to all ordained ministers and most licensed ministers. Premiums on this policy are paid by the Department of Pensions and Benevolence. This **Primary Group Term Life Insurance** automatically yields \$2,000 to all ministers whose district has paid at least 90 percent of its Pensions and Benevolence Budget for the previous year. The policy has special provisions for accidental death or dismemberment. Thus, this \$1,000 life insurance policy could pay as much as \$4,000 to your beneficiary.

The **Supplemental Group Term Life Insurance** program can meet your additional life insurance needs at the lowest cost possible. This insurance is available on a unit basis. One unit of personal insurance is worth \$5,000 of coverage. One unit of dependents' insurance provides \$1,000 coverage on your spouse and \$500 coverage on each child between 6 months and 19 years of age. The number of units you may purchase and the cost of each unit is determined by your age. The policy has special provisions for accidental death or dismemberment.



Benevolence

Ministers who become disabled and are granted a disability monthly benefit by the Social Security Administration must wait several months to begin receiving that income. Between the period when church income ceases and Social Security benefits begin (a period which may not exceed five months), the General Board has voted that a minister may receive **Temporary Monthly Disability Benevolence** equal to the certified Social Security disability monthly benefit. This is in addition to any "Basic" Pension income.

The **Emergency Medical Assistance** program has been established to aid ministers, whether active or retired, in paying medical expenses their insurance and/or Medicare will not pay. This program is based on the financial need of the minister involved, with the provision of up to \$500 in a 12-month period. When the need is "extreme," up to \$1,000 may be granted. Considerations for this assistance assumes that the minister has health insurance for himself and his family.

For more information, write:
 Dean Wessels
 Department of Pensions
 6401 The Paseo
 Kansas City, Mo. 64131



Straight from the horse's mouth!

**Today's Children
ARE
Tommorrow's Churchmen**

JUNIOR CHURCHMANSHIP TRAINING PROGRAM

JUNIOR CHURCHMANSHIP COURSES

Unit 10a	<i>This Is My Church</i>
Unit 12a	<i>Beliefs of My Church</i>
Unit 14a	<i>History of the Church of the Nazarene</i>
Unit 15a	<i>Founder, Church of the Nazarene</i>
Unit 16a	<i>Stewardship and My Church</i>

WHEN TO USE:

Children's Church
Junior Fellowship
Summer Camps
Other children's groups

For further information write the CST Office, 6401 The Paseo, Kansas City, Mo. 64131, and ask for the Junior Churchmanship Training Program Brochure.

(Credit available through class study only)

WORLD YOUTH CONFERENCE

July 18-23, 1978

YMCA of the Rockies Conference Center
Estes Park, Colorado

OBJECTIVES

1. To offer young people experiences under the Lordship of Jesus Christ through worship, witnessing, discipleship, devotion, and fellowship.
2. To experience the oneness of the Body of Christ.
3. To acquaint youth with the international church.
4. To challenge, equip, and channel youth for service in the church.

TEEN APPLICATION REQUIREMENTS

1. Membership in the Church of the Nazarene.
2. Ages 14-18. Applicants must have 14th birthday on or before July 1, 1978, and must not have 19th birthday on or before the same date. Also, any U.S. applicant must be a student in the 9th, 10th, 11th, or 12th grade during the 1977-78 school year.
3. Memorize 2 Timothy 2:1-15 in the translation, paraphrase, or language selected by the applicant.
4. Accept the responsibility of transferring (as suggested in 2 Timothy 2:2) the biblical concepts learned to five other teens in your local church fellowship, using tools and training opportunities provided at World Youth Conference.

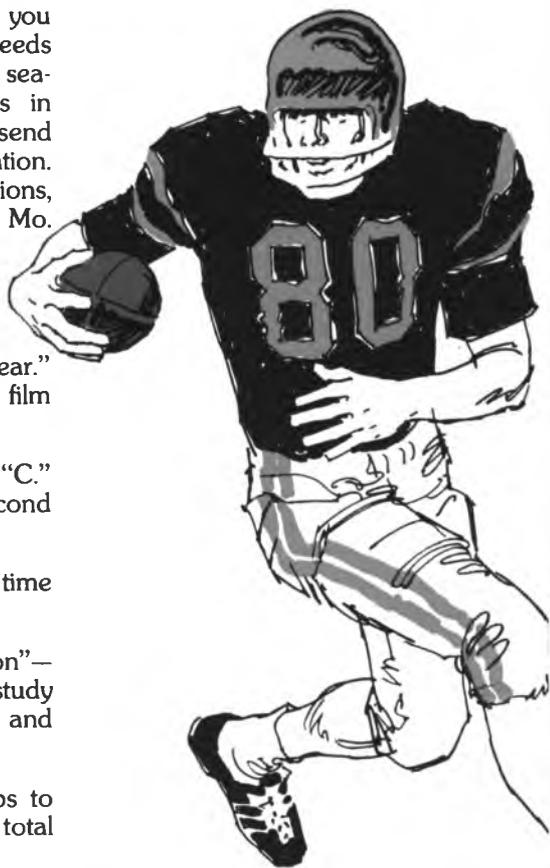
PASTOR:

Contact your district NYI
president for applications.



RUSHING THE SEASON?

No! Just trying to help you organize your media needs for this fall and winter season. Check the items in which you're interested and we'll send you up-to-date detailed information. Mail to Nazarene Communications, 6401 The Paseo, Kansas City, Mo. 64131.



- TV Special: "To Wipe the Tear." 28½ minutes. Remake of the film version.
- TV Spots: Series "B" and Series "C." These are brand-new 30-second spots.
- Radio Spots: A reel of five with time for a 5- to 10-second local tag.
- Film: "And God Gave Dominion"—a 30-minute stewardship Bible study by Reuben Welch on Genesis 1 and 2.
- Filmstrips: Three teaching strips to accompany film dealing with total stewardship.
- Film: "To Wipe the Tear . . ." An all-time winner on medical missions in India and the work of Dr. Orpha Speicher. 36 minutes.

NWMS LINKS



Give missions a personal touch—remember your "Adopted Missionary"

Pastor: A message to help you and your people invest in far-reaching radio ministries.

Turn your assets into "Showers of Blessings"



The Church's "Showers of Blessings" radio broadcasts in 12 languages and brings encouragement, inspiration and renewal to millions of people in many corners of the world. Perhaps you've been blessed by the broadcast's stimulating ministry in your own life.

As the missionary moves into areas previously untouched by the Gospel, the Church's radio broadcasts become a penetrating tool. Truth, transmitted through a radio program, can slip past doors and into hearts where others cannot enter.

Have you considered participating meaningfully in this extensive ministry?

Through the Horizons program you can extend your stewardship through wise estate planning. Turn your assets into Showers of Blessings for countless people—while receiving generous returns, tax benefits and the deep joy of being a laborer together with God.

For more information, request the free booklet below.



Take a wise look ahead.



PLANNED GIVING PROGRAMS



Division of Life Income Gifts & Bequests
CHURCH OF THE NAZARENE
6401 The Paseo
Kansas City, MO 64131

Please send me _____ copies of
"A New Way to Invest in Your Church
While Investing in Your Future."

Pastor's
Name _____

Church _____

Address _____

City _____

State _____

Zip _____

Attn: Robert W. Crew

5 Great Sundays to

REJOICE & BE GLAD

- OCTOBER 2 Membership Day
- OCTOBER 9 Families' Day
- OCTOBER 16 Servicemen's Day
- OCTOBER 23 Neighbor's Day
- OCTOBER 30 Everyone's Day

THIS IS THE DAY

Poster

Poster is one of the key items of these promotional pieces. Presents the beautiful theme; provides space for recording weekly goals and attendance. 17 x 22". *Suggested quantity:* one for the Sunday school each department and/or class-

77 75c; 3 for \$1.50



This Is the Day CHORUS

Everyone will enjoy this song emphasizing the theme scripture. Written specifically for this campaign. 6 x 9". *Suggested quantity:* enough to pass out to the entire congregation.

U-1078 Package of 25 for \$1.00



Streamer

Streamers are eye-catching! Display it throughout your church as a continuous reminder that something BIG is going on in your Sunday school. 2". *Suggested quantity:* enough to distribute in lobbies, hall- and classrooms.

78 Package of 5 for 75c

This Is the Day LETTERHEAD

Designed as a multipurpose promotional piece. Just add your own type of challenging messages and use as a personal letter, general mailing, handbill. 8 1/2 x 11". *Suggested quantity:* enough for two or three church-wide distributions.

U-1080W Package of 50 for \$1.75



This Is the Day FOLLOW-UP LETTER

A brief, friendly way of telling those who have signed a commitment card that you look forward to seeing them during October. Ready for signature of pastor or superintendent. Printed on the attractive letterhead stock. *Suggested quantity:* Enough to send to all those who signed up.

U-1080M Package of 50 for \$1.75



Commitment Card

Every member knows he is needed. Card urges faithful attendance and a commitment to bring someone each Sunday. Stub designed for classroom display. 3 1/2 x 8 1/4". *Suggested quantity:* one for every member.

79 Package of 50 for 75c



ALL PIECES LITHOGRAPHED WITH THE BEAUTIFUL THEME DESIGN IN FULL COLOR ON QUALITY WHITE STOCK

Let these specialized materials challenge each member in reaching new people and experience the excitement of a record high attendance this October.

Plan—Order EARLY /

NAZARENE PUBLISHING HOUSE
Post Office Box 527, Kansas City, Missouri 64141

In October Make a Psalm Sing



“This is the day . . .” Psalm 118:24

Sunday School Attendance
Program Highlights Five Great
Days:

- Members' Day
- Families' Day
- Servicemen's Day
- Neighbors' Day
- Rally Day (for everyone)

*“We will rejoice and be glad . . .”
when we have done His will.*

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God Is Balanced

IT'S PROBABLY the extremist that start things happening in the world, but it takes the balanced folk to keep them going.

Some of us are extreme by nature. If we get a new idea, thought, or truth, we create waves wherever we go. Someone said, "Truth carried to its furthest extreme ends up in error."

A college boy in my class said, "Too much of anything isn't good for anybody." I tucked it away for further thought.

If you earn \$1 million but lose your family and home, that can hardly be termed a success.

If you make \$1 million but lose your health through excessive work and sleepless nights, that can hardly be success.

A mother who devotes every spare moment to community projects and leaves a husband and children to come home to a messy house, can hardly be termed a success.

The Christian woman who trots to four or five Bible studies a week and fails to be there when little tots cry or teenagers call, can hardly be termed a success.

It seems nearly everything demands a radical start to survive. But true success will avoid extremes. Success or happiness is not a happening, it's a journey.

God is balanced. His clock runs smoothly. The rhythm of His universe, the cycle of His seasons, the planting and harvesttime all tell us of a Creator who has method and plan in His world.

When we resist the laws of God, we create imbalance. There was a time when God awakened me early to fellowship with Him before dawn had streaked the earth. I am a strong believer in bearing the yoke in your youth. Whatever strong disciplines need to be developed, the youth who bears the yoke the earliest has the most going for him.

But at this particular time I am able to accept the same Scripture which says, "It is vain for you to rise up early . . . he giveth his beloved sleep." Temporarily, I can fellowship with God quite well after a morning cup of coffee.

Very often people ask those they think are mature about their quiet time. This can be crippling to a tender person who tries to immitate rather than know God for himself.

Coach Vince Lombardi guided his players with the following balance:

Our writer for the next six months will be Mrs. Don Polston, pastor's wife of Sunnyside Temple Wesleyan, Waterloo, Ia.

“There are only three things important in your life; (1) God, (2) Your family, (3) The Green Bay Packers.”

He was wise enough to know all attention to the Green Bay Packers could cause a family breakdown. A discouraged player is not a good player. He was wise enough to put God first. However, all God with no family life is unnatural. He knew God was in a family, and God was in the Green Bay Packers.

When you know God rightly, you'll know God is in the PTA, the football team your son plays on, the lonely widow next door who needs some fresh-baked cookies, the hot meal and the big kiss which awaits the man of your life at evening.

Yes, God is balanced. “Jesus went about doing good.” I'd call that balanced.

Balance in all things brings about happiness. The greater the person, the more balanced their living habits.

Invariably the people you see at the top are family people. They work when they work and play when they play.

My husband is a very busy man. We like to make a game out of cleaning the house and cooking the meals. We like to keep that childlike wonder. When he shuts that door at night, we have a party. Sometimes we eat on the sun porch, sometimes in the dining room in our big fan chairs, sometimes in the family room at the ice cream table. It has helped us to maintain balance in the midst of a world of need, problems, and perplexities.

I wish I had known more about balance earlier in my life. As a young wife I thought there was no end to my human resources. I taught school, traveled speaking and singing with my husband, tried to keep up with all his calls, and prayed all hours of the night. Today I know I have this

treasure in an earthen vessel, and I am responsible to take care of the Lord's temple. Your being is sacred. The body of Moses was contended for by Satan, so there must be a special something about these body-temple of ours.

There are all kinds of “olics” in the world. There are alcoholics, gamble-olics, work-olics, book-olics, nag-olics, negative-olics. All of these are forms of obsession. Emerson said, “A man is what he thinks about all day long.” We must bring our minds and our bodies under control of Christ and let nothing dominate or control us. Paul said he kept his body “under.” He was in charge.

You are responsible for your choices, your attitudes, and your thoughts. Your life today is a sum total of all three—your choices, your attitudes, and your thoughts. In Christ we are given the power to make new choices, have new thoughts, and form new attitudes. No man in Christ is any longer a victim. Whatever his past, he can rise above it for he is made new. He can choose which thoughts he allows to remain in his mind.

God wants to put our lives in balance. Many of us get out of balance because we are trying to change other people's lives. We can never change anyone by direct action. We can only change ourselves. Then when we change, others change in reaction to us.

“Live and let live.” “Let go and let God.” These short phrases have taken the tense, aggressive spirit from me. I am not responsible to change people. The best I can do is try to live in perfect harmony with God and my fellowman. When I let go, the other man feels the release and he's free to improve without my manipulation.

Letting go is not easy if you have been tense and aggressive. You must

first of all make a clean, clear-cut decision that you want to change. If you've been programmed to much negative control in your life, you are like one that is addicted. Change does not come easily or quickly.

But start approving of yourself, of others, and the world around you. Start blessing all the people you meet. Refuse to see them with a negative eye. Just as surely as you created bad habits, you can create new ones by repetition. It takes time to replace negativism with positives. It will definitely happen if you make a deliberate choice to change.

Balance your work, play, laughter, reading, praying, giving, and your smiling. Every day can be a purposeful day when happiness is a habit. Don't wait for the proper time to be happy. That day may never come.

Today is the day of salvation, and today is the day to be happy.

I decide how to budget my work at the beginning so I don't come to the end wondering what I've done. I make a mental note of people who might need me, then make a telephone call for appointments and put it on my calendar. I am constantly making lists of people I think need a word of cheer or encouragement. It's surprising when I balance my time how much I can get done in a week. I never go to the beauty shop without a book or writing paper. In fact, I am known for my bag of books and supplies which go everywhere with me.

God is balance. I want to live in balance, redeeming the time. "The race is not to the swift but the faithful."

Sermon of the Month

The Faith That Pleases God

By Mervin L. Chaplin*

ENOCH WALKED WITH GOD" (Gen. 5:24). "Before his translation he had this testimony, that he pleased God" (Heb. 11:5).

The Ripley's Believe It or Not Museum in Niagara Falls, Ontario, Canada, boasts a display called "The World's Strangest Graveyard." The collection claims to have copies of the world's most somber, most forbidding, most weird, and most humorous headstones. For example, there is the epitaph copied from a tombstone

in Middlebury, Vt.: "I put my wife beneath this stone for her repose and for my own." One from a cemetery near Uniontown, Pa., says: "Here lies the body of Jonathan Blake, stepped on the gas instead of the brake." Another marker simply gives the deceased man's name but follows it with "February 30"—a rather improbable date!

Ripley's display is fascinating and incredible. But the fifth chapter of Genesis records something even more sensational. Reading the chapter gives one the impression that he is walking through a cemetery and reading epitaphs. After a

*Director of Publications, Russ Reid Co., Pasadena.

while he becomes bored, for he discovers that the headstones were erected for faceless nobodies, and that all their inscriptions are identical. "Enos lived . . . begat Cainan . . . and . . . died" (9-11); "Cainan lived . . . begat Mahalaleel . . . and . . . died" (12-14); "Mahalaleel lived . . . begat Jared . . . and . . . died" (15-17); "Jared lived . . . begat Enoch . . . and . . . died" (18-20).

But with Enoch the dirge of death is interrupted. The reader finds no tombstone for Enoch, for Enoch didn't need a tomb. Enoch didn't die. The Bible states that "he was not; for God took him" (5:24). In place of the headstone is a memorial, and etched on it are the words, "He pleased God" (Heb. 11:5).

In the story of Enoch, we have an example of the faith that pleases God. It is a private faith, but it proves itself in social situations. This is the kind of faith we must have today if our lives are to have God's approval and blessing.

Faith in one's personal walk

The faith that pleases God manifests itself, first of all, in one's personal walk. This was the most noticeable fact of Enoch's life—he "walked with God" (Gen. 5:22, 24).

The word *walk* is used frequently in Scripture to indicate faithfulness to and fellowship with God. God is not some austere tyrant detached from the cares and concerns of His creatures. He is a loving Person who desires communion with His people. He said to Abram, "Walk before me, and be thou perfect" (Gen. 17:1). He pointed out the way to Isaiah and said, "Walk ye in it" (Isa. 30:21). Christians are exhorted to "walk in newness of life" (Rom. 6:4), not after the flesh (8:1), but in the Spirit (Gal. 5:16). By faith (2 Cor. 5:7) they are to walk worthy of their calling (Eph. 4:1), in honesty (Rom. 13:13), wisdom (Col. 4:5), and truth (3 John 4). As children of light, they are called upon to walk circumspectly (Eph. 5:15), fulfilling God's commandments (2 John 6), in love (Eph. 5:2).

Walking with God is a private experience which must be practiced by faith. It is only through faith that man can please God and have fellowship with Him. "Without faith it is impossible to please

him: for he that cometh to God must believe . . ." (Heb. 11:6).

Enoch was pleasing to God because he believed in Him and lived in the power of that personal faith.

The faith that God expects must be continuously exercised. A certain woman apologized to guests for the condition of her tarnished silver tea service. As she took it from the cabinet, she said, "It's awfully tarnished. I don't use it enough to keep it bright." If our lives are to be kept bright and free from spiritual tarnish, faith must be applied to them at all times.

Faith in one's practical work

The faith that pleases God also manifests itself in one's practical work. Enoch lived a normal life, and his family and social relationships were no handicap to his devotion. He had all the duties, distractions, and complications of such responsibilities, but he hallowed them all with the sense of divine fellowship.

Some people never understand that God wants their fellowship in the midst of their everyday concerns. It is said that in the Middle Ages, Angela of Foligno was glad when her husband and children died so that she could spend all her time contemplating the love of God. Spirituality is always in danger of passing into empty sentimentality. If our "faith" beckons us to escape from the commonplace, it is dangerous and false. God calls upon us to serve Him in the discharge of our daily duties.

Brother Lawrence, the awkward, uneducated country boy who served as a cook in a French monastery about three centuries ago, learned the secret of working with God. He began to enjoy his menial work in the kitchen, which he had previously despised. His health improved. His pattern of living became characterized by poise, serenity, and increased efficiency. "The time of business," he wrote, "does not differ with me from the time of prayer, and in the noise and clatter of the kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquillity as if I were upon my knees" (*Practice of the Presence of God*, Revell).

Enoch, like Brother Lawrence, had

learned to practice the presence of God in his daily round of activities. We must learn this too. "Whatever you do," Paul instructed the Colossians, "put your whole heart and soul into it, as into work done for the Lord, and not merely for men—knowing that your real reward, a heavenly one, will come from the Lord, since you are actually employed by the Lord Christ, and not just by your earthly master" (Col. 3:23-24, Phillips).¹

Faith in one's public witness

The faith that is pleasing to God manifests itself, finally, in one's public witness. From the Bible's description of the age in which Enoch lived, we know that humanity had reached the peak of pride and had plumbed the depths of godlessness, scorn, and violence. It was to this type of society that Enoch witnessed. "Enoch . . . prophesied . . . Behold, the Lord cometh . . . to execute judgment" (Jude 14-15).

Enoch witnessed for God during a nightmare of moral and spiritual darkness. It was a period approaching a climax when, in mercy to unborn generations, God would wipe out the entire human race except for Noah and his family. Enoch didn't compromise with the world, but he didn't withdraw from it either. He maintained and proclaimed his faith in God when almost everyone else was forsaking Him.

Although one's faith in God is personal, one cannot hold it long without either sharing it or losing it. Very definitely, Jesus prayed that His people would be preserved from the contamination of the world. But He did not pray that they should be removed from the earth.

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A few years ago, Pogo appeared in one of his comic strips with his back propped against a fallen log. A strange animal came along the trail. Pogo stopped him and asked him to identify himself. The newcomer explained that he was a carrier pigeon. Skeptical of the creature, Pogo asked what it was that he carried. "Messages," the bird replied, hanging his head. "I had a message, but I put it in my shoe. Done walked so long I wore a hole in my sole, an' I lost my message through the hole." There are many today who are walking the rough roads of life, facing daily cares alone and wearing holes in their souls.

We must constantly realize that God is with us and that we need not make our way through life alone. It is true that walking implies movement, and moving implies friction, and friction implies obstacles. But it is also true that God has provided the strength necessary to overcome those hardships, and we can have as much divine help as we will appropriate.

A little girl was telling her version of the story of Enoch. "God was accustomed to taking walks with Enoch," she explained. "One day they went a little farther than usual, and God said, 'Enoch, you're a long way from home, and you look very tired. You'd better come in and rest awhile.' So Enoch went into God's house and found it so comfortable that he has stayed there ever since."

Jesus may return in our generation and snatch us from our daily routine, as the Father did with Enoch. Or He may call us forth from the grave when the day of His kingdom has come. In either case, we can be prepared to stand before Him unashamedly if we know that our faith has been pleasing to Him.

THE PRICE OF REVIVAL

A clergyman was walking along a road where he observed a man breaking stones, and kneeling on the ground to do it more effectively. As he passed, he said to the man, "Friend, I wish I could break the stony hearts of my hearers as easily as you are breaking those stones."

"Perhaps, Pastor," the man replied, "you do not work on your knees—that's the secret."

THE STARTING POINT

The Influence of a Church

Paul, writing to the church at Thessalonica, mentions three things that stand out in the *New International Version*.¹ In the phrases one could find some "starting points." They are found in 1 Thess. 1:3.

1. "Work *produced* by faith." I like the insertion of the word "produced" for it adds a new dimension to the verse.

2. "Labor *prompted* by love." Again, the word "prompted" adds new depth to the work of the church. "Prompted by love" has to be one of the most exciting phrases in this context. You could go a long way on a thought like this.

3. "Endurance *inspired* by hope." This phrase adds new meaning to the kind of endurance the Thessalonian church had—it was inspired by hope, and that had to be the hope of the Lord's resurrection.

Fosdick's Prayer

Harry Emerson Fosdick's own prayer as he got up to preach was always, "Somewhere in this congregation is one person who desperately needs what I am going to say; O God, help me to get at him."

The impact and meaning of this prayer comes back to me, ever and again. It is a reminder of the plaque many of us have on our pulpits which simply states: "Sir, we would see Jesus."



by
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Some Thoughts on Peace

John 14:27, in *The Living Bible*,² refers to peace as God's gift to us. Here are some thoughts on the gift of peace:

1. The *individuality* of the gift. "I am leaving you with a gift—peace of mind and heart."

2. The *identity* of the gift. "Peace of mind and heart."

3. The *immeasurability* of the gift. "Peace of mind and heart."

4. The *indestructibility* of the gift. "And the peace I give isn't fragile like the peace the world gives."

5. The *invitation* of the gift. "So don't be troubled or afraid."

God with Us

While Matt. 1:21-23 is mostly an Advent-related context, yet it is appropriate for any time of the year. Here are some "starters" from the verses.

1. The deliverance that is adequate (1:21), "And she will bear a Son; and you shall call His name Jesus, for it is He who will save His people from their sins" (NASB).³

One meaning of the word "Save" is to "put in a place of safety." Our deliverance, through Christ, is certainly one of safety, for we are covered by Christ's redemptive blood.

Adam Clarke reminds us that the gospel does not make allowance for sin; it makes atonement for sin.

2. The prophecy that is assuring (1:22), "Now all this took place that what was spoken by the Lord through the prophet might be fulfilled."

The prophecy referred to is from Isa. 7:14, "Therefore the Lord Himself will give you a sign: Behold a virgin will be with child and bear a son, and she will call His name Immanuel" (NASB). This assurance was given to Ahaz at a critical time in the kingdom of Judah. This prophecy comes as assurance that God is still holding the hand of history.

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2. *The Living Bible*, copyright © 1971, Tyndale House Publishers, Wheaton, Ill. Used by permission.

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

3. The birth that is atoning (1:23), "Behold the virgin shall be with child, and shall bear a Son, and they shall call His name Immanuel, which translated means 'God with us.'" (Or, literally, "the strong God with us.")

Two verses add significance here. John 1:14, "And the word became flesh and

dwelt among us and we beheld his glory, glory as of the only begotten from the father, full of grace and truth." And 1 Tim. 3:16, "And God was manifested in the flesh."

There was born into our predicament the atoning authority of God, that dispels forever the despair of sin.

IN THE STUDY

Seeds for Sermons

We invite you this month to read the Book of Job. To properly understand this old, old story, one must give special attention to the opening and closing chapters of the book. There are many truths in Job. We shall note a few of the basics.

August 7

WHAT DOES SATAN SAY ABOUT YOU?

SCRIPTURE: Job 1:6-12; 2:1-6

TEXT: "Satan . . . said, Doth Job fear God for nought?" (1:9).

INTRODUCTION: In Job we find an interesting study of what Satan, God, and

your friends say about you, and what you say about yourself. Today we consider the first. Remember, Satan is a person. He is "the accuser of our brethren . . . before our God" (Rev. 12:10). What does he say about you?

I. SERVE YOURSELF (1:9-11)

Satan is no fool. He knows it pays to serve the Lord. The normal testimony of a Christian is how much better life is than when they served Satan. Thus Satan attacks our motive and sees only selfishness. Satan will not admit it, but he knows he is a hard taskmaster, so he ridicules one who serves the Lord by saying he only does it selfishly. Satan cannot imagine one could lose all, then worship and bless the Lord (1:20-21).

II. SAVE YOURSELF (2:4-5)

Notice the similarity between Satan's temptation here and of his temptation of Jesus in Matt. 16:21-23. John Wesley in his New Testament uses the expression "Favor thyself, Lord" in v. 22. Some translators say: "Save thyself." Jesus reply was: "Get thee behind me, Satan." The second stanza of Satan's selfish song is "save yourself." On the contrary, when Jesus bids us take up our cross and follow Him, He knows some pain will be in-



by
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volved. Satan says, When it hurts, curse and quit.

III. SATAN IS SELFISH

The basic nature of Satan is the selfishness of carnality. He is totally adverse to submission to God. Therefore he judges others by the nature he lives by. This is the normal nature of persons. We judge others by the motives and nature we ourselves live by. Ever remember that Satan is a liar and the father of lies.

CONCLUSION: Paul, in Eph. 6:10-18, tells us our sure defense against the lies of the devil is the protective armor of God. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world."

August 14

WHAT DOES GOD SAY ABOUT YOU?

SCRIPTURE: Job 1:8; 2:3; 42:8

TEXT: "... Job . . . a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity . . ." (2:3).

INTRODUCTION: Paul wrote: "We are his workmanship, created in Christ Jesus unto good works" (Eph. 2:10). Whenever we have done a fine piece of workmanship, we feel pride in showing it off. When our children excel, we are proud to tell others about them. As we study Job today, we ask ourselves, Would God choose us as an example of His workmanship as He did Job? What is God's impression of you?

I. A PERFECT MAN (1:8)

The concept of perfection did not begin at Pentecost. There is a perfection of love, motive, obedience, surrender that God delights in in His children. It was found in Noah: "Noah was a just man and perfect in his generations, and Noah walked with God" (Gen. 6:9). Also in Abraham: "The Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect" (Gen. 17:1). This perfection was positive, negative, and active. Job feared God—positive. He eschewed evil—negative. He was a servant—active.

He continually prayed for his family (1:5). In all areas of his life he served the Lord. The fact that he did not offend in word (James 3:2; Job 1:22) attests to his perfection.

II. A PERSISTENT MAN (2:3)

Even in this first cycle of testing, Job was not enjoying it, and God was suffering along with him—"thou movedst me against him." But God rejoices in the persistence of Job. Job had settled the battle of material things (1:21) and kept trusting God. His wife (2:9) said: "Dost thou still retain thine integrity?" which has the same meaning as retain thine perfection. I am often reminded that only four words really count when I stand before God in the Judgment: "Thou hast been faithful."

III. A PRAYING MAN (42:8)

Does God hear your prayers? He would not listen to those of Job's friends, but would hearken to Job's. His friends had not spoken right things (42:7), but Job had. They needed repentance; Job did not. God's wrath was toward Job's friends; His ear toward Job. When Job prayed for his friends, God showed mercy toward them and began to bless Job in a new way (42:10).

CONCLUSION: As Satan judged Job according to his own nature—selfishly—God judges Job according to His nature of righteousness. A fact worthy of a sermon in itself is that Job referred to God as "the Almighty." Far above anyone else in the Bible, Job survived the testing days, for he believed in a big God—the Almighty.

August 21

WHAT DO YOUR FRIENDS SAY ABOUT YOU?

TEXT: "Now when Job's three friends heard of all this evil that was come upon him . . . they had made an appointment together to come to mourn with him and to comfort him" (2:11).

INTRODUCTION: One wonders if this "appointment together" of these men from three different areas had not been

planned by the one seeking to destroy Job's faith in God. Their words were to prove Job rather than to restore him. In this large section of the book (chapters 3—31) these men have three rounds of speeches, and Job answers them one by one. Their speeches are wordy and repetitious, so we will note only a key thought from each of the men. We will not consider Elihu (chapters 32—37) who spoke much and said little.

I. YOU'RE SUFFERING BECAUSE OF YOUR SIN

Eliphaz in all three of his speeches attacks Job's character (4:7-8). He also relies on and repeats several times a vision he had (4:12-21). We are warned to "try the spirits," and here (v. 15) the spirit's message is out of harmony with God; e.g., v. 18, "he [God] put no trust in his servants." And yet God had full trust in His servant Job. Job's reply culminating in 7:20-21, "I have sinned," should read, "If I sin" (BBC). Job believes in a God of love and justice who shows mercy on the penitent. However, he affirms, there is no basis to say I have sinned.

II. YOU'RE SUFFERING BECAUSE OF YOUR CHILDREN'S SINS

Bildad (8:4-6) infers that Job is suffering because of his children's sins; and though Satan brought about their deaths, it is all charged against Job. Again human lips are speaking Satan's words. Job answers with the omniscience of God and his own clear conscience: "I am not wicked" (10:7).

III. YOU'RE SUFFERING BECAUSE OF ILL-GOTTEN GAIN

Zophar's second speech climaxes with: "This is the portion of a wicked man." "The heaven shall reveal his iniquity . . . The increase of his house shall depart" (20:29, 27-28). Three "friends" trying to explain what they did not understand, and none of them worthy to "cast the first stone." Job's reply is classic: "In your answers there remaineth falsehood" (21:34).

CONCLUSION: One time my wife went through a very severe and long trial when "friends" falsely accused her. One day God gave her this promise of assurance:

"And thine enemies shall be found liars unto thee" (Deut. 33:29). The testing was severe, but God's promise was sure. And on this note the story of Job ends.

August 28

WHAT DO YOU SAY ABOUT YOURSELF?

TEXT: "I am not inferior to you" (Job 12:3).

INTRODUCTION: Dr. James Hamilton of our seminary would urge everyone to have a right esteem of themselves. The Apostle Paul, writing to Timothy, said: "Let no man despise thy youth" (1 Tim. 4:12). Jesus answered the Pharisees who tried to belittle Him: "My record is true: for I know whence I came, and whither I go" (John 8:14). Job's clear conscience of a clean character gave him the inner assurance that he needed.

I. I KNOW WHO I AM (12:3)

A common testing of Satan is to make the believer feel inferior. Job had a right esteem of himself. This he refused to be undermined.

II. I KNOW MY PAST (23:10-12)

Job knew he stood on a firm faith founded on fact. I have kept His commandments. I have walked in His ways. I know this, and God knows it too. Therefore I know I shall come forth as gold.

III. I KNOW MY PRESENT (27:2-6)

I will hold fast my integrity and my righteousness. Job had good head religion as well as heart religion. Years ago, I heard Dr. R. V. DeLong say: "When falsely accused, if my friends won't defend me, if my reputation won't defend me, if my God won't defend me, there is little I can do to defend myself." Job was at his last line of defense, and here he firmly stood.

IV. I KNOW MY FUTURE (19:25-27)

Job, like Jesus in Gethsemane, laments his aloneness. His friends, servants, and household have forgotten him (19:13-19). By faith he looks beyond all human resources and sees his Redeemer. This is faith beyond his times.

V. I KNOW MY GOD (42:1-6)

Here is his final report of self-esteem. Having seen God in a deeper revelation, he now sees himself in a new light. God's counsel and wisdom is beyond understanding. I "repent"—confess my wisdom is foolishness before God.

CONCLUSION: "Job . . . prayed for his friends" (42:10). I wish Job could come back today, lay one hand upon my head and one upon yours, and pray for us. I know my prayer is, "O for a faith that will not shrink."

By

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Gleanings
from the Greek

2 Corinthians 8—9

"We do you to wit" (8:1)

Obviously this communicates nothing intelligible to the modern reader. The Greek simply says *gnorizomen hymin*, "we make known to you."

The verb *gnorizo* occurs 24 times in the NT, and in the KJV is translated "make known" 16 times. Only here is it rendered "do to wit," and in Phil. 1:22 "wot." Both these terms, of course, have been obsolete for centuries.

"Liberality" or "Generosity"? (8:2)

The word *haplotes* occurs eight times in the NT. Three times it is translated "simplicity"—1:12; 11:3; Rom. 12:8 (see comments there). Here it is "liberality," in 9:11 "bountifulness," and in 9:13 "liberal." In Eph. 6:5 and Col. 3:22, it

is "singleness." (These two passages are closely parallel to each other.)

"Liberality" fits very well here. Perhaps "generosity" (NIV)¹ is slightly more contemporary.

"Gift" or "Favor"? (8:4)

In the KJV the noun *charis* is translated "grace" 130 out of the 156 times it occurs in the NT. The next most frequent translation is "favor" (6 times), which fits best here (NASB).² Only in this one passage is it translated "gift."

"Grace" or "Gracious Work"? (8:6-7)

In these two verses "grace" (KJV) is *charis* in the Greek. Since Paul here is talking about the Corinthian Christians taking up an offering for "the poor saints in Jerusalem" (Rom. 15:26), "gracious work" (NASB) is a little more specific.

This passage emphasizes the important fact that giving is a grace. This is brought out beautifully in the NIV of v. 7: "see that you also excel in this grace of giving."

"The Grace of Giving" would make an excellent sermon title. The thought is elaborated further in vv. 9 and 19.

"Forward" or "Desire"? (8:10)

Any thoughtful reader will see that the last clause of this verse in the KJV does not make any logical sense. The Greek for "forward" is *thelein*, which means "to be willing" or "desire" (NASB, NIV). It is correctly translated "to will" in v. 11. The second half of v. 10 is rendered very helpfully in the NIV: "Last year you were the first not only to give but also to have the desire to do so."

"Perform" or "Finish"? (8:11)

"Perform" and "performance" (KJV) are more accurately rendered "finish" and "completion" (NASB, NIV). The verb is *epiteleo*, which is correctly translated "finish" in v. 6. "Performance" is the articular (aorist) infinitive of the same verb (*to epitelesai*, "the to have completed").

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

“First” or “Present”? (8:12)

Instead of “there be first,” the NASB has “is present” (cf. NIV). The verb *prokeimai* means “lie before, be present” (A-G, p. 714).

“Readiness” or “Willingness”?

(8:11-12, 19)

The Greek word *prothymia* occurs five times in the NT and is translated five different ways in the KJV. It is found four times in the immediate context: in this chapter “readiness” (v. 11), “willing mind” (v. 12), “ready mind” (v. 19), and in 9:2 “forwardness of mind.” In Acts 17:11 it is “readiness of mind.”

The noun means “eagerness, willingness, readiness” (A-G, p. 38). The NIV uses “eagerness” in Acts, and in 11:19; 9:2; but “willingness” in 8:11-12. The NASB has “eagerness” in Acts and “readiness” in 2 Corinthians. Rengstorf suggests “cheerful resolution” for the passages in 2 Corinthians (TDNT, 6:700).

“Exhortation” or “Appeal”? (8:17)

Arndt and Gingrich give three basic meanings for *paraclesis*: (1) “exhortation,” (2) “appeal,” (3) “comfort.” They comment: “2 Cor. 8:17 could stand under 1, but probably may better be classed with 2” (p. 623). In keeping with this, we favor “appeal” (RSV,³ NASB, NIV). It seems to fit better here.

“Of His Own Accord” (8:17)

The Greek adjective *authairetos* is found (in NT) only here and in v. 3 (“of themselves”). It is compounded of *autos*, “self,” and the verb *haireomai*, “choose.” So it basically means “self-chosen.” The NIV has here “on his own initiative.”

“Chosen” (8:19)

The verb *cheirotoneo* is found only here and in Acts 14:23—“ordained”; better “appointed” (RSV, NASB, NIV). It comes from *cheir*, “hand,” and *teino*, “stretch.” It originally meant “to vote by stretching out the hand” in the Athenian assembly. Then it came to mean simply “appoint.” Lohse says that the sense here is “to select” (TDNT, 9:437).

“Providing” or “Taking Pains”?

(8:21)

The verb *pronoee* (only here, Rom. 12:17; 1 Tim. 5:8) literally means “think of beforehand” and so “take care, care for, provide” (A-G, p. 715). Behm says that here and in Rom. 12:17 (closely parallel passages) “the meaning is ‘to have regard for’ what is noble and praiseworthy” (TDNT, 4:1011). “Honest things” (KJV) as the object of this verb is too narrow for *kala*, which means “good, noble” or “honorable” (RSV, NASB).

“Fellow Helper” or “Fellow Worker”?

(8:23)

The Greek word *synergos* is compounded of *syn*, “together,” and *ergon* “work.” So it clearly means “fellow worker” (NASB, NIV).

“Messengers” or “Representatives”?

(8:23)

Apostolos occurs 81 times in the NT and is translated “apostle” 78 times in the KJV. Only here and in Phil. 2:25 is it rendered “messenger.” In John 13:16 it is “he that is sent.” The word literally means “one sent on an errand or with a commission.” Here it refers to the appointed “representatives” (NIV) from the various churches who traveled with the offering to Jerusalem.

“Shew . . . Proof” (8:24)

There is a play on words here in the Greek that doesn’t show up in English translations. The verb “show” is *endeiknymi*, which in the middle (as here) means “to show forth, prove” (A-S, p. 152). “Proof” is the noun *endeixis*, which comes from this verb. It means a proof in the sense of something that is clearly shown to be.

“Provoke” or “Stir”? (9:2)

The verb *erethizois* is found only twice in the NT. In Col. 3:21 it has the bad sense “provoke” or “irritate.” But here it is used in the good sense of “stir” or “stimulate.” Since “provoke” usually carries a bad connotation today, “stir” is more satisfactory here.

“In Vain” or “Made Empty”? (9:3)

The verb is *kenoo*, which comes from

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

the adjective *kenos*, "empty." So it means "made empty" (NASB).

"Make Up Beforehand" (9:5)

This is one word in Greek, the verb *prokatartizo* (only here in NT). The idea is: "finish the arrangements" (NIV).

"Bounty" or "Generous Gift"? (9:5)

The noun *eulogia* occurs twice in this verse and twice in v. 6 ("bountifully"). Its regular meaning is "blessing," and that is the way it is translated 11 out of its 16 occurrences in the NT. (In Rom. 16:18 it is rendered "fair speech," its etymological sense.)

Arndt and Gingrich point out well the transition to its meaning in these two verses. They write: "Since the concept of blessing carries with it the idea of bounty, *eulogia* gains the meaning *bountiful gift, bounty*" (p. 323).

Beyer finds a connection with the verb "bless" (*eulogeo*) in Matt. 4:44—"Bless them that curse you." He writes: "Because it springs from such unconditional love, *eulogia* can also be used . . . for the gift which Paul seeks as a collection for Jerusalem" (TDNT, 2:763). "Generous gift" (NIV) is perhaps slightly more contemporary than "bountiful gift" (NASB).

"Whereof Ye Had Notice Before" (9:5)

This is all one word in Greek, *prope-noelmenen*. The verb *proepangello* is found only here and in Rom. 1:3, where it is translated "promised afore." That is probably the correct meaning here. In the active the verb means "to announce before." But in the middle, as in both these references, it means "to promise before" (A-S, p. 380). Arndt and Gingrich give only the second meaning and translate the passage "the bountiful gift which was (previously) promised" (p. 712).

Surprisingly, Plummer writes (ICC): "It is not quite clear that the participle means 'promised long before' by the Corinthians. It might mean 'announced long before' by St. Paul" (p. 255). But almost all recent versions and commentaries adopt the first meaning.

"Hilarious Giving" (9:7)

The Greek word for "cheerful" is

hilaros (only here in NT), from which comes "hilarious." God loves a hilarious giver! It is a simple fact that when people give "generously" (v. 6, NIV), the Lord's blessing descends in hilarious giving.

"Always . . . all" (9:8)

This is one of the most striking verses in the NT—"all . . . always . . . all . . . all . . . every." And it is just as forceful in the Greek: "*pasan . . . panti pantote pasan . . . pan.*" One is tempted to say that only Paul could have written such a passage; it exactly reflects his enthusiastic personality.

"Minister" or "Supply"? (9:10)

The verb is *choregeo* (only here and 1 Pet. 4:11) which comes from *choros*, "chorus," and *hegeomai*, "lead." So it meant: "(1) to lead a *choros*; (2) to defray the cost of a *choros*," and then in late writers metaphorically, "to supply, furnish abundantly" (A-S, p. 482). So the proper translation here is "supply." The verb "ministereth" ("supplies") is the intensive compound *epichoregeo* (5 times in NT). Incidentally, "minister" (KJV) should be "will supply." The verb is future and expresses not a wish but a promise.

"Fruits" or "Harvest"? (9:10)

"Seed" and "bread" indicate that grain is meant, not "fruits" (KJV). The Greek word is *genema* (only here in Paul). It comes from the verb *ginomai*, which means "come into being." The correct translation here is "harvest" (NASB, NIV).

"Service" (9:12)

(For a discussion of *leitourgia* see the comments on Phil. 2:17.)

"Experiment" or "Proof"? (9:13)

The correct meaning of *dokime* is not "experiment" (KJV), but "proof" (NASB). This noun comes from the verb *dokimazo*, which meant (1) "test," (2) "prove by testing," (3) "approve as the result of testing." Plummer (ICC) comments here: "Affliction tested the reality of the Macedonians' Christianity (viii.2), benevolence will be a proof in the case of the Corinthians" (p. 266). *Dokime* is translated "trial" in 8:2, but "proof" in

2:9; 13:3; and Phil. 2:22. That is what it should be here.

“Unspeakable” or “Indescribable”?
(9:15)

Anekdiegetos (only here in NT) contains four elements: *a*, negative; *ek*, “out”; *dia*, “through”; and *hegeomai*, “lead.” The verb *diegeomai* means “to set out in detail, describe” (A-S, p. 114). So *anekdiegetos* means “inexpressible” or “undescribable” (NASB, NIV) (A-S, p. 35).



Life's Echo

TEXT: “And with what measure ye mete, it shall be measured to you again” (Matt. 7:2).

INTRODUCTION: Tell about Echo Canyon in North Georgia State Park.

I. THERE IS AN ECHO FROM OUR CHOICES

We have all learned that the choices we make today will affect our tomorrows. That's why it is so important to seek God's guidance in the choices we make.

- A. Education
- B. Profession
- C. Marriage

Illus.: David

II. THERE IS AN ECHO FROM OUR INVESTMENTS

The Bible says, “Where your treasure is, there will your heart be also.” You say you have no investments to make?

- A. Our time
- B. Our talents
- C. Our money

Illus.: Some of the returned P.O.W.'s made some bad investments; some had approximately \$1 million.

There is an echo which comes from our investments. The Lord admonishes us to invest in the Kingdom first (Matt. 6:33).

III. THERE IS AN ECHO IN OUR RELATIONSHIPS

Have you ever noticed that people tend to treat you as you treat them?

- A. The world
- B. The Church
- C. Christ

CONCLUSION: The story of Haman and Mordecai

JAMES F. SPRULL

The Strength of God

SCRIPTURE: Isa. 40:25-31

INTRODUCTION: When I say “strength,” you probably think of physical power—the power to lift a weight, to jump, or run. But there is another kind of strength about which we should be concerned. It is moral strength, the strength of being.

Jesus was not exceptionally strong physically—He fell under the weight of the cross—but He was strong. Strong in love, in understanding, in being—for He is God and God is omnipotent, omniscient. He rules. He reigns. God can, by His power, enable us to be victorious Christians.

Note three things about this scripture:

I. AN UNANSWERED CHALLENGE—“To whom then will ye liken me, or shall I be equal?” (v. 25).

Illus.: Billie Jean King met the challenge and defeated Bobby Riggs.

- A. In power
- B. In understanding
- C. In love

Illus.: Jesus is the perfect Example. No man could do what Jesus did. “He that hath seen me hath seen the Father.”

II. AN UNREASONABLE REACTION—“My way is hid from the Lord, and my judgment is passed over from my God” (v. 27).

A. “God's strength is unavailable.”

This is unreasonable because it was contrary to what they had heard, and because it was contrary to what they had experienced.

B. “God is indifferent toward me.”

III. AN UNPARALLELED RESULT—"But they that wait upon the Lord shall renew their strength" (v. 31). God's strength is:

- A. Enabling strength
- B. Empowering strength
- C. Enduring strength

CONCLUSION: And what is the secret of receiving God's strength? It is found in four words of v. 30: "Wait upon the Lord." The Hebrew word for *wait* means to expect, look patiently, tarry.

This all takes time. But wise is the Christian who has learned "Without me ye can do nothing."

JAMES F. SPRULL

BULLETIN



BARREL

MAYBE THERE IS SOMETHING TO EVOLUTION—

Maybe people did descend from lower animals, because some church members seem stubborn as *mules* about the Lord's work, sly as a *fox* in their business deals, busy as *bees* in spreading the latest gossip, quiet as a *mouse* in spreading the gospel.

But they have eyes like a *hawk* to see the mote in their brother's eye. They are eager as a *beaver* about bar-b-ques, but lazy as a *dog* about prayer meeting, and mean as *snakes* when things don't go their way.

They are noisy as *crows* in calling for the organization to advance, but slow as *snails* in inviting the unsaved to services. Many are *night owls* on Saturday night, but *bedbugs* on Sunday morning. They are as slippery as *eels* on Sunday afternoon and scarce as *hen's teeth* on Sunday nights!

—Author unknown

* * *

Every heart without Christ is a mission field. Every heart with Christ is a missionary.

Christian parents should always remember that young people need models in the home rather than critics.

* * *

*Every sunrise is a message from God.
Every sunset is His signature.*

LOST IN THE "WOULDS"

1. They **WOULD** go to Sunday school, but it is their only day off.

2. They **WOULD** go to Sunday school, but they are too busy.

3. They **WOULD** go to Sunday school, but no one has told them about it.

Would you help them chart their course out of the "woulds" by inviting them to study each Sunday with you about the **ONE** who can guide us through life?

* * *

Many who say, "Our Father," on Sunday spend the rest of the week acting like orphans.

* * *

Worry is a thin stream of fear trickling through the mind. If encouraged, it cuts a channel into which all other thoughts drain.

* * *

Forget the times of your distress, but never forget what they taught you.

* * *

One can pay back the loan of gold, but one dies forever in debt to those who are kind.

* * *

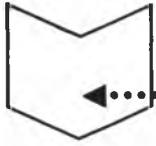
The reason so many bosses are cranks is because so many of their employees are not self-starters.

* * *

It takes less time and effort to do a thing right than to explain why you did it wrong.

* * *

He knows, and loves, and cares;
Nothing this truth can dim.
God gives His very best to those
Who leave the choice with Him.



HERE AND THERE

AMONG BOOKS



Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

Prophecy

By Patrick Fairbairn (Baker Book House, 1976. 530 pp., \$12.95.)

Here is a study book for those interested in a scriptural interpretation of prophetic studies. The first half deals with the hermeneutical principles involved in prophecy. The second half is concerned with actual prophetic passages. The reader will be interested in the key chapter on the prophecies concerning the Jewish people.

OSCAR F. REED

The Expositor's Bible Commentary

Frank E. Gaebelin, gen. ed. (Zondervan Publishing Co., 1976. 510 pp., \$14.95.)

The long-awaited first volume of the above reference is an additional resource for those who are seriously interested in biblical preaching. While the reader will not agree with all that the authors say theologically, the resource is a very valuable addition to any preacher's library and well worth the investment. The distinguished authors, Everett F. Harrison, W. Harold Mare, Murray J. Harris, and James M. Boice, have done a comprehensive and superlative job in exegeting the Scriptures. The articles involved are worth the investment. We ought to watch for additional editions of the set of 12. (The Wesleyan scholar will be pleased by the comprehensive and

incisive work that Mare does with the 12th and 14th chapters of 1 Corinthians.)

OSCAR F. REED

Martin Buber

Makers of the Modern Theological Mind

By Stephen M. Panko (Word Books, 1977. 160 pp., \$5.95.)

For the minister who does not have the time to read in primary sources, the *Makers of the Modern Mind* series is an excellent substitute. Each one begins with an excellent biographical statement and then makes a summary statement of both his position and contribution to the contemporary theological scene. In addition to Martin Buber, they include at the present time Karl Barth, Dietrich Bonhoeffer, Rudolph Buttman, Charles Hartshorne, Wolfhart Pannenburg, Teilhard Chardin, Emil Brunner, Soren Kierkegaard, Reinhold Niebur, Paul Tillich, Gerhard Von Rad, Hans Kung, Anders Nygren, Friedrich Schleiermacher, and Richard Niebuhr.

OSCAR F. REED

Discovering an Evangelical Heritage

By Donald W. Dayton (Harper and Row, 1976. 140 pp., cloth, \$8.95; paper, \$3.95.)

Dr. Dayton's well-received book is a "must" on any minister's desk with an eye toward his evangelical heritage. His

leanings are more "evangelical" than Wesleyan in a broader sense, although he is Wesleyan in personal perspective. This is an excellent corollary to Timothy Smith's earlier work. The title defines the contents.

OSCAR F. REED

Preachers' Exchange



FOR SALE: *Preacher's Magazine; Nazarene Pastor; Pulpit Digest; Seminary Tower.* Copies from 1947 to March, 1977. Rena Hess, P.O. Box 551, Victoria, Va. 23974.

WANTED: *Fifty Years of Nazarene Missions*, by Mendell Taylor (3 vol).

Mary Schramm Schaar, 1300 W. Columbia Ave., Apt. 209, Philadelphia, Pa. 19122.

WANTED TO BUY: The following *Preacher's Magazines*: Vol. 1 (1926), Jan., Mar., Apr., Aug., Dec.; Vol. 2 (1927), Mar., Apr., July, Dec.; Vol. 15 (1940), Sept., Oct.; Vol. 20 (1945), May, June; Vol. 25 (1950), Feb.; Vol. 30 (1955), Jan.; Mar., Apr., Dec. William Dan Smart, 4 G Hennessy St., Kingtom, Freetown, Sierra Leone, West Africa.

WANTED: *Nazarene Manuals.* 1932, 1923, 1908, 1907, and other material on the early history of the church. Also old issues of the *Church School Builder.* Larry Stover, 7402 E. 110th, Kansas City, Mo. 64134.

Items for this Exchange may be either **WANTED** or **FOR SALE**, but must be confined to old periodicals and out-of-print books. All response should be directly with the advertiser and not with this office or the Nazarene Publishing House. We are glad to render this free service on these terms. This service not available to bookstores or laymen.



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AMONG OURSELVES

Extremism, of course, is a loaded word and may not carry the same meaning for everyone who uses it. If extremism means the emphasis of one thing to the neglect of others which are also important, if it means becoming a fanatic about something, if it means "going overboard" or "jumping off the deep end," then we would all agree that it is dangerous. I am reluctant to give up, however, on my dream of Christians who are so caught up in their commitment to Christ that they become "extremists" for winning souls, living holy lives, and laying down their lives for Jesus if such should become necessary. But that type of "extremism" is not truly representative of what most people mean by the term. The "balance" is important. Welcome back to the pages of the Preacher's Wife, Mrs. Polston, and thanks for your thoughts on keeping a wholesome and holy balance in it all (p. 17). That, I believe, may be what the editor was trying to say about church music, and what this paper is all about, come to think of it. The trick is, go into orbit for Jesus, but keep one foot on the ground! And strange as it may seem, it can be done. It is HOW you go into orbit that makes the difference.

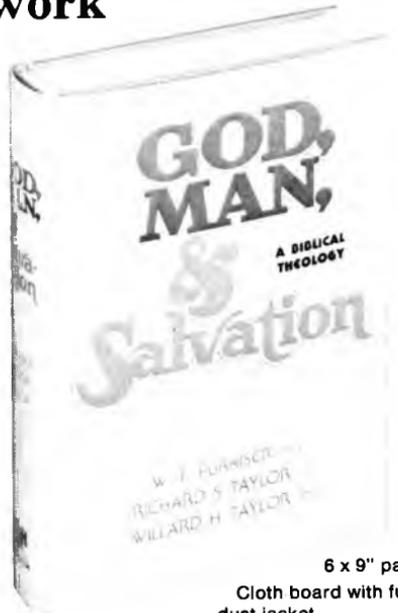
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