

PREACHER'S MAGAZINE

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STEWARDSHIP

"Lord, make me to know . . . the measure of my days."

—Psalm 39:4

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suitable for Framing

SIR, WE WOULD SEE . . .

**Inflated dragon, weekly
emerging weakly
from your lair, roaring
dogma and breathing out
platitudes: behind the smoke and thunder,
what treasures are you keeping
from us?**

**Somewhere in the clutter
Do you have the Lamb?
Bring Him out and let us see Him.**

—Lois Blanchard Eades

126147



You can stop now with the \$200,000 vacation home, the \$500 per week for life, and the his and her Cadillacs, OR risk it all and go for a free subscription to the *Preacher's Magazine*.



THE ARK ROCKER

Why They Fired the Pastor . . .

I don't know how long he had been pastor at the church when the members noticed. I'm certain he must have been on his best behavior for at least a few months.

Some members think that the first time they noticed was the night he failed to show up for a committee. The next day he explained to a member that he had met a friend who had invited him to a community activity. "I knew you could carry on without me," he said with a disarming smile.

When he missed the first prayer meeting is a matter of dispute. Some say one day and some another. But all agreed that he failed to show up a number of times. Not that he ever failed to provide for a speaker: it was just that, well, people kind of expect the pastor to be at prayer meeting. A member recalls one explanation: "A little job I had to get done at home," he said. "It wasn't much, but it was bugging the wife."

Then it was a Sunday evening he missed. The members do re-

member that date because just the week before he had spoken on the brotherhood of believers and the necessity of Christian fellowship—"so much the more as ye see the day approaching," he had quoted.

"The fact is," he explained to a member, "I wasn't on the program and since the whole family was at home for once, I decided to take time out with them. And I was really tired and probably wouldn't have gotten much out of the service anyway."

Probably all this would have been forgiven if it hadn't been for the morning he arrived 10 minutes late for the church service. And that morning he was to be the speaker. He didn't give any explanation—just marched up the aisle to the front and went on as if nothing had happened.

Before long he was late more often than not. It got so that you could almost count on his walking in with the other latecomers. When a board member ventured to speak to him about it, he just said he had gotten into the habit

of starting late and it was hard to kick the habit.

The whole thing came to a head the morning he didn't show up for the service at all. On the spur of the moment, members learned later, he had decided to go for a drive, since the fall colors were so beautiful. "Not many nice days left," he said. "And I thought I'd not be missed, since I met so many members on the way."

Well, it was then that the church board met, talked over what it meant to be a minister in their church, and decided to get a dependable minister.

"He doesn't even know what membership in a church means," said one board member.

"He doesn't realize the importance of the church," said another.

The secretary summed it all up in the minutes of the meeting after the vote to dismiss him had been passed. "It was clear that he cannot be a minister here if he insists on acting like the rest of the members."

The Ark Locker

THE PREACHER'S MAGAZINE

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Editorial



by
Wesley
Tracy

THE UNEASY EIGHTIES:

THE DARK IS LIGHT ENOUGH



I don't ask for much. I don't demand instant solutions or seek the sweet songs of false optimism. I just want one springlike sprig of hope. But I haven't been able to escape the doleful doom sayings of the prophets of the uneasy 80s. The political leaders seem to have all been hatched in the Great Dismal Swamp. The economists and sociologists promise the collapse and fall of everything. The ecologists grimly say the race will gag or gas itself out of existence.

What about the churchmen? Many of them are echoes of their secular counterparts. Read the religious journals and you would think that the Church doesn't have a chance against the complexities of the 80s. As the Church sidles into the new decade it looks as though the "unfurled banners" of the Church Militant have been ditched in favor of white flags.

We must not underestimate the power of doom-sayers. If they convince us there is no hope, we are dead. Humans and rats don't have as much in common as psychologists think, but reflect on this. Laboratory rats dropped in a jar of water in the dark will drown in a little over three minutes. But shine a ray of light into the jar and they will swim for 36 hours—they live 700 times longer with just a ray of hope! We need some prophetic hope-sayers in the uneasy 80s.

Picture Noah and his crew—all those long months on the ark. No land in sight. They were tired, seasick, and sick and tired of cleaning up after smelly animals. Would it ever end? Then the dove comes back with an olive leaf—just a sprig of hope. Imagine the rejoicing on board—laughing, shouting, tears and dances of joy—all from just a sprig of hope. Lord, send us a hope-sayer.

I'm not looking for just any hope-sayer. The dire problems of the 80s can make us ripe for the wrong kind of messiah. I'm not looking for a miracle worker who can make inflation heel like an obedient spaniel, or solve the energy shortage so I can drive my V-8 again, or even assure me that I can make my house payments. You see, all of that is beside the point.

The economy may cave in. Inflation may soar so high we have to look up to see the bottom. Our investments may disappear like sand castles at high tide. War may come. But, you see, all this is beside the point. Let it come if it must. It will not keep the Church from being the Church. It will not make you a worse witness. If those things come, God's people will do whatever is necessary to continue to be priests to their generation. (Of course this will be hard on the "theology of prosperity" boys who have made God out to be a grand "double your money before lunch" investment banker concerned more with making them rich than with making them holy.) John Wesley gave us a bench mark to go by.

Walking now with joy and not with fear, in a clear, steady sight of things eternal, we shall look on pleasure, wealth, praise, all things of earth, as bubbles on the water, counting nothing important, nothing desirable, nothing worth a deliberate thought but only what is "within the veil" where Jesus "sitteth at the right hand of God."¹

John Wesley understood, as we may come to understand, what Habbakuk meant when he wrote:

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation (Hab. 3:17-18).

This is not a call to shrink from the battlefields of the great problems of our time and retreat into an ascetic monasticism. Rather it is a call to attack today's tasks, realizing there is hope in God when Egypt's chariots lose their wheels. This is not a call to greet the complexities of the uneasy 80s in naive bliss. We must probe the future, develop contingencies and plan realistically. If we do not we will end up like Sandburg's captain in "The People, Yes."

He took the wheel in a lashing, roaring hurricane,
And by what compass did he steer the course of the ship?

"Not in the lifetime of most men has there been so much grave and deep apprehension. . . . The domestic economic situation is in chaos. Our dollar is weak throughout the world. Prices are so high as to be utterly impossible. Of our troubles man can see no end."

—Harpers Weekly, 1857

"My policy is to have no policy," he said in the early months;
And three years later, "I have been controlled by events."²

If we do not understand the forces shaping the future and make appropriate decisions while as wide a range of options as possible is still available, trends and events will, of themselves, create the actions and reactions.³

Various denominations are using different ways to plan for the future. One denomination with 9.7 million members in the United States used the Delphi technique for future probing.⁴ The result was a common group estimate of the denomination's future. The major direction's forecast by the Delphi evaluators included:

1. Continued decrease in membership;
2. Continued decrease in attendance;
3. Continued decrease in church school;
4. Continued increase of "outside" curricula in the Sunday School;
5. Continued lack of outreach and evangelism.

And most significantly they predicted that their church would:

6. Lack the will and resolve to do what is necessary to reverse these trends.⁵

I applaud their openness and courage displayed in publishing the report. Perhaps it is a doomsaying; it doesn't exactly ooze with optimism. If it is accurate it is needed. Positive use of it could result in revival. No church should shrink from harsh truth, but we need to go beyond failure and problems to hope.

I suppose this is where I should start listing the golden hopes for the 80s. I can't make detailed predictions, lest I turn out like the bold futurist of 1970 who predicted that by 1980 gasoline prices would soar to 55¢ per gallon. I have but three hooks to hang my hopes on.

1. **God has not resigned.** He is not overwhelmed, confused, or even mixed up.

2. **The future is shapeable.** John Scharr writes:

The future . . . is a place that is created—created first in the mind and will, created next in activity. The future is not someplace we are going to, but one we are creating. The paths to it are not found but made.⁶

Sift from Scharr's statement the seeds of the "man come of age" theory, and qualify it by saying first, "God is the Lord of history," and you have a chunk of truth big enough to chew on for a lifetime. The question we must ask is, "What should the future be like in light of the Incarnation?" Then we must set out in the power of the Holy Spirit to help bring it to pass.

3. **The Gardener is here**—right at your elbow even. Mary Magdalene came to the tomb in the garden on Easter morning blinded by despair and grief. The resurrected Christ stood before her and she supposed Him "to be the gardener."⁷ How like us who inhabit the 80s—we also always see the "gardener," not God. Even when He, the God of all the galaxies, first spoke to Mary, she still mistook Him for a mere gardener. Then he called her name—and she knew. And in the darkness of the uneasy 80s, can you not hear Him call your name? It is a calm, hope-filled call which persistently rises upward through the panic-clamor of Eyewitness News and the *Wall Street Journal*. It is a call to believe, to be His disciple in any and all circumstances, and to help Him give the 80s a Christlike shape.

J. H. Fabre, writing about one of nature's phenomena, the nighttime migration of butterflies, said:

The weather was stormy . . . the darkness . . . profound . . . in absolute darkness, . . . the butterflies had to find their way . . . the screech owl would not dare to forsake his olive tree. The butterfly goes forward without hesitation . . . so well it directs its tortuous flight that in spite of all obstacles . . . it arrives in a state of perfect freshness, its great wings intact . . . The darkness is light enough.⁸

And for us in the uneasy 80s, when we walk with Christ "the dark is light enough."

* * * * *

A Personal Note

It is an honor and a privilege to be elected editor of the *Preacher's Magazine*. Those who have gone before me have blazed a remarkable trail. I enjoyed working as managing editor with my friend, Neil B. Wiseman, the last two years. We have tried to make the magazine even better. I look forward to trying to carry out the task we started together. I am grateful for the advice and counsel of General Superintendent Eugene Stowe; Publisher M. A. Lunn; George A. Failing, general editor for The Wesleyan Church; and Mark R. Moore, executive director of the Department of Education and the Ministry. These men have been helpful without being prescriptive, and you know how editors appreciate that.

END NOTES

1. John Wesley, "The Law Established by Faith, Discourse II," cited in *John Wesley*, Albert Outler, ed. (London: Oxford University Press, 1964), p. 230.

2. Carl Sandburg, "The People, Yes," *Modern American Poetry* (New York: Harcourt, Brace & World, Inc., 1958), p. 212.

3. Alan K. Waltz, *Images of the Future* (Nashville: Abingdon, 1980), p. 14.

4. See Waltz, p. 16, for Delphi description.

5. *Ibid.*, pp. 21-25.

6. John Scharr, *Footnotes to the Future*. Quoted by Waltz, p. 68.

7. See Robert T. Young's sermon "Always Seeing the Gardener" in *A Sprig of Hope* (Nashville: Abingdon, 1980).

8. J. H. Fabre, cited by Robert T. Young in *A Sprig of Hope*, p. 135.



by David L. Martinez, Jr.,
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How to Preach and Teach the Stewardship of Life

This morning, a land developer came to my study. He displayed designs for a high-rise apartment complex being planned for a large tract of property located behind our church. After showing me his proposal he asked, "How will the community respond to this?" My answer was direct. "They will reject your plan for they will see but one thing—buildings."

In his presentation, I noticed no trees, sidewalks, or playgrounds—just buildings. My visitor's preliminary sketch focused on only one aspect of living, omitting the fuller life-style.

Stewardship is more than financial giving and raising buildings. It is a responsible management of the total life. Therefore, what we show our people in our preaching and teaching of life's stewardship must demonstrate responsible commitment to the management and growth of our God-given resources. How does this occur?

It begins first in our lives where our "commitment touches every aspect of life and makes no distinction between the secular and the sacred."¹ We must see our life growing in all areas (Luke 2:52), for we can share only what is part of our inventory.

Although our calendars must be flexible, a well-organized schedule that can be shared with your constituency will demonstrate your life's stewardship. My personal weekly schedule is posted at our church, giving my time with family, hours for prayer and study, segments for visitation, planning and office hours, and also my portions of time designated for physical exercise and meals. This has taught my congregation that I deem it important to maintain my spiritual, physical, mental, and social life. It has also helped in teaching the value of time and those needless telephone calls at the dinner hour have all but ceased.

William Hodge once said, "One of the strange spectacles to be

"One of the strange spectacles to be seen everywhere every day is that of men [and women] operating their bodies at a loss in order to operate their business at a profit."

seen everywhere every day is that of men [and women] operating their bodies at a loss in order to operate their business at a profit."² Not only the laity but Christian workers are guilty of overloading themselves. How can we expect our people to make ample time for church activities when we are not making time away from them.

Many a time, we may view our parish people in corporate worship and think with Ken Anderson:

*How quick we are in hymnal rhymes
To pledge our full devotion.*

*How slow we are at other times
To show the slightest motion.³*

The worship service is stewardship in motion. "Good stewardship is the response of our hearts to the love of God in Christ."⁴ Opportunities for your people to express themselves and to be challenged with responsible management of the total life is important.

In our preparation for worship (15 minutes prior to our call to worship), we have definite opportunities for the worshippers to share in reflection and challenge through questions printed on a bulletin insert, through prayer

meditations, and through provoking skits and musical selections.

Our "greeting time" during the service gives the congregation a chance to share God's love in friendship, and the "pastor's corner" segment finds our people encouraged and comforted by a neighbor's testimony. We attempt to get as many people as possible into participating in the actual presentation of a service.

The sermon itself must have a purpose and a stewardship challenge. A sermon put together loosely and without consideration for the people who will be listening will have little impact. Thus preparation is a key element for one who would speak before a Christian audience. Knowing your listeners and their needs will greatly facilitate your sermon preparation and techniques.

Illustrating "stewardship of life" messages with "right where they live" incidents can bring positive action. Recently, I shared through a sermon God's need for reapers among His people. A few individuals responded to the message, citing my example of a man leading a friend to Christ the previous week. Having heard the testimony that morning coupled with the appeal, led to this response through the Holy Spirit's leadership. Days later, training began and I took these individuals on calling assignments with me. These same people have since led others to Christ and have disciplined others with the same gift. Thus stewardship of the evangelistic sort has resulted.

Also, our "Chain of Care" ministry which includes a prayer circle, visitation program, and social-friendship program is an extension of this initial sharing. Thus the church must plan its program of stewardship education. To take it for granted or to make only occasional efforts in that direction will not produce desirable results.

Church activities and programs can teach life stewardship. Those responsible for curriculum can carefully screen materials and make recommendations for supplemental material. Those in trust

of publicity should be certain not to portray stewardship in merely dull traditional garb. Leaders of children's programs should be aware of the development levels of their children, assisting them through the "I and My" stage and developing a concept of sharing.

This is currently what we are trying to work on with our young son. Scotty receives a penny each morning as his allowance. His duties each day include picking up his toys before each meal, emptying the wastebasket, and obeying his parents. Each coin our son receives is designated. On Sunday, his penny goes into the church offering. His Monday and Thursday coins go into family savings. His Wednesday cent goes directly into his "love loaf" for missions. His Tuesday and Friday money goes into his college savings bank, while his Saturday penny is his to keep. Scotty usually puts it into one of his banks. No, he does not know the full significance of what he is participating in; but he loves it and anticipates it each morning as he does our prayer time.

The process of stewardship can be taught quite early in life and will reap lasting results. This process alone has helped our son in identifying colors and numbers and has taught him the principle of receiving and sharing.

Responsible management of time, talent, and finances (see Matt. 25:14-30; 1 Pet. 4:10; Ps. 90:12; Mark 13:13) can be shared not only with our children but with youth and adults alike. Currently our adults are participating in a "Discover Your Gifts" workshop on Sunday evenings. Our teens are exploring time and financial management during their Wednesday encounter sessions. Our children are discovering ways to practice ecology each day.

Whether a small or large church, a broader picture of stewardship can effectively be presented. A capsule "minute with stewardship" before the Sunday morning offering in both the children's and adult services can shed light on effective use of time, finances, and talent. A weekend seminar on the zone level or a family conference can



Photo by Came

be effective. Materials to be used on family night should regularly focus on this area. Workshops and retreats can emphasize the stewardship of life. On workdays, church outings, choir practices, and whatever the church promotes, a moment to point out that this is part of stewardship in action will go a long way in helping our people to see that the stewardship of life is more than just buildings and money.

All that has been shared takes time and commitment. As our own timekeepers and work motivators, we must be careful to use and develop our God-given resources wisely. The preaching and teaching of the stewardship of life comes only through demonstrating responsible commitment to proper management and growth of that which has been put into our trusteeship.

FOOTNOTES

1. From *How to Organize a Mission Program in the Local Church* (Ivlyland, Pa.: Neibauer Press, Inc., 1973), p. 17.
2. William Hodge, in *Adventures in Christian Stewardship*, by R. C. Rein (St. Louis: Concordia Publishing House, 1955), p. 22.
3. Ken Anderson, *People of the Steeple* (Waco, Tex.: Word Books, 1971).
4. John Trever Amos, *Grace Giving*, Muhlenberg Press

DISCOVER GIVING

by Leon Doane

It's not getting any easier for your people to tithe. With soaring inflation, spiraling interest rates, searing taxes, and spreading recession, what a pastor sometimes gets when he tries to pry the tithe loose from church members is a scream that would curdle Béarnaise sauce.

The average American family now spends 20 percent of its disposable income on consumer debt. That is, debt on charge cards, cars, furniture, boats, etc. In addition, housing costs have found the skies to be no limit whatsoever. Twenty-five years ago you could buy a brand new Chevy for what many people pay every month on house and utility payments.

The Present Tithing Picture

About a year ago I sent out a tithing survey to 4,700 Nazarene churches. The questionnaire was an attempt to determine what percentage of Nazarenes tithe. So far, only 194 pastors have returned the questionnaire. From this meager return we get these trends:

1. Of all the tithers in these 194 churches, 86.6 percent are church members; 13.4 are nonmembers.

2. Of the church member family units, 58.3 percent are tithers; 41.7 percent of these Nazarene family units do NOT tithe.

Most of the precincts have not yet reported, and it would be dangerous to overgeneralize the statistics from a mere 194 churches. But the trends and probabilities discovered are disconcerting. As children tend to follow their parent models, we may very well be raising a generation of nontithers.

I really believe that all our people want to tithe.

I was in the banking business for many years. On several occasions, church members would come in and tell me how they would like to start tithing. Most were under great financial pressure of their own making and spiritually defeated. (I feel that not tithing becomes a spiritual problem and that tithing is just as much a law of God as the law of gravity. Noncompliance and disregard requires that you must pay a price.) Most of the time I was able to establish a new budget for them to provide for the tithe. Very few ever failed.

The training I received as a child has made an impression on me and maybe that is why it is not a problem for me today. I will never forget my dad taking his pay envelope and putting his tithe in the tithe envelope and placing it on the dresser until Sunday morning. He taught me at an early age to tithe my allowance.

A large portion of our members are new to our church. A lot of those new members have not experienced the joy of tithing. Perhaps, due to heavy obligations, even you, as pastor, do not have the freedom in your personal giving that you would like to have.

All of our people need to discover giving and to be challenged to greater areas of personal stewardship, claiming God's promise:

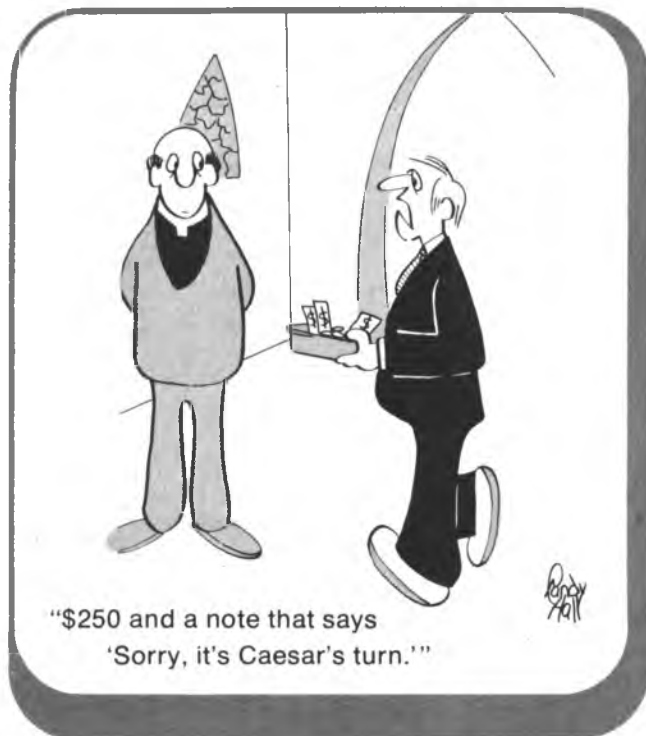
"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10).

People are very sensitive about their money—especially when it comes to giving it away. How can we get them to see the necessity and blessing of tithing? Try to find a way to help them internalize these 10 tithing principles.

1. **Tithing is biblical.** The Old and New Testaments basically agree on tithing. Under the law of the Old Testament, tithing was required. The New Testament emphasizes more the idea that our giving should be "as God hath prospered" us, which opens the door for "beyond-the-tithe giving," although a tithe was confirmed as the basic giving plan. Challenge, in a positive way, all your non-



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tithers to start tithing on a certain day. Ask them to pray honestly and openly about this biblical imperative.

2. Giving is an investment with God. We are not only investing now, but for eternity. "Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you" (Luke 6:38, NIV).*

3. Giving is really an attitude. Some say that if they had more, they would give more. However, if we do not give from what we have now, most likely we will not give more if and when we have more. "Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much" (Luke 16:10, NIV).

4. Giving and spiritual riches go together. "So if you have not been trustworthy in handling worldly wealth, who will trust you with true riches? And if you have not been trustworthy with someone else's property, who will give you property of your own? No servant can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money" (Luke 16:11-13, NIV).

5. Must I give 10 percent? There is no ceiling on giving. However, tithe means 10 percent. The point here is that giving is spontaneous, an act of love and gratitude, not of law-keeping. Our example is Jesus Christ who gave himself. "Though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich" (2 Cor. 8:9, NIV).

6. The New Testament Church gave in response to needs. If your brother is in need of help, it is

your responsibility to help him and do it out of a heart of gratitude and love (see Acts 2:44-45). Our social system is supposed to provide for the needs of most people today, but there are many in each of our churches who have needs, and world hunger challenges us to give more than ever before. And we could help them. "All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need" (Acts 2:44-45, NIV).

7. Giving is to be systematic. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16:2).

8. Giving must be sacrificial. The term "giving your all" may be trite, but it is the true Christian standard. Dr. J. B. Chapman said, "You have not given sacrificially until your giving changes your life-style." I can tell people my philosophy of giving, but not until these biblical principles are expressed in my life, do they really have meaning for others.


9. Giving must be generous. "Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work" (2 Cor. 9:6-8, NIV).

I want to share a personal experience about generosity. I hesitate because of running the risk of it being misunderstood, but the lesson is important.

A new pastor came to our church. Our new building still had a lot of work to be done on it. The total giving of all our members barely took care of the existing commitments. Now we had the expense of moving our new pastor into our city.

After a couple of months, the pastor came to me as the chairman of the Board of Stewards. He said, "Leon, I believe in the spirit of generosity. I feel that it is contagious." I listened and then asked, "How do we start?" He said, "The first thing you do is be generous with your pastor. Raise his salary." We did and the church began to grow. New converts came first, then members, and tithers. Now after four years the church is more than twice the size it was when the pastor arrived. Maybe the church would have grown without that experience, but I'm thankful to that pastor for challenging me to be more financially generous than I would have thought possible.

10. Giving must be a demonstration of love for and commitment to Jesus Christ. It must not be some requirement for any reward which I may receive now or in heaven.

Ministers have a great responsibility and opportunity to proclaim the truth and blessing of giving tithes and offerings. The message must be proclaimed powerfully, skillfully, positively, and regularly if we are to proclaim the whole counsel of God. 

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YOU CAN MANAGE YOUR TIME BETTER!

Notes on the Stewardship of Time

by Barth Smith



"I don't have time . . ." How many times have you used that phrase today? Once, twice, maybe three times? It is one of the patented phrases we use to avoid responsibility.

Your doctor may say to you, "Start a regular program of personal physical fitness." The common response is, "I don't have time." Your child may be saying, "Dad, please play with me." A frequent cop-out is, "I don't have time."

Time is not the problem. We all have the same amount of time in every day. That's the paradox of time: few of us have enough, yet everyone has all there is. Time is given to each of us at a fixed rate of 1,440 minutes per day and 168 hours per week. So when we use the phrase, "I don't have time," we are really saying, "This thing proposed is not important enough to take time to accomplish it." It is a problem of priorities. We make time for what is important to us.

Time Management Begins with Self-Management

Peter Drucker, a noted management consultant, contends the only person you can be certain of managing is yourself. That's a tough lesson to learn,



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especially if we have spent most of our time trying to manage others without managing ourselves.

The question is, "How do I begin to manage myself?" Recognize you are a steward of time. Jesus sensed this when He said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4). Paul said, "Make the best possible use of your time" (Col. 4:5, Phillips).¹ Much is preached regarding the stewardship of our money and talents. Why not live with the awareness that we are also accountable for how we use our time? Since we are stewards of time, we must make the best possible use of each moment.

Time Management Continues with Planning

Planning saves time. Time management research indicates that for every hour you spend planning you will save three to four hours in performance time. It sounds too good to be true. But all you need to prove it is to remember how much time you wasted during a typical unplanned day. My unplanned day started by going to the post office for stamps. Upon arrival I realized I had not planned to take enough money. So back to the bank. Then back to the post office. Ten seconds of planning would have saved me 10 minutes or more of valuable time. This simple example could be magnified if I took you on through that unplanned day.

Plan to make a time log. Most of us think we know how our time is spent. Get ready for a shock. Our time simply doesn't go where we think it does. This has been proven over and over again in time man-

agement seminars. In order for you to believe your time isn't spent the way you think it is, you must first take a one-week time inventory. Write your goals for each day. Establish priorities for the goals. Every 30 minutes, record how you spent your time. At the end of the week total up your time spent in each area. You will discover your principle timewasters. You will see what a small part of each day is free to do uninterrupted work. You will tend to set too many daily goals because we usually underestimate the time required to complete a goal. You can then develop a plan for spending your time more effectively. After tagging your timewasters, select one to solve each week. For example, your top timewaster may be telephone interruptions. If so, instruct your secretary to hold all your calls, except emergency ones, until 11 a.m. for uninterrupted work. You can return your calls between 11 a.m. and 12 noon. For most people, the top three timewasters are telephone interruptions, drop-in visitors, and meetings.

Plan a "quiet hour" each day for uninterrupted thinking. Guard this hour jealously. It can save much wasted motion and energy. Use this hour to plan for tomorrow, the week, and the year.

Plan meetings. Time management research indicates that one-half of the time spent in meetings is wasted. My personal experience proves this. If you add to that the problem of not always knowing which half of the meeting is wasted, you really are in trouble. "Meeting Mania" will always be with us, and so the question is, "How can we effectively manage meetings?" Establish the purpose for the meetings. In many cases a meeting should not be called at all. Start and end on time. Have an agenda and stick to it. Use your committees to research and recommend actions to be taken. Don't waste time talking about items which should be referred to a committee for further study.

Plan to put an end to procrastination. Impose personal deadlines for getting things done. William Barclay said he was fundamentally a lazy person, and yet he accomplished much in his lifetime. He said he constantly struggled against a feeling of inertia. The only way he found to overcome putting things off was to commit himself to delivering something by a certain date. In his book *A Spiritual Autobiography*, he tells how he wrote *The Daily Bible Study* series of commentaries by committing himself to a deadline for their delivery to the publisher. Imposing deadlines on yourself can help you avoid procrastination and make the most of your time.

Plan to use the Pareto principle. This principle is named after Vilfredo Pareto, a 19th-century Italian economist. It is also called the 20/80 Law. Simply stated, it means that 80 percent of your effectiveness comes from achieving 20 percent of your goals. So if you have a daily "to-do list" of 10 items, achieve the top 2 and you will be 80 percent effective. Eight out of 10 phone calls may be received from as few as two individuals. Eighty percent of your counseling comes from around 20 percent

of your congregation. This 20/80 Law reminds us of the importance of setting our priorities, accomplishing the top ones, and not feeling guilty about not accomplishing all of them.

Plan to take one day off a week. This is time well spent. The spirit, soul, and body need time to rest. These periods of rest and renewal don't just happen. They must be planned.

Plan to practice the art of wastebasketry. I have a hobby of inspecting stacked desks. Most desks I observe are stacked with a large number of papers. We waste a lot of time just searching through the stack to find the right information. Some people have a stacked desk as a status symbol. I guess it is supposed to mean one is working. I read about one person who spent two and one-half hours per day just searching for information on the top of his desk.

The procrastinator welcomes an opportunity for diversion from duty.

But if you want to develop a clean desk even at the risk of being organized, do the following. Buy a large wastebasket and put it close to your desk. Clear your desk and drawers of every item which is no longer useful. Drop the useless items in the trash can and file the rest. Instruct your secretary to screen out the "junk mail" before it arrives at your desk. This will leave you more time to read important mail. Keep on your desk only what you are doing at the moment. This allows you time to concentrate on the thing at hand and not be reminded of the other things you need to do. Answer all incoming mail the day you receive it. I am not suggesting that you make a fetish out of keeping a clean desk, but I have found that a cluttered desk may waste much of your valuable time.

Plan to delegate. Delegation will save you time by extending the results you can accomplish. It also develops your laymen by giving them a job to do. How do you rate as a delegator? Do you take a briefcase full of work home regularly? Do you spend time on routine details others can handle? Do you believe delegating is a sign of personal weakness? Do you fear loss of control through delegation? If your answer is yes to two or more of these questions, you need to practice delegation.

Time Management Ends with Results

Much has been written concerning management by results. Results occur when you successfully apply time management principles to the ministry of shepherding.

Time management research has established some generally accepted time management prin-

ciples. If you will take these principles and build them into your ministry, you will have results.

Webster defines a principle as a fundamental truth. A principle is a generalization that has near universal application. Consider the adoption and application of the following time management principles.

1. **Erase from your vocabulary the phrase, "I don't have time."** You have as much time as anyone else. This is one area where justice is given to all. We all have the same amount of time.

2. **Make a personal time log for one week.** You will be amazed at how little of your time is spent on things that produce lasting results. Our time spent in personal devotions is usually less than we anticipated. The time spent watching television is an awesome revelation to many people. The little time spent with the family in meaningful dialogue is distressing. But this can be more than a humbling revelation. It can give you an opportunity to reassess your time commitments and spend time in areas that bring eternal results.

3. **Block out some uninterrupted periods for planning.** Try to take a few minutes each day to plan for the following day. Take one day a month to plan for the following month. If you really want to be bold, try spending a weekend once a year to plan for the following year. It will save you countless hours.

4. **Establish priorities.** The 20/80 Law (Pareto principle) helps us see the importance of establishing priorities and accomplishing the most important ones. Charles Schwab, past president of Bethlehem Steel, presented a management consultant with a challenge. He said, "Show me a way to get more things done with my time and I will pay you any fee within reason." The management consultant handed Mister Schwab a piece of paper and told him to write down the most important tasks for tomorrow and put them in order of importance. The next day he was to begin with the number one task of his "to-do list" and stay with it until completed. Then he was to start on task two. If one task took all day to complete, he was still instructed to stay with it. He was to make this a habit of every day and share it with his workers if it worked for him. Then Mister Schwab was told by the management consultant to send him a check for whatever he thought the idea was worth. Some weeks later the management consultant received a check from Mister Schwab for \$25,000. A note was attached to the check saying this was the most valuable lesson he had ever learned. This simple idea helped turn Bethlehem Steel into a multi-million dollar business. Schwab's friends asked him why he paid such a high fee for a simple idea. His reply was, "What ideas are not basically simple? It helped my team and me get first things done first." This is what the 20/80 Law helps us to do. As we use it, we find ourselves setting priorities and accomplishing the "critical few" things that produce results in ministry.

5. **Be result-oriented rather than activity-oriented.** We often confuse activity with results. Min-


isters are continually trapped by trivia. We find ourselves doing many things efficiently rather than effectively. Being efficient isn't good enough, because we can efficiently do the wrong things. The key is to be effective which means do the *right* things right. This leads to results rather than wasted motion. Activities then are no longer ends in themselves. They are means to accomplishing worthy objectives. Are you activity-oriented or results-oriented in your ministry? Do you strive to be efficient or effective? The objective is to work smarter rather than harder.

6. **Impose deadlines on yourself.** Put an end to putting it off. This perennial problem of procrastination plagues everybody. Procrastinating becomes a habit which results in loss of time, opportunities, and generates a great deal of emotional stress within a person. People who procrastinate are interruption prone. They welcome interruptions and use them as an excuse for not setting deadlines or getting a job done. The procrastinator welcomes an opportunity for diversion from duty. Deadlines are a cure for delay and indecision.

7. **Delegate authority and responsibility to laymen.** The authoritarian leader will delegate little, if any, authority and responsibility to laymen. It takes a secure leader to recognize that he needs strong leaders to help him with the task of ministry. Developing strong lay leaders requires delegation. It will save the minister time and develop strong lay leaders in every area of church life.

8. **Each day have a period of uninterrupted concentration.** This is extremely difficult to achieve in the ministry. So many demands come during the course of a day. Some come in the form of crises which cannot be scheduled or postponed. A church secretary can be your best means of helping you achieve this period of uninterrupted concentration. The secretary can screen your calls. You can then find a block of time to prepare messages, counsel, and comfort those who have needs.

9. **Identify your major timewasters and tackle one timewaster per week.** Most of us discover a number of timewasters to tackle. It is much easier to tackle one at a time. You might find it helpful to meet once a week with a friend or share with him the progress you are making. This practice of accountability will enhance your ability to successfully subdue your primary timewasters.

Time management is a process, not a goal. No one can claim to be completely adequate in managing his time. We are always in the process of applying time management techniques to our life. Many resources are available, but the most important one is the help of the Holy Spirit. The Holy Spirit is our Teacher. He can guide us in our use of time. He is interested in the stewardship of our time. So let the Holy Spirit lead you in managing your time. It is a lifelong task but well worth the effort. 

1. From the *New Testament in Modern English*, Revised Edition, © J. B. Phillips, 1958, 1960, 1972. By permission of the Macmillan Publishing Co., Inc.

THE CHURCH BUDGET AS A STEWARDSHIP STRATEGY

by David F. Nixon*

"If you don't know where you are going, any road will get you there." An outrageous number of churches go rambling down the dead-end lane of unbudgeted finances. Rather than budgeting, analyzing, and planning, they lurch along hoping that whatever "comes in" will take care of the needs.

Leaders of unbudgeted churches should take a close look at 1 Cor. 14:40 where we are admonished to do everything "in a fitting and orderly way" (NIV).¹

Paul's primary reference here is to orderly worship, but the implication is more far-reaching. The administration of church finances also calls for management and control "in a fitting and orderly way." Earlier in this letter to the Corinthians, Paul said, "Now it is required that those who have been given a trust must prove faithful" (1 Cor. 4:2, NIV). Paul felt that he had been "entrusted with the secret things of God" (1 Cor. 4:1). If Paul felt a responsibility to be a faithful trustee of the mysteries of the gospel, should not we sense a similar kind of responsibility in our stewardship of the Lord's money?

Aimless Stewardship

Further, without a church budget, stewardship is directionless. It makes good sense to have a means of control, an operating budget, for finances in the local church. A church budget helps set stewardship goals, priorities, and strategies. "Goals without plans are like a ship with a destination, but without a rudder. You may be moving, but you will have very little control over your direction."²

A pastor says to himself, "I'd like my church to raise \$50,000 this year, 20 percent more than last year." Suppose he didn't figure what inflation has done to the cost of utilities, building repairs, equipment and salaries. In reality they may have needed \$60,000 not \$50,000. It is easy to see that the pastor may be motivating his people toward a goal that will be an embarrassing \$10,000 short.

Good goals deserve good planning. When the pastor and church board have chosen high, God-honoring stewardship goals, there is still need for the prayerful planning of a stewardship strategy. The church budget is a good tool for developing a workable stewardship strategy. Every local church should have an operating budget for control and stewardship analysis. Notice how these functions are tabulated in the following chart.

**Sample Operating Budget and Stewardship Analysis
1980-81**

Budget Item	This Month	Year to date	Projection
I. Buildings/Equipment (\$14,300)			
1. Repairs/Maintenance	\$150	\$300	\$2,000
2. Insurances			300
3. Utilities	600	1,200	10,000
4. Janitorial supplies	50	100	500
5. Improvements		300	1,000
6. New equipment		200	500
II. Indebtedness (\$20,435)			
7. Church Note	1,742	2,944	18,000
8. Parsonage Note	203	406	2,435
III. Personnel (\$46,565)			
9. Pastor's Salary	1,020	2,040	13,515
10. Pastor's Social Security			1,600
11. Hospitalization	109	218	1,300
12. Retirement	75	150	900
13. Pastor's Car Expense	250	500	3,000
14. Staff Minister Salary	200	400	10,400
15. Staff Fringe Benefits	166	322	2,000
16. Secretary	460	920	6,000
17. Custodian	400	800	5,200
18. Employee FICA			1,900
19. Nursery Attendant, Etc.	64	118	750



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Sample Budget and Analysis 1980-81

IV. Program/Promotion (\$12,200)

20. Revivals and Specials		500	4,000
21. Bus or Van Ministry	75	150	1,000
22. Music	50	100	500
23. Youth		100	600
24. District Meetings			1,500
25. Fellowship/Flowers	40	90	600
26. General Office Expense	60	187	2,500
27. Promotion/Advertising		50	500
28. Miscellaneous	50	50	1,000

V. Ministry to Others (\$27,000)

29. District Budget	700	1,400	7,000
30. College Budget	450	900	4,500
31. Camp Pledge	150	300	1,500
32. District Youth Budget	50	100	500
33. Pensions & Benevolence	260	520	2,600
34. Seminary & Bible College		150	300
35. General Budget			10,600

Totals	\$7,304	\$15,715	\$120,500
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Stewardship Analysis

Date	Receipts This Month	Receipts Year to Date
Nov. 2	\$2,500	
9	2,200	
16	1,800	
23	1,500	
30	1,600	\$40,000
Totals	\$9,600	

Reconciliation of Accounts

Balance on Hand	\$2,500	
Total Receipts to Account for		\$12,000
Disbursements		7,304
Ending Balance	4,696	

The pastor is the key in developing a workable operating budget for the local church. The above sample gives an accurate monthly statement of

what the church has spent during the current month ending, and how it is progressing toward its projection for the year. You will notice that the sample church, according to its projection, needs to raise \$120,500. That figure can be broken down into a weekly need of \$2,317. In their five-Sunday month, the average per Sunday was \$1,920, or \$397 short of their weekly need. Time for a stewardship sermon, or a Finance Committee meeting?

The church can be analyzed in a number of ways before it is approved. For example, one can analyze percentages to see how the total budget pie slices. The same budget divides like this:

Buildings/Equipment:	12%
Indebtedness:	17%
Personnel	39%
Program	10%
Ministry to others	22%

Put another way, this church spends 78 percent on itself, and gives 22 percent to others. And our sample church invests its greatest budget amount in people, personnel, and program.

How to Establish an Operating Budget


1. Have the church board, upon your nomination, elect a Stewardship and Finance Committee. Nominate positive-thinking people with good business sense.

2. Call a meeting of the committee for the purpose of considering the budget for the coming fiscal year. You could even do this after the year has begun.

3. Use a budget worksheet adapted from the sample. Begin with all the fixed expenditures your church has which would include salaries, mortgages, insurance, utilities, budgets, etc.

4. Look at the last year's record. What was projected? What was spent? Were we over or under or right on the mark? Make adjustments in next year's projection.

5. Anticipate increases. Salaries are definite areas for increase with rising inflation. Do you as a pastor participate in the tax-sheltered annuity plan? Are you considering a staff person? What will it cost? Can we hire staff and meet our ministry to other obligations? What new challenges might we undertake during the new year? Plan for the increases which are sure to come. Some automatically add 10 percent each year to each budget item. Trim the budget in areas of lesser importance so that high-priority goals may be achieved.

Working with a church budget enables us to be good stewards of God's tithe and the people's offerings. It forces us to set goals and priorities. It gives us accurate, up-to-date information on the direction in which we are heading. It forces us annually to take a backward look and praise God for His blessings. It allows us to set the parameters of our financial horizons and proceed on the basis of faith toward the direction God would have us to go. 

FOOTNOTES

1. From *The Holy Bible, New International Version*, copyright © 1978 by the New York International Bible Society. Used by permission.
2. Edward R. Dayton and Ted W. Engstrom, *Strategy for Living* (Glendale: Regal Books, a Division of G/L Publications, 1976), p. 22.

Best Books on Stewardship

Everything You Need to Know . . . Before You Give Another Dime, by Robert F. Sharpe (Thomas Nelson, 1979; 189 pp.).

A Sourcebook for Stewardship Sermons, by James E. Carter (Broadman Press, 1972; 197 pp.).

How to Raise the Level of Giving in Your Church, by John McGinty (Bethany Press, 1979; 111 pp.).

Making It on a Pastor's Pay, by Manfred Holck, Jr. (Abingdon Press, 1974; 126 pp.).

Giving: God's Way, by John F. MacArthur, Jr. (Tyndale House, 1978; 104 pp.).

Money and Your Church (How to Raise More . . . How to Manage It Better), by Manfred Hoick, Jr. (Keats Publishing, Inc., 1974; 189 pp.).

Your Money: Frustration or Freedom? by Howard L. Dayton, Jr. (Tyndale House, 1979; 160 pp.).

How to Pay Your Pastor MORE and Balance the Budget Too! by Manfred Holck, Jr. (Religious Publishing Co., 1976; 121 pp.).

—Recommended by Leon Doane

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THE SECURITY OF KINGDOM INVESTMENTS

by Morris A. Weigelt*

Preparing a stewardship sermon: from exegesis to proclamation



For when God made the promise to Abraham, since He could swear by no one greater, He swore by Himself, saying, "I will surely bless you, and I will surely multiply you." And thus, having patiently waited, he obtained the promise. For men swear by one greater than themselves, and with them an oath given as confirmation is an end of every dispute.

In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, interposed with an oath, in order that by two unchangeable things, in which it is impossible for God to lie, we may have strong encouragement, we who have fled for refuge in laying hold of the hope set before us.

*This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil, where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek (Heb. 6: 13-20, NASB).**

I. BASIC BACKGROUND MATERIAL

The Epistle to the Hebrews was probably written just prior to the destruction of Jerusalem in A.D. 70. The author of the Letter is no longer identifiable.

The situation reflects pressures and difficulties endangering the continuation of the community of believers addressed. They had evidently found the joyous freedom of Christianity, but were now tempted to return to the previous religious stance in Judaism. The danger of stagnation and even apostasy was visible to the author.

The Epistle was written to warn against the dangers of a return to their pre-Christian patterns. The author indicates the impossibility of a return and stresses the absolute supremacy of Christ. Using the terminology and thought patterns of their own religious heritage, he brilliantly outlines the superiority of Christ over the prophets (1:1-3); over angels (1:4—2:18); over Moses (3:1—4:13); over Aaron (4:14—10:18); and the beauty of the new and living way opened by Jesus into the very presence of God (10:19—12:29). The key word of the letter is "better." Emphasis is placed upon the better covenant, the better sanctuary, the better sacrifice, the better high priest.

II. IMMEDIATE CONTEXT

The passage under consideration is found in a section delineating the superiority of Jesus over

Aaron and the Levitical priesthood. The qualifications of Jesus' priesthood are given in chapter 5. The author interjects one of his characteristic warning and encouragement sections at 5:11. The warning focuses upon stagnation and apostasy. The apostasy discussed in chapter 6 is an attitude of inflexible refusal to trust the reliable God. Such anti-God attitudes repeatedly re-crucify the Son of God and expose him to open shame (6:6). The refusal to repent excludes them from the benefits of the Atonement. The horror of this sin is intensified because it is done in light of clear knowledge of what God has done in Christ. In 10:26-27 a similar phrase occurs: "If we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain terrifying expectation of judgment, and the fury of a fire which will consume the adversaries" (NASB).

In vv. 9-12, the author expresses his faith that the recipients have not yet resisted to the place of studied rebellion against God. They are stagnant and sluggish, but not yet apostate. There is hope for them as they recognize the eternal validity of the promises of God made to Abraham and established definitely in Jesus.

In the verses which follow (c. 7), the author returns to the superiority of Jesus over Aaron. The thesis now is that the priesthood of the Messiah is a priesthood of the order of Melchizedek—a superior order of priesthood to that of Aaron. Melchizedek's priesthood preceded the giving of the Law. Trusting in the mediatorship of Jesus is thus valid and more than adequate, for it is an eternal priesthood (7: 24-25).

III. FLOW OF THOUGHT

Verses 11 and 12 form the thesis statement for the next section (13-20). The author longs for a diligence on the part of the readers that will enable them to "realize the full assurance of hope." He



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prays for them the same kind of steady consistency of Abraham and his colleagues “who through faith and patience inherit the promises.”

A. The Example of Abraham (13-15)

The example of Abraham is used a number of times in the New Testament to model faith and trust. The quotation in v. 14 reflects the events of Mount Moriah. There Abraham exhibited total trust in God—even to the point of sacrificing his own child of promise. In Gen. 22:16-17, God pledges the fulfillment of the covenant to Abraham by an oath in response to Abraham’s explicit faith.

The promise is one of abundant blessing and abundant growth in the number of the descendants of Abraham. The Greek of v. 14 imitates the Hebrew verbal structure: *while blessing you I will bless you*—meaning: *I will bless you abundantly*. The same structure is used with reference to multiplying—*I will multiply your descendants exceedingly*. The same pattern is found in John 3:29 when John the Baptist refers to rejoicing with joy at the sound of the voice of the bridegroom.

B. F. Westcott suggests that the giving of the oath to validate the promise implies a period of delay. If the promise would have been about to be fulfilled, the oath would not have been necessary. The oath also certifies the absolute nature of the promise—no conditions were placed upon its fulfillment.

Verse 15, with abrupt simplicity, states that Abraham is the perfect example of those who keep on trusting till they receive the benefits of the promise. The word for patiently waited implies trust despite unfilled longings in contrast to the famous New Testament word which connotes bearing up under extreme pressure. Abraham did in fact receive his son, Isaac, back miraculously for the second time (after the miraculous birth in Abraham’s old age). But the complete fulfillment of the promise lay in the distant future. In 11:39-40 the writer is still thinking about that kind of faith: “And all these, having gained approval through their faith, did not receive what was promised, because God had provided something better for us, so that apart from us they should not be made perfect” (NASB).

B. The Confirmation of God’s Promises (16-18).

Verse 16 expresses the proper function of an oath. The oath is a final and decisive confirmation of the validity of the promise made. The one who takes the oath validates the authenticity of his vow by pledging his trustworthiness on the basis of someone or something greater than himself.

There is no stronger confirmation available. The imposition of the oath ends all discussion and appeal. If this process is accepted in human courts, how much more valid is it in the divine court?

Verse 17 expresses the truth that God condescended to validate His promise to Abraham by interposing an oath. The validation was completed because God wished to demonstrate even more abundantly the unchangeableness of the promise. The word *interposing* is used only here in the New Testament and speaks of pledging and guaranteeing something by the use of an oath. Verse 13 had

already noted that there was no higher authority to which God could appeal, so He pledged himself by His own character.

The word *unchangeable* begins with a root which refers to the changeable, the alterable, the transferable, and then reverses that meaning with a prefix. The prefix shouts that God’s purposes never change. His promise are immutable and unchangeable and unalterable.

It should be noted that God’s character is dependable by essential and inherent nature and not by decision. There is no variation or shadow of change in God.

The validity of these immutable promises extends not only to Abraham, but also to the heirs of the promise. The sluggish people to whom he is writing are eligible to be inheritors of the promise as well.

Verse 18 further reinforces the direction of v. 17. The oath was interposed for the “encouragement” (*paraklēsis*) of the inheritors. *Paraklēsis* is difficult to fully express in English. It speaks of strengthening and fortifying and encouraging through immediate aid. It is further modified by the adjective “strong”—strong fortification.

The two unchangeable (the same word for unalterable again) facts which provide a basis for our fortification are the promises of God and the character of God. The combination of the two certifies that it is impossible (*He is unable to—He is powerless to*) for God to lie or prove false. Here is a clear divine impossibility. There is no variation or inconsistency or changeableness in the promises of God.

The recipients of the promise are now including the author and his readers (“we”). The subject is further defined as “we who have fled for refuge.” The verbal noun (participle) used here is an intensified form of the verb “to flee” and occurs in the aorist tense. The meaning of *flee* is further defined in the infinitival phrase “to grasp (lay hold of) the hope lying in front of us.” The anchor metaphor in the next verse suggests the release from insecurity in order to grasp the security lying directly in our path.

C. The Promise Fulfilled in Jesus (19-20)

Abraham rested in the promises of God in light of God’s oath to him. The heirs of promise live similar lives of faith. The hope was beyond the range of their vision. But now that hope has been further validated by the coming of Jesus as the High Priest and Forerunner. The believer who lives on this side of the Resurrection has a special position of viewing the fulfillment of the promise in Jesus.

Verse 19 begins with a relative pronoun which refers back to the word *hope* in the previous verse. The secure promises of God gave hope to the heirs of promise prior to the coming of Christ. That same hope is now our anchor—the anchor of our soul (*psuchēs* refers to the whole person here). The anchor is both secure and firm. The first adjective refers to stability in spite of outward influence. The second adjective refers to inherent stability by essential nature.

The certain and stable hope is an anchor which has entered (note the aorist tense) into the very

presence of God. The author uses the Tabernacle and Temple metaphor for the presence of God. The curtain separating the holy of holies from the holy place in the Temple symbolized the distance between God and man. Now Jesus has entered through that separating curtain as the Forerunner.

The concept of *forerunner* speaks of one who has gone ahead to forge the way and be the pioneer. In contrast to the Aaronic priesthood which was never able to prepare the way for any to follow into the holy of holies, Jesus has opened the way for us to follow. He alone is the unique and all-sufficient High Priest.

The use of *anchor* here is particularly interesting. Usually anchors are dropped into the sea to provide stability. Now the anchor (hope) has gone up to the very presence of God to give stability in the storms of our lives.

Our hope is grounded in the finished work of God in Christ. There is no ground for living below the privileges of the new and living way. There is great danger in sluggishness and finally apostasy for those who neglect this great salvation.

Jesus is indeed the Great High Priest after the order of Melchizedek. The next several chapters unfold the meaning of this concept.

IV. PROCLAMATION

A number of sermon ideas clamor for attention on the basis of this passage. A sermon could be preached on the basis of faith in the validated promises of God. A sermon on the security of God's promises would be valuable. Another ought to utilize Abraham as a model of faith. Another could focus on the significance of Christ as the Forerunner. Another should specialize of the nature of hope (as an anchor) in the Christian faith. Yet another could center on the call to trust for the wavering believer (the search for certainty).

In light of the emphasis upon stewardship in this issue, allow me to suggest an adaptation of this material for a sermon on stewardship. The title might be "The Security of Kingdom Investments." The thesis of the message would be: *God's kingdom is secured by the promises of God validated by an oath and fulfilled in the priesthood of Jesus. Those who choose to invest time and talents and money in the Kingdom are investing in an exceedingly secure market.*

1. Introduction: It would be easy to build an introduction moving from the uncertainty of investments in an inflation economy. The transition to the situation of the audience in the Epistle could emphasize the kind of doubts which arise when the "spiritual honeymoon" is over. The sluggishness and incipient apostasy were imminent dangers because they were afraid to invest their lives in the Kingdom.

2. The Promises of God: The promises of God to Abraham form a beautiful model for those in search of certainty. The whole history of God's dealing with His people reinforces the stability of those promises. God is a dynamic authority who not only makes promises but carries them out. The promises given to Abraham are repeated to various leaders and prophets in the whole history of Israel. The promise

of the new covenant through the prophets moves toward the coming of Jesus as the Forerunner. Jesus is the final and definitive Revelation of God to us (you might wish to use the powerful opening words of chapter one to reinforce this section—*God Has Spoken!*). This whole section is a section of illustrations from the Word. God is indeed dependable. He will finally emerge victorious—read Rev. 11:17-18.

3. The Certainty of the Promises of God: A Jewish audience ought to have been fully aware of the wide range of God's promises coming to fruition in Jesus. But they had lost their certainties. Now the writer reinforces those certainties by showing the validity of the promises of God.

The first note here is emphasis on the two unchangeable things—the promises of God and the oath of God on His own character. Here the God of the universe is pledging himself to the people of His choice. Stop here and discuss the implications of the fact that God is faithful by nature and not by decision. "Faithful is he that calleth you, who also will do it" (1 Thess. 5:24).

The second note in this section is the reinforcement of the doubly certain promises of God in the coming of Jesus. Focus here upon the anchor theme and upon the Forerunner theme. The high-priesthood of Jesus operating from the right hand of God the Father brings the certainty of the Kingdom even closer and makes it more visible.

In particularly rocky harbors there were large rocks embedded in the inner section of the harbor. The anchor could be brought in a small boat and placed in that rock. The mother ship had only to wind in the rope in order to enter the harbor against the wind and between the narrow and dangerous rocks.

4. The Persons Who Share in the Certainty of the Promises of God. The whole section of Scripture implies that uncertainty is a byproduct of stagnation. Doubt comes to those who fail to rest in the mighty promises of God made visible in Jesus. The support of God's grace comes to those who dare to trust in that certainty and make their investments in the Kingdom. Hebrews 11:1 defines faith as bringing invisible dreams into visible realities through trust and faith in the marvelous promises of God.

Emphasize in this section that faith is not blind irrational dependence, but is wise investment in a secure Kingdom based on His stable promises. Trusting and acting on the promises of God brings increased faith and solves the dangers of apostasy.

The illustration in this section should bring the sermon to a climax. The emphasis upon wise and daring investments in the Kingdom should be relevant and strong. The rewards of such "faith promises" will bring increasing certainty to those who trust.

Now adapt these suggestions to your particular situation. Personalize the message by credible and fitting illustrations understandable by your congregation. Preach the Word of God with authority and trust Him to bring the results. That is stewardship in the finest meaning of the term.



How to Raise More Money for Your Church.



At any appropriate point in the service, the minister should spring to his feet and shout, "Folks, this calls for a gift!" The ushers will rush down the aisle with their offering plates and swiftly gather the offering.



A brief, fiery talk by the minister before the offering with references to the eternal fate of stingy people is always helpful.

Avoid the use of wooden collection plates or baskets. Use metal plates without a felt pad. Any coin dropped into a metal plate will make a loud noise. Attention to a detail like this will result in a marked increase in the amount of folding money placed in the offering plate.





Give free gifts each Sunday to those who have contributed the most. Display the gifts in the narthex of the church before the service. Instruct the organist to play happy music when the presentations are made. Free gifts will also increase church attendance.

Individual messages for each member of the congregation can be made by the ushers. Example: "Now, Mrs. Frampton, I know that you just spent \$3,500 on new carpeting for your home. Don't you think God's work deserves an equally generous amount?"



A subtle technique requires that the minister appear with frayed vestments.



by Gordon Watt



For Good Stewards . . .

Ethical Fund Raising Is a Must

Photo by Wesley Tracy

“The fame of great men should always be judged by the methods they employed to achieve it,” said Francois de la Rochefoucauld. That logic can apply to many things—organizations, countries, churches, and even offerings.

Some methods of raising money in the church are questionable, if not outright dishonorable and unethical. We may give leadership in raising a great offering, but the methods we use could be less than holy, thus casting a shadow over our whole ministry.

If we promote a successful offering and it is done in a spirit other than the spirit of Christ, then I think the appearance of greatness and success is only that—*appearance*.

Here are some “should nots.” These methods of raising money the church can do without.

1. Planning a panic appeal. In this approach the leader reasons something like this: “I will lead our church out on a financial limb and then panic and cry for help; I am sure they will come to the rescue and give generously.”

This kind of “planned crisis” intentionally set up as a method of raising money has in it a ring of deception and manipulation. I know my own support of an institution would cool rather quickly if I knew these methods were being employed by the leaders. I am willing to go that second mile to rescue my beloved church from financial tragedy. But if I knew this were part of a preconceived plan for rapid expansion and raising additional money, then my loyalty would suffer a setback.

If this were done continually, an alert constituency would soon begin asking, “Must we really

have one crisis after another? Can there not be better planning? Can we not be kept better informed of what is happening between one crisis and the next?”

Some church leaders may be at their “best” when they are jumping from one crisis to another. But I’m not sure if the “followers” want it that way. And I am not sure that it is honorable.

2. Forcing the issue. Rulers sometimes exploit people, take advantage of them and use them for their own need fulfillments. Christian leaders should not exploit people in the area of finances—or any other areas. We should not use our office, our position, or our expertise to force them to do something they *really don’t want to do*. God loves a *cheerful* giver anyway. Remember? (2 Cor. 9:7.)

Some of our laymen are sensitive and obedient to the “rulers”

by Richard D. Bond,

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of the church. If we come across in an authoritarian manner some will simply "give in and go along." There is no spontaneity on their part, no good feeling about what *they* did. It seems, in fact, that they had a small part to play in the decision to give. The force to give was primarily from without, not within. If any impulse from within was urging them to give, it was only the inner force of guilt placed there by an authority figure outside themselves.

Good leadership may at times project strong authority and even a kind of force. But it will even then leave the people with a sense of freedom. One of our revered doctrines stresses the free will of the individual. Leaders should educate and certainly influence the choices of people. But they should always be left free to make those choices.

Our challenge is not to exploit and coerce the people to give to God's kingdom, but to challenge and inspire and leave them free to do what they really want to do under the lifting and blessing influence of the Holy Spirit. Thou shalt not exploit!

3. Using God's name for gain. We should not place God's name on our plans without His permission. Sometimes we promote our financial programs by stamping all over them, in bold letters, "God's Plan, God's Plan, God's Plan!"

Now I know God has revealed His salvation plan in the Sacred Scriptures. I also know that at times even today He reveals His plan for specifics in our lives—even financial affairs. And if it really appears that God has made a special revelation to a human leader or leaders, then that con-

viction should be conveyed to the congregation or constituency. There is no use hiding a great thing like that!

But what I'm talking about here is using this method as a way of "bribing" the people for donations. The reasoning consciously or unconsciously would run something like this, "Now if I keep telling the people that this is God's idea, God's plan, that will certainly go across better than saying it is *my* plan or the *board's* plan. So since that approach will get more money, that's the way we will go."

In terms of pragmatic results this may look good. But in terms of ethics, holiness, and responsible Christian leadership, it is reprehensible.

We all have an appreciation for a sound and carefully thought out doctrine of revelation. We can easily bring that doctrine into abuse through our uncontrolled enthusiasm to bring success to our religious programs by any methods.

And I certainly hope that we never fall into the "ego-trap" of *automatically* assuming that *our* plans are *God's* plans. Surely we will not become so careless and arrogant as to glibly make that assumption.

4. The appeal to profiteering. What about promoting giving on the premise that it is a sound financial investment? You know how it goes, "Give one dollar to God and God will someday return it to you twofold, fourfold, or tenfold." In many instances this method has been effective in raising money. The reason for it's results is quite obvious: It appeals to that very common human urge to make money in some easy, sure way.

In considering the ethics of this approach, the first question would naturally be, "Is it a true teaching?" Most would agree that the Bible does *not* teach this. And surely all of us would admit that experience does not support it.

As leaders in the church we cannot promise anyone a good financial return on their gifts to the

church. Some people have given generously to the Kingdom, trusting that God would make them wealthy or at least rescue them from their financial dilemmas—only to be gravely disappointed and confused.

What about the slogan used so often, "You can't outgive God"? When you consider all gifts from Him—money, life, love, grace, forgiveness, salvation, peace, happiness—you *can't* outgive God. But considering the slogan on simply a financial plane, it certainly would not be true. Many wonderful saints have given generously to God's kingdom for a whole lifetime, but nevertheless continued to live with very modest financial means. Of course, *other* kinds of blessings came to them in abundant measure as a direct result of their generosity.

We wonder, then, how to view the individual who testifies that he began giving to God and his business immediately boomed. Obviously we believe God may directly reward certain individuals in that manner, but that does not make it a universal rule. We also might keep in mind that the person's account of the story might be too simplistic. It is not always easy to discern the complexities of cause and effect. At the same time an individual started giving, he may also have become a Christian, stopped drinking, started working longer hours, started treating his employees with more respect, hired a very a very capable vice-president, etc. Should we not be willing to look at the *total* picture? And if we do, our learning and our teaching and our methods of raising money will be affected accordingly.

It surely is obvious to us that we should not promote giving on the basis of personal financial gain. God may reward us financially; He may not.

5. Cover-ups and false claims to miracles. We should not deceive our constituency or congregations when we are presenting the causes of our successful fund raising drives. What I'm talking about is a plan that goes some-

thing like this, "I will tell the people that \$100,000 has already been given to our project and impress on their minds that God gave this to us, that it was one of those very special *miracles*, an answer to prayer. I will withhold from them the following information: that I hired a well-trained man to work with us in raising these funds, that I spent many hours in writing personal letters and spent money on postage, letterheads, public relations gifts, and that a very good friend who happens to be a millionaire and makes a practice of giving to such causes, gave half of the \$100,000. I won't talk about these things but will emphasize the miracle of it all. They will be convinced that God is really in this and will obviously want to be a part of it too."

This is deception and a misuse of a sacred and beautiful doctrine of miracles. If we are sensitive to good ethics and holy living, I think leaders in the church can certainly avoid this kind of cover-up and distortion. What's wrong with honesty and openness in the church? Won't it work? A grade school teacher told my class a hundred times (I think), "Honesty is always the best policy." There have been times when I wondered if it always brought the best results, but I have stuck by that policy. And I plan to do the same in church financial leadership. Is God honored more in an honest \$50,000 fund-raising campaign or a dishonest \$100,000 campaign? You don't need any hints to answer this question correctly.

All of us as Christian leaders want to find new ways to increase faithful giving to His kingdom. We want to be innovative and creative. But we also want to be good witnesses. We want to glorify God in all we do. As we count the money in our offering plates, we also want to consider the methods. Let me edit Francois de la Rochefoucauld's words slightly and declare: "The sum of great offerings should always be judged by the methods employed to raise them."

We can have great offerings and honorable methods!

WHEN OUR ASSETS BECOME OUR LIABILITIES

by Eugene Simpson*

The 1980s will continue to challenge the church and her ministers in areas of growth, financing, building, and people ministries. It is becoming an increasing challenge to adequately lead our local congregations in meeting the complex needs of our people. Often we do not realize what our real assets are, nor where our liabilities lie.

In Genesis, we read: "Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the Plain, and moved his tent as far as Sodom. Now the men of Sodom were wicked and sinners against Jehovah exceedingly" (Gen. 13: 12-13, ASV).¹ On the surface it looks as if Abram got a bad deal in going to the hill country while Lot was blessed with living on the plains. But as Lot moved closer to Sodom, what looked like an asset almost destroyed him. Abraham, on the other hand, grew spiritually and even financially as he worked hard and served God faithfully in the clear air of the mountains.

Often we do not properly differentiate between our assets and our liabilities, but God has a way of using both to bring about good. Paul states in Romans 8:28, "And we know that in all things, God works for the good of those who love him, who have been called according to his purpose" (NIV).²

Satan, however, has a way of taking both our assets and our liabilities and bringing about bad.

In seminary I had a friend who possessed all the assets necessary for becoming a successful minister. He was poised in meeting people and in public speaking. He had the added gift of being a fine singer. He made excellent grades, and was expected to be one of our most successful pastors. He did have some fine pastorates; his churches grew, and each church he was called to was larger than the one he left behind. But something happened along the way. Evidently he began to rely too much upon his human gifts and talents and not enough upon God. In a moment of spiritual weakness, he yielded to the tempter. The result was a broken home, a surrendering of his elder's orders, and some disappointed church members. It need not have happened, but his unusually strong assets become a factor in his downfall.



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Photo by Harold M. Lambert

The money tree is an endangered species.

I read about a young football player in the National Football League who, in the playoffs for the divisional championship, disobeyed his coaches in the final moments of the game. On a kick-off the coaches sent him in and asked him to kick high and deep. However, the young man, realizing that his team was three points behind, tried a fancy kick hoping it would be fumbled by the other team, that his team could then recover the ball and have a chance to kick a field goal. Instead, he kicked the ball out of bounds and drew a five-yard penalty. Again the young man's coaches advised him to kick long and high, feeling that the team had time to get the ball and score. Still the young player was not convinced. He tried a short kick, which again failed. The other team got the ball; his team lost the game and any hope of playing in the Super Bowl. His asset of being an excellent kicker with a fine mind had become his liability and the coaches were furious.

A young black girl had a dream of running in the Olympics and winning a gold medal for her

country, but, at an early age, she became ill with polio. It was doubtful that she would ever walk again. This news was shattering to her at first, but deep within remained her dream of running, and she would not give up. After months and years of therapy and hard work, she did run. The day came when this former cripple ran in the Olympics and brought back a gold medal for the U.S.A.

Each of us know of men like Uncle Bud Robinson or Evangelist Fred Thomas, who succeeded in spite of handicaps. Liabilities did not stop them. The very handicap which would have sidelined many of us actually became the hallmark of their success.

Which church has the greatest potential for growth and community service for Jesus Christ? One church is debt-free. Another has a large debt which has been a source of frustration to both pastor and congregation. A new pastor came to the church with the financial problem. He met the board. They planned and prayed together. He then led them in a year of doing something about their problem. Each member of the church was challenged to join the pastor and board members in giving 90 percent of their income to the church on the first Sunday of each month that year. The congregation responded positively, and after a few months the church was in sound financial shape. The year ended with the people excited and confident. They almost doubled their attendance in the next three years. What had been a great liability had been transformed into an asset. As they witnessed what was happening, faith increased. Sacrificial giving enabled the church members to realize just how important their church was in their lives.

In the meantime, the church with no problems and no challenge is drifting along in a very comfortable position, content to keep things as they are. Their tremendous asset of being debt-free and ready for new ministries has become a liability. They are stagnant in vision and in faith.

In the immediate future we face many uncertainties. What will happen in the world financial

market? Is our national currency going to provide for future needs? Will inflation, shortages, and conflict affect our churches? Surely it will, for our churches and our homes are part of society. We are influenced by the political thinking of our time. Things that hurt our world often hurt the church. It taxes all of us to learn how to send forth the gospel of Jesus in a world such as ours.

But God is sufficient for these days, as He has always been. The fuel shortage which seems like a liability could bring us closer to home and church. It might even be turned into an asset. It could provide us with a built-in opportunity to get to know our families better, to grow in loyalty and service to our local churches. Our inability to take vacations in distant states could cause us to learn more about the local areas in which we live, for places of interest and beauty can be found everywhere. We, here in America, will perhaps count our blessings more as we realize the limitations to our natural and human resources.

God is looking for persons who will have faith to plan and reach out to our world with the message of Jesus Christ. As ministers of the gospel, teachers of the Word, let us look to God for courage and divine wisdom as we cope with these changing times. Let us see each situation as God sees it. Fine buildings, new members, financial resources will not guarantee success. It takes the Holy Spirit working in the hearts of men and women, enabling them to take each situation in life and make it into something that can be useful to Kingdom building. Let us be men and women who can develop our assets rightly and even change liabilities, on occasion, into added assets.

God, who spoke to Joshua, encourages us today:

"Be strong and courageous, because you will lead these people to inherit the land I swore to give them. Be strong and very courageous. Be careful to obey all the law my servant Moses gave you; do not turn from it to the right or to the left, that you may

(Continued on page 52)

How to Build a Tithing Church

by N. Rene Colaw*

Have you ever met a pastor who is satisfied with his ability to develop a tithing church? Ideas that work, and ideas we think will work, are not always the same. What works in one church does not always work in another. What one pastor is able to implement successfully, another pastor may make a mess of.

It could go without saying that every pastor should study, read, search, and try new ideas all the time. These ideas must be in keeping with biblical principles and Christian ethics. All fund raising should be done in love and kindness, showing respect for persons. It is doubtful that any good, lasting results will be obtained by a program of browbeating, blame-throwing, and scheming guilt trips for nontithers. Rather, such tactics will compound guilt, lower the self-esteem, and cause some to withdraw from other functions of the church because of embarrassment. They certainly will try to avoid any direct relationship with the pastor because they believe all he is saying is directed "at" them. This builds barriers instead of bridges. My personal experience has taught me (much to my regret) that any negative, browbeating, blame-throwing, guilt-causing methods of making tithers sets the pastor and the church back instead of moving us forward. It has brought alienation, not alignment.

Tithing Is an Attitude

One of the greatest lessons I have learned about pastoring—and one of the hardest—is that my people will receive almost anything I say, or try to get them to do, when they know and feel my love for them as individuals and families. Therefore the pastor's first task in building a company of good stewards is to create a fellowship of love, where the values are creative and positive. Love and unity create a fellowship of commitment to others and to God. Such a community can develop within the very person a sense of caring and sharing, which makes giving a joy instead of a job.

We cannot build a tithing church until we build people—loving people, sharing and caring people. And much of this people-building will be done on a one-to-one basis—never to be a confrontation, an argument, faultfinding, blaming or accusing, but a loving, serving, helping, encouraging relationship.

Our churches will never rise higher in love, forgiveness, kindness, unity, and tithing than the level of its local leaders.

We must develop a happy church! The attitudes of the pastor, professional and lay staff members, officers and teachers contribute to the personality of the church. Hopefully each raises the level of love and warmth in the church.

If their spirit is somber and their attitudes apathetic, causing unconcern and coldness toward each other, the church will sink into the backwaters of isolation and separation, followed by jealousy and bitterness. Frustration will be the prevailing note in our congregation, and tithing will be a bitter task.

If we are filled with the Holy Spirit, and are actively lifting each other up, we provide the atmosphere in which tithing can grow and blossom. No amount of badgering, begging, casting blame, and bringing guilt upon nontithers—no amount of ideas gimmicks, programs, tithing campaigns, etc., will develop tithing churches as effectively as building a positive, caring fellowship. The writer of Hebrews has good advice for us: "And let us consider how to stimulate one another to love and good deeds" (Heb. 10:24, NASB).^{*} When this is happening, many good things will come to pass, one of which I believe will be happy, joyful tithers.

Promoting Tithing

A tithing church must become an attitude of the people as a result of the attitude, fellowship, and leadership of the pastor and lay leaders. Understanding this as the basis for tithing, appropriate, strategic publicity and information sharing can help

^{*}From the *New American Standard Bible*.



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the tithing quotient of most churches. Here are some ideas.

1. **Preaching:** Some prefer to preach entire sermons, or a series of sermons, on tithing or stewardship. I have found it most successful to touch tithing as a part of many different sermons, using one-liners, or short illustrations of blessings received, and resultant spiritual growth.

2. **Testimonies:** Ask lay persons to give their testimonies concerning their experiences in tithing, as part of a stewardship service.

3. **Panel discussion by lay persons on stewardship:** This has often been more rewarding than any sermon I could prepare. Once when I was on vacation, I had three laymen take an evening service and discuss tithing with the people. A secretary took notes and brought me many good ideas. Much of what they shared with each other would have created barriers if I had said it. Also, there was a great feeling of ease with the pastor gone as they shared both positive and negative feelings.

4. **Reading:** Once I bought several copies of the book *Giving and Living*, by Samuel Young, and just had them in the church foyer available to be read. A new couple that had been attending for a few months accepted the Lord one Sunday morning. That day they picked up one of those books, read it that week, and began tithing the next! A sound investment!

I have found it good practice just to keep books and tracts always available. There is freedom to

read without pastoral pressure, and it is God who begins to convict, not the pastor.

5. **Envelopes:** You do use tithing envelopes and keep good records, don't you?

6. **Midweek and Sunday bulletins:** Use stewardship quotes and anecdotes in bulletins and newsletters—not offensively and not constantly, but appropriately.

7. **Reports:** Reports: Use the "Pastor's Midyear Report to the People" and the "Annual Report" to tell about the ministries within the church to different ages, commending their accomplishments, presenting future plans and needs, and setting forth God's plan for financing the work of the church. Remember, people need to know what has happened, is happening, and what is being planned.

8. **Ministry team concept:** Talk about the positive results in the bus ministry, Youth Department, children's church, Sunday School, the mission field, our colleges, new families, the home mission work on the district. Develop a positive attitude in the minds of the people concerning the total work of the church which requires their financial support. Make them feel that they are part of the team—they really are, you know.

9. **Borrow:** Not money, but ideas. Examine successful ideas, and try ones that will fit your situation.

10. **One-to-one:** On certain occasions, the pastor can sit down, help a fellow Christian understand God's plan of supporting His work, and how each individual fits into that plan.



Cartoon by Masters Agency

THE PASTOR'S PERSONAL STEWARDSHIP

by Bob Britt

I fanatically believe it is *fantastic* to be a pastor. Even with soul-wrenching pastoral renewal votes, 80-hour weeks, limited tangible material possessions, and occasional feelings of futility, pastoring is fantastic!

I am a career pastor. Even after 18 years, I still marvel that I am a minister. I grew up a Nazarene and attended college at Bethany. I married, and after graduation, I singlehandedly kept the world safe for two years while serving in the army.

When I was discharged I became a radio announcer. It was not long until I moved up to television. Ambition helped me next to have a program of my own, with John F. Kennedy included in my list of guests. Soon I was dreaming of a six-figure salary.

Dramatically, one night as I reluctantly attended a revival service, God called me to preach. Since that time, in successive pastorates, with exposure to seminary, I have developed, sometimes painfully, a "stewardship of the pastorate."

We pastors really enjoy considerable latitude of schedule. Each pastor is unique and can fashion his ministry according to his gifts. This discipline imposed on us is really not one of life's "lemons." It is an opportunity to make "lemonade!" If the bottom line in our thoughts is not deeply felt gratitude and humility, then it seems we need to prayerfully evaluate this as a flashing red warning signal.

Significant ministry can come only from a basic attitude of rejoicing *in* (not *for*) everything. If we as pastors are not basically triumphant, we have nothing to tell our people. Even with all of my battle scars and professional warts, I am glad I am a pastor.

Good Stewards Follow Biblical Leadership Patterns

Also, as pastors, we should always faithfully strive to follow the biblical pattern for pastoral leadership. The first seven verses of 1 Timothy gives clear guidance. You are capable of doing your own exegesis, but brethren, let us not water it down and explain the biblical criteria away. For instance, we *can* be thoughtful, skillful mates and parents. In spite of propaganda to the contrary, there *is* time for our wives and children. First Corinthians 10:13 gives us ample proof that we need not fail in any God-given responsibility. If we will *be* right, we can *do* right. There is infinitely more fulfillment in facing our responsibility than in reciting our rights. We must remember that where God guides, God provides.

Our stewardship clearly includes our family. "If anyone does not know how to manage his own family, how can he take care of the church?" (1 Tim. 3:5, NIV).* As we obey this biblical mandate, I believe God will bless our ministry.

We have the privilege of being examples. As pastors, if we will truly adhere to biblical guidelines, we will affect lives. If we are big of soul, at least some of our people will be big-souled persons. If we are loving, forgiving, forward-looking pastors, soon we will have a loving, forgiving, forward-looking congregation.

Pastors do make a difference. Probably we have all listened to a brother pastor explain why his assignment was impossible. Soon another pastor followed him and because of a different *attitude* the impossible church became one of the bright spots on the district.

Personal Discipline

With every word, decision, pri-

ority, and attitude, we speak volumes to our people. For instance, while walking many miles of hospital corridors visiting the sick, I reached the conclusion that I should practice "preventive health" measures. Is it really a casual matter for pastors to over-eat? Do we of the Arminian persuasion really believe, "To him that knoweth to do good and doeth it not, it is sin" (James 4:17)? I have been saddened when it seemed that some of my most precious brothers slowly committed suicide with a knife and fork! It seemed a poor stewardship of their ministry. Partly because of my obedience, my congregation is now practicing better stewardship of their bodies.

In addition to being temperate in eating, we should exhibit a life-style of moderation. In Luke 16:11 we read, "So if you have not been trustworthy in worldly wealth, who will trust you with true riches?" (NIV).

Included in our stewardship we need to take a look at our time expenditure. We face many deadlines and demands on our time.

Stewardship of Study

Finally, it seems to me that we should really do our homework. We preach to an increasing number of professional people. If we have not studied and meditated in the Word, if we have not honestly and lovingly prevailed in intercessory prayer, our ministry will be minimal. And in the pulpit we will be an echo instead of a voice.

*From the New International Version.



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Pastor, Church of the Nazarene, Webster Groves, Missouri

FIVE GRAINS OF CORN

by Billy Graham



The Pilgrim fathers who landed at Plymouth Rock over 300 years ago knew nothing of the bountiful prosperity which America enjoys today. During that first long winter, seven times as many graves were made for the dead as homes for the living. The ship which was to bring food and relief brought 35 more mouths to feed, but not an ounce of provisions. Touching indeed is the picture of William Brewster, rising from a scanty Plymouth dinner, consisting of a plate of clams and a glass of cold water, to thank God "for the abundance of the sea and the treasures hid in the sand."

The Pilgrims had little, but they possessed a great gratitude. It was upon this grace of genuine gratitude that America was built. These stalwart people, strong, devout, and sincere, were the timbers upon which our nation was founded.

This sincere recognition of God throughout the years has been the genius of America. This inner strength has been a better defense than our outward fortifications.

Gratitude is one of the greatest Christian graces; ingratitude is one of the most vicious sins. Thankfulness is a mark of culture and refinement. Our English word *thank* comes from the same Anglo-Saxon word from which is derived our word *think*. If we

would stop to think, we would pause to be thankful.

The Pilgrims had the custom of putting five grains of corn upon each empty plate before a dinner of "thanks-giving" was served. The father, mother, children, and friends would each pick up a grain of corn and tell what they were thankful for. It was to remind them that the first Pilgrims were in such dire straits that their allowance was only five grains of corn per person each day.

We have many reasons to be thankful. Let us take five grains of corn and think of five things for which we should be grateful this year.

The Pilgrims were in such dire straits that their allowance was only five grains of corn per person per day.

We pick up our **first grain of corn** and are grateful for **prosperity**. We have had a deluge of physical and temporal blessings. God's merciful hand has poured out unsparingly upon us. The soil

has given forth abundantly, and in most sections of our land the harvests have been plentiful. Though some people have suffered, wages for the most part have kept pace with increased living costs.

We live in better homes, have more modern conveniences, and eat better than most people in any other country in the world. The danger is that we may become smug, and begin to believe we are self-sufficient and exalted. The Bible says: "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is this day."¹

From the depths of our hearts, a sense of gratitude should swell up. Gratitude should ascend like incense to the throne of God. The words of the Psalmist, "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation,"² should be upon our lips.

Our **second grain of corn** reminds us to be grateful for **peace**.

The Bible says: "The Lord will give strength unto his people; the Lord will bless his people with peace."³ It also says, "Great peace have they which love thy law: and nothing shall offend them."⁴

How grateful we should be for this period of peace! However, we

should not be complacent. Enemies have not abandoned their plans for world revolution. Even now, scheming persons seek to destroy everything our forefathers planned and all the structures that we have built. We should be ever vigilant and on guard. Our enemies are constantly undermining the morals of America and seeking to destroy the spiritual values that our forefathers gave us.

For the fathers of our country the Bible was a book of spiritual authority. Born in the Christian faith, nourished by Christian faith, America is what she is today by the grace of God. But America is not immune to God's judgment if we depart from faith in God. Our strength today lies not in our military power, but in our moral and spiritual power. We can have enduring peace only as we continue to value our spiritual resources and trust the Prince of Peace.

The **third grain of corn** causes us to pause in holy reverence, and be grateful for **Jesus Christ**, the Son of God. The Bible tells us that He is "from everlasting to everlasting." The Bible calls Him the "bright and morning star" and the "lily of the valleys." He is called the "good shepherd" and the "lion of the tribe of Judah." All of the Old Testament prophets looked forward to His coming. He is the center of all history, and we magnify His name today as the Son of God and the Savior of mankind.

This Christ did not come into the world by accident. He came by the design of God the Father. Men and women had sinned against God. We had lost our way. But the coming of Jesus changed the whole picture. Our sins were laid upon Him. He was made sin for us. In dying on the Cross, He took our punishment, hell, and judgment. On the third day He rose again for our justification. He lives at this moment at the right hand of God the Father. Many people think we worship a dead Christ, but we are worshiping the

living Son of God, the living Christ who can change and transform our life and make us a new creation if we will accept and trust Him. Through Him we have a way back to God.

Years ago I received Him as my Savior in an evangelistic service in Charlotte, North Carolina. He changed my life—He can change yours. Today I thank God that He loved us so much He was willing to send "his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."⁵

Our **fourth grain of corn** reminds us to thank God for the power of **His presence**. The greatest, most irrefutable proof of Christianity is the fact that millions today can say, "The Lord is my shepherd," and really mean it. The Bible says, "My presence shall go with thee, and I will give thee rest."⁶

"Shall I tell you," said David Livingstone, "what supported me through all those years of exile among a people whose language I could not understand, and whose attitude toward me was always uncertain and often hostile? It was this, 'Lo, I am with you alway, even unto the end of the world.'"

I realize that if we could come into some of your homes we might find suffering and sorrow. Every mail delivery at our office brings letters telling of the harshness of adversity and the pangs of disappointment. I know that it is not easy for people who have suddenly lost a loved one to celebrate holidays alone. Others who have been victimized by flood, sickness, financial reverses, fire, drought, might sincerely ask: "How can I be thankful for all that has come to me this past year?" I would urge you to look to the Christ who bestows so many blessings.

Paul, caught in the swirling turbulence of trouble, said, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"⁷ Oddly enough, he named the very things which try

the souls of men today: war, disaster, poverty, hunger, persecution. And this was the answer he gave, "Nay, in all these things we are more than conquerors through him that loved us."⁸

The **last grain** that we pick up reminds us to be grateful for God's **pardon**. To a burdened, benighted world, crushed under the weight of its own wickedness, God says: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."⁹ This is glorious good news and it applies to all men everywhere.

When Charles Wesley experienced the joy of divine forgiveness, he told a Moravian friend of his new sense of pardon, and added, "I suppose I had better keep silent about it."

"Oh, no, my brother," came the reply. "If you had a thousand tongues you should go and use them all for Jesus."

Charles Wesley went home and wrote the hymn:


O for a thousand tongues to sing

*My great Redeemer's praise,
The glories of my God and King,*

The triumphs of His grace!

At this time you who perhaps have lost some of the temporal joys of life may be starting to search for the joy of forgiveness and divine pardon.

The Bible says, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee."¹⁰

These five grains of corn remind us today to be thankful for prosperity, peace, Jesus Christ, His presence, and the pardon of God for all who have sinned against Him. You can have peace and joy through knowing Jesus Christ as your Savior and Lord. 

FOOTNOTES

1. Deuteronomy 8:18
2. Psalm 68:19
3. Psalm 29:11
4. Psalm 119:165
5. John 3:16
6. Exodus 33:14
7. Romans 8:35
8. Romans 8:37
9. Isaiah 43:25
10. Isaiah 44:22

Fourth in a series on Evangelism in the 80s

by Hugh Gorman,

Evangelist, Melfort,
Saskatchewan, Canada.

Participation in a Great Revival

"If our goal is the penetration of the whole world," Leighton Ford observes, **"then the agents to carry out this task must aim at nothing less than the mobilization of the whole church."**¹ If our goal is the penetration of the whole community, we must aim at involving every member of the church. The more people actively involved in revival, the larger our congregations will become, and the greater the victories will be. But the church must be organized and work as a team.

The pastor, as team leader, must encourage the church to expect victory, and believe God for times of refreshing. The team should be reminded that they're expected to be present at every activity of the revival. During the days of revival there will be a deepening, intensifying devotion to Christ. What joy will fill their hearts, and the hearts of others, if their daily prayer is, "Lord, what You want to do with my life today is all right with me."

Team members are responsible for inviting friends and neighbors to the services. They must go after people in order to win them. It's not enough to pray, "Lord, send them in!" Months before the revival their prayer should be, "Lord, I want to be your instrument. Help me cultivate the friendship of my neighbors, and those with whom I work,

so that in the revival, or through my life, they may be won."

In revival, lives are going to be transformed, people are going to be reconciled, hurts are going to be healed, and miracles are going to take place. Give people an opportunity to share what Christ has done for them, and God will be glorified. It's not enough to preach about what God can do; people want to see it, and they delight in hearing of miracles being wrought in the lives of people near to them. God will use the personal witness of those who've been revived to revive others.

While evangelism in the 80s will continue to follow the traditional pattern for personal and mass soul winning, there will be innovations, and church leaders will be encouraged to experiment in evangelism. "Afterglow," which was blessed of God in the recent Canadian revival, may be adapted and used increasingly.


"Afterglow" gives an opportunity for interested people to meet after the regular revival service. While the revival service may last 90 minutes, the "Afterglow" can last for 3 or 4 hours, or go on all night.

The "Afterglow" may be held in the basement or fellowship hall of the church. Chairs are arranged in a large circle; in the center is placed a single chair on a carpet.

The evangelist explains that "Afterglow" is a time for praying for the needs of those present. A person with a burdened heart or spiritual need will share and request prayer, then kneel at the center chair. Concerned Christians surround the seeker and pray until victory comes.

Sherwood E. Wirt, editor emeritus of *Decision* magazine, is one of the many who testify to being filled with the Holy Spirit in an "Afterglow" meeting.² His wife was wonderfully delivered from resentment, and others have been helped in many different ways.³

Participation in a revival involves many different ministries, but there is no greater ministry than that of prayer. Whether it is at an afterglow, or at the church altar, those people who are equipped and prepared to help others by praying for and with them are blessed indeed.

The 80s! What wonderful opportunities God is going to give us to witness and win souls for Him. It's going to be an exciting time for holiness evangelism and revival. Let's really get involved and go "all out for Christ and souls." 

1. Leighton Ford, *The Christian Persuader* (New York: Harper & Row, 1968), p. 45.

2. Sherwood E. Wirt, *Afterglow* (Grand Rapids: Zondervan, 1975), p. 14.

3. *Ibid.*, p. 46.

Third in a series of articles evaluating contemporary theologians . . .

by Albert Truesdale,

*Professor of philosophy
and Christian ethics,
Nazarene Theological Seminary*



HELMUT THIELICKE: *Theologian, Ethicist, Preacher*

Helmut Thielicke (Tē-le-kuh) (1908—), professor emeritus of systematic theology at the University of Hamburg, Germany, is a theologian, ethicist, and preacher whose thought is commanding increasing attention. His thought, in my opinion, displays a theological breadth and penetration reminiscent of such major theologians as Emil Brunner and Gustaf Aulen.

Thielicke clearly identifies himself as an evangelical theologian. Such themes as the Incarnation of God in Christ, justification by grace through faith, and the activity of the Holy Spirit in creating faith and new life in the believer, are central themes in his theology, ethics, and preaching. But his brand of evangelical theology is a far cry from the narrow, defensive, and poorly informed thought that sometimes passes under that name.

Rather, he is an imaginative and confident spokesman for the central Protestant (and Pauline) doctrine of reconciliation to God by grace through faith. He refuses to be confined to what he calls the "inflexible tracks"¹ traveled by some theologians who rigidly align themselves with one or another theological position and thereby refuse to dialog with and learn from others. He creatively interprets the Christian faith in a manner that shows an understanding of the major thought forms that characterize our age. All this sets the stage for a presentation of that evangelical faith that stands "representative for the Christ who is believed, and for what is bound up with his benefits."²

Although Thielicke first came to the attention of the English-speaking world as a preacher, the appearance in English of his *Theological Ethics*, three volumes (Fortress Press, 1966; Eerdmans, 1979), and *The Evangelical Faith*, three volumes (Eerdmans, vol. 1, 1974; vol. 2, 1977; vol. 3 projected), now make available his rich theological and ethical thought. Perhaps weighing against Thielicke's impact on contemporary theology is his undisguised fidelity to the central doctrines of the Christian faith at a time when such fidelity is often considered to be outmoded and intellectually irresponsible. If he is neglected it will not be due to a lack of significance in what he has to say, but because he isn't speaking the language of doubt that seems to be a basic requirement for theological respectability in many quarters.

I know of no currently productive Protestant theologian who has more effectively stated and defended the content of the Christian faith. However, evangelicals should be prepared for a rigorous examination of doctrines that we often too easily assume we understand. And we should be prepared to engage a theologian who is carrying on informed dialog with the modern world. As is any good teacher, Thielicke is both a *disturber* and a *comforter*. Those who read him must be prepared for both.

At age 20, Thielicke entered the University of Greifswald. Later he studied at Marburg, Erlangen, and Bonn. From 1936 to 1940 he held a professorship at Heidelberg from which he was dismissed because of his opposition to the Nazis. After one year in the German army he was ordained and became a pastor at Ravensburg.³ Called to Stuttgart by his ordaining bishop, Theophilus Wurm, Thielicke gave courses in theology, and delivered lectures on Christianity, the popularity of which was demonstrated by audiences that sometimes reached 3,000 and more. After the war he became professor of theology at Tübingen. In 1954 he became professor of systematic theology at the University of Hamburg, the university and city with which he became most closely identified.⁴

THEOLOGIAN

In *The Evangelical Faith*, Thielicke has produced what has become increasingly rare in contemporary theology—a systematic theology that attempts to comprehensively reflect on the whole content of the Christian faith. Today it is more common for theologians to extensively probe a particular theological theme.

Volume One of *The Evangelical Faith* is subtitled "Prolegomena: The Relation of Theology to Modern Thought Forms." Here Thielicke is in dialog with the whole range of post-Enlightenment theology, and with the secular thought forms of the modern era. Although the first seven chapters may prove tough going for someone unacquainted with modern theology, Thielicke's prodigious work in these sections sets the stage for introducing the person of the Holy Spirit as the proper starting point for all theological reflection. Against any modern theology

that wants to begin, and center, theological reflection within human consciousness, Thielicke insists that theological reflection must begin by comprehending the faith-creating activity of the Holy Spirit upon otherwise helpless man. According to Thielicke, to begin theological reflection by examining human consciousness and then allowing the results of that examination to establish the conditions *under which God can be known*, to set the limitations of *what can be known* about God, and by implication at least *to decide who God can be*, is the major theological blunder of post-Cartesian (Rene Descartes, 1596-1650) theology.⁵ Thielicke says that the egocentrism and subjectivism of modern theology must be reversed. The primacy of the activity of the Holy Spirit, who rebukes man's concentration upon himself, sets the conditions, and creates the possibility for knowledge of God, must be reasserted. But not only does the Holy Spirit set the conditions under which God may be known, through the creation of the faith; he sets the conditions under which man may properly know himself. So Thielicke is out to recover the objectivity of revelation, to center knowledge of God *and* man, not *in* man, but *in* the Incarnation.⁶

If he is neglected it will not be due to a lack of significance in what he has to say, but because he isn't speaking the language of doubt that seems to be a basic requirement for theological respectability in many quarters.

Reminiscent of Barth, Thielicke seems to be telling our age that God will decide the conditions under which He will be known, and not man in his vaunted independence. With Paul, Thielicke insists that the natural man does not perceive the things of the Spirit of God (1 Cor. 2:14).⁷

This is Thielicke's attack on any form of modern theology in which God interests the thinker to the extent that such interest is necessary for the thinker to satisfy his interest in himself. In other words, for many modern theologians, God is significant only to the extent that man needs a God in order to understand himself and his world. In this pattern of thought, man is the center of attention and the controller of knowledge.⁸ Attention is not focused on the God outside time and space who for the love of men humbled himself to an existence in time and space in the Incarnation. Rather, human consciousness becomes the dipstick for determining what *is* and what is *true*.⁹ What Thielicke calls "the old Cartesian 'I' in theology" must die, the center of attraction be reversed, and a new man centered in the Incarnate God must be born. Thielicke is out to hasten it all.

But Thielicke's attack on subjectivism in theology is no less aimed at evangelicals who tend to reduce faith to the "experience" of the individual Christian. Erroneously, attention is centered on the presence of the Holy Spirit *in* the individual rather than on the believer's being *in* Christ through the Holy Spirit. The focus becomes how the individual believer "feels about himself" rather than on the Christ in whom faith believes and through whom the subject is changed into a new creature.¹⁰ This misplaced focus in the discussion of faith is also seen in the idea that faith is somehow the individual's own creation.

So according to Thielicke, the modern error of egocentrism in theological reflection, the centrality of the "I," is also prevalent in evangelical theology and Christian practice. Those who welcome Thielicke's attack on

theological error in the first instance must be ready to welcome it in the second for essentially the same reasons.

The central human questions of being and meaning, Thielicke insists, can only be resolved by "being *in* the truth—Christ," and this is the subject of faith.¹¹ What it means to be man cannot be known apart from God's self-disclosure in Jesus of Nazareth. Man is truly man only as he *is* in Him who is the Truth. In Christ the old forms of existence—including the old forms of self-knowledge—are shattered, and a new man, centered in God, is born. The new and true man *is* his relation to God.

Volume Two of *The Evangelical Faith* is subtitled "The Doctrine of God and of Christ." The doctrine of God takes shape as the "source of revelation: God the father." Christology is "the form of revelation: God the son." Revelation for Thielicke is not understood as supernatural information that is given to us, but as God's self-disclosure in Christ, the creation of a New Reality. The Incarnation is of central significance for Thielicke not only for understanding God but also for understanding the world. The Incarnation of God in Christ explodes the notions of "the worldless God" and the "God-less

world." It establishes the immanence of God in this world but does not simply integrate Him into the world. In the Incarnation we encounter the true "secularity of God," or what Karl Barth called "the humanity of God."

Volume Three will be subtitled "The Present and Future Revelation: The Holy Spirit."

ETHICIST

Thielicke's contribution to Christian ethics should rank among the most significant contributions of this century. His three volume *Theological Ethics* is monumental by any standard. Volume One is entitled "Foundations"; Volume Two is entitled "Politics"; and Volume Three is entitled "Sex," which deals primarily with the Christian orders of marriage, but also with such contemporary problems as extramarital sexual intercourse, birth control, artificial insemination, and abortion.

Thielicke insists that Christian ethics must proceed directly from Christian theology and that it loses its foundation and identity if it is developed in separation from it. In this he is in harmony with such theologian/ethicists of this century as Emil Brunner, Dietrich Bonhoeffer, Reinhold Niebuhr, and Karl Barth.

For Thielicke, justification by grace through faith is the presupposition of evangelical ethics: "Explicitly and unconditionally the promise of the gospel precedes the ethical claim in the teaching of Jesus."¹² Christian ethics is first "gift," and then "task." The doctrine of Justification, which is the heart of theology and the vanguard of the kingdom of God, must "pump blood into *all* the members of the body . . . The whole bloodstream [of life] must be made the theme of theology."¹³ Christian ethics is the ambassadorial enterprise by which the Church lives out the new reality of justification.

Christian ethics is not a series of laws about what a Christian has to do, but it is the life—the Christian life—

(Continued on page 53)

7 Management Blunders in the Typical Church

by Stephen Holbrook*

Think about the management of your local church. What hits you as its greatest management problem? What are you doing about it?

Here is a list of management difficulties from local churches, missions, denominations, camps, and Christian schools that I've seen as a management consultant.

This list is not meant to point a finger. Each situation is not too hard to solve. Most have been faced by others. The contribution of an "outsider" like me is to impart a "view of the forest" above, around and beyond the trees, giving the successes and failures of similar organizations.

The order isn't significant. These are generalizations of some real-life dramas going on right now:

1. Ineffective Use of Volunteers

Most laymen aren't looking for more work. In fact, as more and more women get into the work force, the local church is hurting more than ever. Men used to be hard to get, but now it's men and women. Some churches have had to curtail vacation Bible schools for lack of daytime volunteers.

Since the local church is a group of volunteers at almost every level, a leader's (manager's) inability to get work done through others may hurt the local body which otherwise has good preaching, pastoring, and discipling. Nehemiah faced a similar situation. Who would help him build that overpowering wall?

Many times, the cause for lack of participation has been the structure of leadership. It's composed of small businessmen or employees who do not supervise others in their normal work. They do their best work by themselves, as a normal business procedure, and independency carries over into the church.

Often the volunteers are disheartened by an autocratic leadership style. Either the chief donor, or the pastor, is a dominating force, so all action

must be checked through that person. Mentally, people are asking, "Yes, that's a good idea. We need it. But what will Mr. Jackson say?"

What do I suggest? Find out if everyone understands what the organization is trying to do. A common goal, understood by all, toward which everyone is pulling, can do wonders to get volunteers moving. Look what happens in a building program or in a crisis. Everyone gets involved. When a crusade comes to the area, with a goal and study sessions to achieve that goal, the volunteers fill a bus.

Look at many Christian missions and churches in their building stages and see the "joining-up" enthusiasm. Then look at the same group in its maturity. Volunteers are hard to get. Why? The goal has been lost; that "reason to be," the motive for all this, has faded.

Stop reading for a moment. Write down what the goal is for your organization for this quarter, this year, this Sunday! Take a look at what you wrote. How many others would agree with you? How measurable is it?

A man was elected Sunday School superintendent and set a goal for six children to be brought to Christ through the Sunday School that year. Praying, teaching, visiting were directed toward those unknown six. The Lord saved 13. By the end of the year, adults were asking to become teachers, but no teachers wanted to quit. Then the superintendent moved away. The new man felt the gospel shouldn't be quantified. The goal was set: "Honor Christ." By the end of the year there were several vacancies in the teacher ranks, and no one to fill them, so two grades had to be combined. There's nothing wrong with "honoring Christ," but it's just so hard to measure. People don't feel a participating spirit.

(Continued on page 34)

**Stephen Holbrook, head of Princeton Management Associates, a management consulting firm that has served many Christian organizations and missions.*

Nazarene

Update

COMPILED BY SUSAN DOWNS, DEPARTMENT OF EDUCATION & THE MINISTRY

CELEBRATING CHRISTIAN HOLINESS

The denominations of Protestant Christianity claim their heritage from historic theological concepts, and each defines its sense of mission in relationship to these concepts. The Church of the Nazarene was born out of the nationwide revival which followed the Civil War in America. This revival which came during the reconstruction period was a revival of the Wesleyan doctrine of entire sanctification. Camp meetings sprang up across the land. The old-time mourner's bench was restored in the churches, the class meetings were instituted for testimonies and Bible study, and a host of preachers were called into the field of evangelism.



*By General Superintendent
Charles H. Strickland*

The Church of the Nazarene came into being to conserve the results of this dynamic awakening and the doctrinal emphasis upon sanctification.

Theological concepts of the past century have been subjected to serious reevaluation and reinterpretation amid a rapidly changing society. These evaluations have for the most part resulted in a more liberal interpretation of doctrine in accommodation to the ethical changes in social behavior. It becomes, therefore, a necessity for a church like ours to reassert its doctrinal position and reexamine its sense of mission to every generation of its membership.

During this quinquennium our church will celebrate its diamond jubilee as a conservative, evangelical denomination. A serious attempt will be made to reassert and reaffirm the cardinal doctrinal position upon which we were founded; hence, our theme, Celebrating Christian Holiness. This is not to be an effort to accommodate it to our 20th-century culture, but to reevaluate and reconsider the basic theological certainties which gave our church its reason to exist and which have been responsible for its rapid and stable growth during these 75 years.

In the following pages, our general departments suggest plans for the implementation of this theme. We urge every pastor to give his fullest cooperation in meeting the challenge of this new decade with the message of "holiness, without which no man shall see the Lord" (Heb. 12:14).



Update is an effective tool in communication between the general church and her clergy. The Nazarene Publishing House and the Department of Education and the Ministry present *Update* to all Nazarene pastors and full-time staff members on a complimentary basis.

The purpose of *Update* is:

To present new materials developed by the various departments of the church.

To outline programs and provide promotional suggestions.

To provide a consolidation of the church's many programs.

To convey the church's enthusiasm in celebrating Christian holiness during the 1980s.

We hope this "Special Edition" *Update* will provide a valuable service to you; better enabling you to join with us as we CELEBRATE CHRISTIAN HOLINESS.

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Celebrating Christian Holiness

1980-81

THE YEAR OF THE MINISTER

"Celebrating the Holiness Ministry"

Theology Conference—December 8-10, 1980

PALCON II—May to August, 1981

May 18-21 Canadian Nazarene College

June 1-4 Bethany Nazarene College

June 8-11 . . . Mount Vernon Nazarene College

June 22-25 Olivet Nazarene College

June 29—July 2 . . . Eastern Nazarene College

July 6-9 Trevecca Nazarene College

July 13-16 . . . Mid-America Nazarene College

August 3-6 Northwest Nazarene College

August 10-13 Point Loma College

SOLOCON—July 8-12, 1981

1981-82

THE YEAR OF THE LAYMAN

"Celebrating Holiness Adult Ministries"

International Laymen's Conference—July 6-11, 1982

Faith and Learning Conference—August, 1982

1982-83

THE YEAR OF THE YOUNG (YOUTH)

"Celebrating Holiness Youth Ministries"

"Celebrating Holiness Higher Education"

"Celebrating Holiness Children's Ministries"

International Youth Conference—Last week of June, 1983

1983-84

THE YEAR OF DIAMOND JUBILEE

"Celebrating Our Holiness Heritage"

Diamond Jubilee—Week of October 9-16

WILCON II—Summer, 1984

1984-85

THE YEAR OF CHURCH GROWTH

"Celebrating Holiness Evangelism"

Evangelism Conference—October 1-3



Celebrating Christian Holiness Through Service



B. Edgar Johnson
General Secretary



Norman O. Miller
General Treasurer



William McCumber
Editor, "Herald of Holiness"



Paul Spear
Administrator, Headquarters Operations



CELEBRATING CHRISTIAN HOLINESS



THROUGH MINISTERIAL DEVELOPMENT

- **PALCON for ministers**
- **WILCON for ministers' wives**
- **Multiple Staff Ministries**
- **Advanced Ministerial Studies**
- **Ministerial Home Course of Study**
- **Chaplaincy Services**
- **the Preacher's Magazine**

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New Training programs

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Correlating with, and supporting the quinquennial theme:
"CELEBRATING CHRISTIAN HOLINESS"

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1982—The Year of the Layman
1983—The Year of the Young
1984—The Year of the Diamond Jubilee
1985—The Year of Church Growth

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SEARCH THE SCRIPTURES (Revised) (for individual study)

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British Isles Nazarene College, Manchester, England
Canadian Nazarene College, Winnipeg, Canada
Eastern Nazarene College, Quincy, Massachusetts
Mid-America Nazarene College, Olathe, Kansas
Mount Vernon Nazarene College, Mount Vernon, Ohio
Nazarene Bible College, Colorado Springs, Colorado
Nazarene Theological Seminary, Kansas City, Missouri
Northwest Nazarene College, Nampa, Idaho
Olivet Nazarene College, Kankakee, Illinois
Point Loma College, San Diego, California
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CELEBRATING CHRISTIAN HOLINESS



JOIN WITH US AS WE . . .

CELEBRATE CHRISTIAN HOLINESS
IN THE DEPARTMENT
OF EDUCATION AND THE MINISTRY
THROUGH:

MINISTERIAL DEVELOPMENT LAY TRAINING and HIGHER EDUCATION

If we can assist you in your personal celebration, please contact us:

The Department of Education
and the Ministry

6401 The Paseo, Kansas City, Missouri 64131

Dr. Mark R. Moore
Executive Director

Dr. Earl Wolf
Christian Service Training

Wesley Tracy
Preacher's Magazine

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Stands ready with whatever tools it can muster and whatever skills it can sharpen to help pastors around the world tell the story of full salvation.

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- Nazarene Communications News will faithfully report the continuing saga of church growth under the blessing of the Holy Spirit.

We will celebrate by communicating Holiness



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R3V 1L4

Rev. Crew:

Please send me _____ copies of "Wishing Won't Make It
So . . . but Estate Planning Will."

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The Preacher's Magazine

The editorial chair is supported by the wise counsel of a rotating editorial board. Persons with experience and expertise on each *Preacher's Magazine* theme are recruited to help us by consultation and writing. This time the editorial staff went to selected specialists in Stewardship. We consulted with some, and requested articles from others. The editorial staff and the Stewardship team are pictured below.

Our next issue will accent THE GROWING MINISTER.



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Wichita, Kansas



DISCOVER GIVING

“God will give you much so that you can give away much . . . Those you help will be glad not only because of your generous gifts . . . but they will praise God for this proof that your deeds are as good as your doctrine.”

(2 Corinthians 9:11, 13, TLB)*

Discover joy. Satisfaction. Blessings. Financial returns. Love. These elusive rewards can add an exciting new dimension to your life as you *Discover Giving*. Every Nazarene is being challenged to increase his/her giving during this two-month period. Take this opportunity to test God's Word.

A challenge to
increase your level of giving
for two months



SEPT.-OCT. '80

Sponsored by the
Department of Stewardship,
Church of the Nazarene

WE'RE CELEBRATING CHRISTIAN HOLINESS



IN THE DIVISION OF CHRISTIAN LIFE

Through **PROMOTION** . . .

Reaching people through the Sunday School—for Bible study, for fellowship, church growth . . . but the real motivating factor is to win them to Christ a life of holiness.

Our commitment to holiness is expressed through two basic Sunday School motivational programs:

► **EVERYBODY OUGHT TO GO TO SUNDAY SCHOOL**

1980: Everybody Ought to Know Jesus

1981: Everybody Ought to Know Who Jesus Is

1982: Everybody Ought to Know Why Jesus Came

1983: Everybody Ought to Know What Jesus Said

1984: Everybody Ought to Know How Jesus Saves

Every October attendance drive has two goals: The average for the month greater than the last year's; and the last-Sunday Rally Day attendance greater than the year before.

► **FOUR DIMENSIONS**

A year-long and quinquennial program of Sunday School enlargement. Awards will be given for achievement in enrollment, attendance, evangelism, and leadership, and a special award in the "fifth dimension"—training.

CELEBRATE CHRISTIAN HOLINESS by reaching people through the SUNDAY SCHOOL!

Through **TRAINING** . . .

The biblical way to permanence in the church!

Training new Christians in the doctrines of the church . . . Holiness, the thread of life is woven throughout all our curriculum, books, films, and training seminars.

Commitment to the Spirit-filled life: Spirit-filled teachers, chairmen, and age-grade directors

Our commitment to training is expressed through . . .

► **TEACHING/LEARNING CONFERENCES**—Weekend training seminars monthly available to districts for the development of stronger Christian Life leaders

► **EQUIP**: Continuous training for leaders through new individual and group training tools.

Through **RESOURCING** . . .

Christian Life provides two basic resources for Sunday School teachers, past program directors, chairmen, and other local church leaders . . .

► **THE EDGE**—Any pastor can provide more information, more fresh ideas, more resourcing, for less money, with the *Edge* magazine than any other way. It's the only Nazarene Sunday School magazine.

► **LEADERSHIP RESOURCES**—the local Christian Life chairman's only leadership tool for complete monthly workers' meeting agenda. Guidance, inspiration, and practical information for all leaders in Christian Life ministries.

Through **EQUIPPING** . . .

Getting together in the New Testament pattern . . . to study, to fellowship, to "break bread." A highlight of celebration and equipping are the **REGIONAL CHRISTIAN LIFE EQUIPPING CONFERENCES** . . . scheduled for spring, 1982. They are a mid-quinquennium occasion for update, direction, and inspiration.

Workshops for Christian Life ministries: children's, youth, adult, administrative. **LOOK FOR DATE, TIME, PLACE** of the Regional Conference on your zone



The ENDURING WORD SERIES will offer sixteen Sunday School lessons, between the years 1980-83, on the Spirit-filled life. A full quarter of lessons entitled, "How to Live a Holy Life" will appear in December, January, and February of 1983-84.



The new BEACON SMALL-GROUP BIBLE STUDY series is an excellent resource for special studies on the Holy Spirit and His power in our lives.



PROMISE is a new publication written especially to resource Nazarene marriages and homes that are wholly committed to the Lordship of Jesus Christ.



SOLOCON—conferences that emphasize holy and ethical living for singles, are scheduled throughout 1980 to 1985.



PRIME TIME is a senior adult ministry that you can join—become a member, as you grow, learn, serve, and pray. PRIME TIME is taking time to be holy.



NIROGA—retreats that offer spiritual renewal and personal enrichment for senior adults who know the value of holiness living.

Kenneth S. Rice
Executive Director

John Nielson
Editor Enduring Word Series

Mabeth Clem
Editor "Standard"

Melvin Shrout
Prime Time NIROGA

Gene Van Note
Editor Adult Electives
"Holiness—Alive and Well"

Harold Ivan Smith
SOLOCON

J. Paul and Marilyn Turner
Editors "Promise"

ADULT MINISTRIES

"Alive and Walking in the Spirit"

1980-1985

AM



Celebrating Christian Holiness by

REACHING OUT TO CHILDREN

1980-85

REACHING OUT TO CHILDREN 1980-85



Crib



Toddler



Nursery 2s & 3s



Kindergarten

PRESCHOOL

The preschool child is rapidly developing traits that will influence him for the rest of his life. In these first six years of life his basic personality is established, and the foundations for his understanding of God, man, sin, the Bible, and salvation are formed. These crucial early years are the time to begin leading the child to God. The groundwork laid here will bear fruit in the future.

During the preschool years, the child gains an understanding of himself and his world. It is important that this be consistent with the biblical view. He needs to understand such basic Bible truths as "God loves me," "God made me," and "God wants me to do what is right." Not only does the child need to know basic Bible truths, he also needs to respond to them. He should develop reverence toward the Bible, desire to please God, and respond in love to God. One special form of life-response is worship. The preschooler's moments of worship are spontaneous and intense. When the child smells a flower, he may wish to thank God for it. A sensitive teacher may direct the child's sense of wonder in worship to God. Finally, the preschooler is developing socially. He is learning how to share and work with others. These first faltering steps are the foundation of Christian fellowship.

The Department of Children's Ministries has developed tools to help teachers lead children in their "first steps toward Christian holiness." These are designed to fit the Bible knowledge, life-response, worship, and fellowship needs of the preschool child.

Cradle Roll
First Steps Toward God
Toddler Teacher
Toddler Teaching Resources
Toddler Bible Take-homes
Nursery Teacher for 2s & 3s
Nursery Teaching Resources

Nursery Activities
Nursery Bible Stories
Listen
Kindergarten Teacher
Kindergarten Activities
Kindergarten Teaching Resources
Kindergarten Bible Stories

VBS Nursery Teacher
VBS Nursery Pupil
VBS Teaching Packet for Nursery
VBS Kindergarten Teacher
VBS Kindergarten Pupil
VBS Teaching Packet for Kindergarten

First Steps Toward



Primary



Middler



Junior

ELEMENTARY

During the elementary years the child continues to grow and develop. This period is marked by entrance into public school with the accompanying broadening of the child's perspective. Suddenly he is thrust into a world where others have beliefs different from his own. The church faces new challenges and responsibilities for the elementary child.

The elementary child's understanding of the Bible is increasing rapidly. He is able to tell some of his favorite Bible stories and is ready to learn more complex ideas. He must also learn how to use the Bible so he will be able to study it himself. His concepts of God, man, sin, and salvation have deepened. This new understanding enables him to respond on levels not before possible. The elementary child can feel personal conviction for sin. This makes these years a time of spiritual readiness. He is also ready to respond to God in other ways. He can learn to express his faith in tangible ways—serving, helping, and telling others about God. Although worship may still be spontaneous, it may also be structured. Children's church will provide training for, and experience in worship. Fellowship is becoming increasingly important to the elementary child. He has learned the importance of "having friends." The church can help meet this need through a strong Christian peer group. Caravan is one way the church can meet this need for fellowship.

The Department of Children's Ministries has developed a full range of programs designed to meet the expanding interest and needs of the elementary child. Designed to fit his Bible knowledge, life response, worship, and fellowship needs, they will help guide his first crucial steps toward Christian holiness.

Primary Teacher
Primary Activities
Primary Teaching Resources
Primary Bible Stories
Wonder Time
Middler Teacher
Middler Teaching Resources
Bible Explorers
Discoveries

Junior Teacher
Junior Teaching Resources
Junior Adventures with the Bible
Caravan
Camping
Children's Church
Junior Quizzing
Junior Talent Contests
Bible Memorization Program

VBS Primary Teacher
VBS Teaching Packet for Primaries
VBS Primary Pupil
VBS Middler Teacher
VBS Teaching Packet for Middlers
VBS Middler Pupil
VBS Junior Teacher
VBS Teaching Packet for Juniors
VBS Junior Pupil

OUT OF THIS WORLD



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for the whole person.

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A Bible Catechism for Christian Youth

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The Heartbeat of Discipleship

\$1.50

Now That I'm a Believer, by Dan Ketchum, Ron Lynn

Basic Steps for Becomers

\$2.50

Source

Resourcing Youth Leaders

\$5.95 per quarter

Growth on the Vine, by Michael Pitts

A Disciple's Relationships from John 15

\$1.50

Design for Discipleship

Leader's Guides Available

U-1 Discipling Packet

\$10.95

DEPARTMENT OF YOUTH MINISTRIES

Order through Nazarene Publishing House.



Our Part in Celebrating CHRISTIAN HOLINESS



The Church of the Nazarene has a wonderful heritage!

Have you considered how that heritage is embodied and transmitted?

We owe a debt of love and gratitude to thousands of Nazarene ministers who have proclaimed Christian holiness down through the years.

Your Department of Pensions and Benevolence is a service department existing to assist all those who have ministered in Christ's name under the Nazarene banner. We are working to serve you during both your active years and your retired years.

May we suggest the following ideas for your consideration as you honor retired ministers, spouses, and widows of ministers during "*The Year of the Minister*."

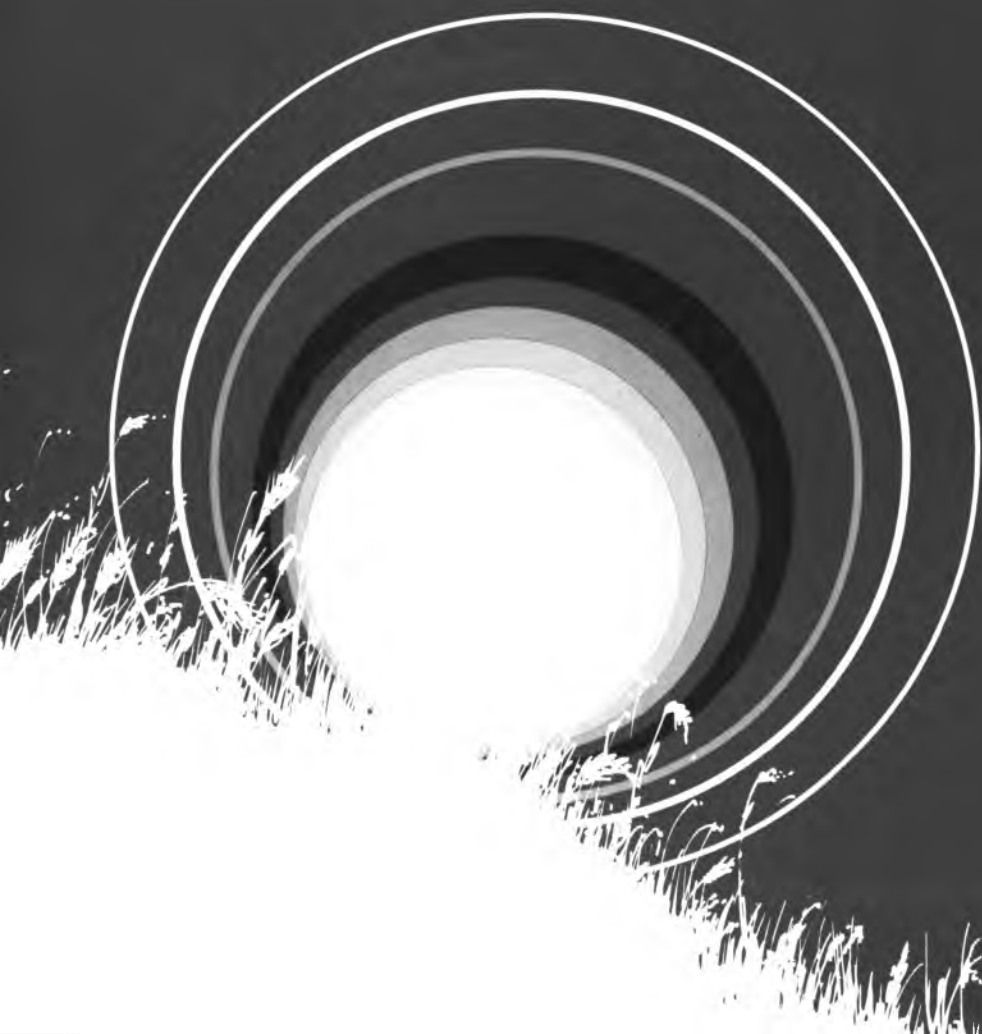
1. Encourage your church members to write letters of appreciation to those retired ministers they know. (You may want to post a copy of the Directory of Retired Ministers on your church bulletin board—See JJA, 1980, *Preacher's Magazine*. Extra copies are available upon request.)
2. Take a few moments during a Sunday morning service to recognize, honor, and pray for retired ministers who are members of your church or who have served your church in past years.
3. Make your congregation aware that they are supporting a Pensions and Benevolence Budget in full each year out of love and responsibility to both retired and active ministers. By this means they are a *vital* part of actively giving to provide the services which are so important to the minister's security and well-being.
4. A church banquet honoring your retired ministers can be a most exciting and meaningful event. In your preparation, don't fail to let the children participate in honoring the special guests.
5. For that especially loved, retired minister, you may want to have a surprise "This Is Your Life" program.
6. Honor a retired minister with a Distinguished Service Award.
7. Deep appreciation for the service given by our ministers can stimulate your imagination to other ideas which emphasize that this is also "*The Year of the Retired Minister*."

—Your Department of Pensions and Benevolence



The Department of Evangelism Will Celebrate CHRISTIAN HOLINESS

- 1980-81** *THE YEAR OF THE MINISTER*
... By building a foundation of prayer for our Holiness Ministry
- 1981-82** *THE YEAR OF THE LAYMAN*
... By a strong emphasis of training the laity for ministry in evangelism
- 1982-83** *THE YEAR OF THE YOUNG*
... By focusing the attention of the church on enlisting laborers for the harvest
- 1983-84** *THE YEAR OF THE DIAMOND JUBILEE*
... By emphasizing our Revivalistic Heritage and promoting a week of widespread simultaneous revivals, October 5-9, 1983, inaugurating the Diamond Anniversary Celebration
- 1984-85** *THE YEAR OF CHURCH GROWTH*
... By a Church Growth Harvest of 75,000 New Nazarenes in the first year following our Diamond Anniversary



Department of Evangelism
6401 The Paseo
Kansas City, MO 64131
WATS 800-821-2154

(In U.S. except Alaska, Hawaii, and Missouri)



CELEBRATING CHRISTIAN HOLINESS WITH THE DEPARTMENT OF WORLD MISSION



1. Church of the Nazarene, Korea



2. REAP Team: Clockwise: J. Riley, Convenor; W. Manoli, Philippines; F. Chapman, Trinidad; N. Bartle, New Zealand; P. Greer, India; B. Greer, India; D. Owens, Nazarene Seminary, U.S.A.



Food sacks being loaded for famine area in Haiti



3. Nazarene Bible College recruiting team, Swaziland



4. Self-help Training Program in sewing, Haiti

BY PLANTING DISTRICTS

IN THE QUINQUENNium, 1980-85

The Department of World Mission Will Continue:

1. To Encourage Overseas Districts to Progress from Pioneer to Regular District Status
2. To Create New Pioneer Districts by Setting Apart Unchurched Areas from Established Church Area in Each Country, for New Evangelical Thrusts
3. To Move Missionaries to These Pioneer Districts to Plant Churches and Develop National Leadership
4. To Develop Districts Where New Groups of Christians Request Membership in the Church of the Nazarene, by Sending REAP Training Teams Regularly for Concentrated Training Conferences to Help These Groups Become True Nazarenes Doctrinally and Governmentally.
5. To Make Holiness Preaching and Teaching the Key to Church and District Planting

BY COMPASSIONATE MINISTRIES

1. Establishing Hospitals, Clinics, and Preventive Health Centers Where Needed; Training Nationals to Carry Medical and Administrative Responsibilities in these medical centers.
2. Conducting Elementary and Secondary Schools Where Needed; Training Colleges; Bible Colleges and Seminaries; for the Training of National Leaders for All Phases of Church Responsibility
3. Maintaining the Hunger and Disaster Fund-Channeling Nazarene Concern to Areas of Catastrophic Need in the World:
 - a. Food for Famine-stricken Areas
 - b. Nutrition Centers in Economically Deprived Areas
 - c. Relief and Food Funds for Southeast Asian Refugees
 - d. Assistance in Sponsoring Resettlement of Southeast Asia Refugee Families
4. Implementing Self-help Programs to Enable Local Nazarene Churches to Achieve Self-support, by Training Members in Income-earning Skills

BY ALL MEANS POSSIBLE,
TO BRING THE GOSPEL
TO AS MANY AS POSSIBLE



NAZARENE WORLD MISSION SOCIETY

WHAT? An opportunity to be involved in the fulfilling of the Great Commission.

- WHY?**
1. To encourage our people to pray.
 2. To provide an informative program.
 3. To inspire and challenge our youth to be open to God's will for their lives.
 4. To help raise funds for missionary outreach.

WHO? Everyone—men, women, youth, children

HOW? To share in the yearly emphasis of the church's quinquennial theme, Celebrating Christian Holiness, the NWMS has designated the following as yearly emphases:

- 1980-81—Prayer
- 1981-82—Obedience
- 1982-83—Witness
- 1983-84—Praise
- 1984-85—Disciple

WHEN? Monthly Calendar of Emphasis

January—Bible Study, Revivals

February—Alabaster, Prayer and Fasting

March—Easter Offering

April—Mission Education

May—*World Mission*

June—LINKS

July—World Mission Radio

August—International Ministry, Bible Schools, and Seminaries

September—Membership, Alabaster

October—Mission Award

November—Thanksgiving Offering

December—Medical Plan and Retirement

(For further information and ideas, refer to the *NWMS Handbook and Constitution* available from the Nazarene Publishing House.)

"I am debtor to every man to give him the gospel in the same measure as I have received it." Phineas F. Bresee



EVANGELIST'S DIRECTORY

VISUAL ART DEPARTMENT, NAZARENE PUBLISHING HOUSE

(Monthly slates published in the first issue of the "Herald of Holiness" each month)

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Note: Names with no classification (R or C) are receiving ministerial pension but are actively engaged in the field of evangelism
An adequate budget for evangelism at the beginning of each church year is imperative for each congregation.
A revival savings account is useful in building toward adequate support for the evangelist.

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A MATTER OF OBEDIENCE: John Wesley on the Lord's Supper

by Donald Wood, *Dean of students, Central Wesleyan College, Central, South Carolina*

"Do this in remembrance of me," Jesus said.

"It is no wonder that men who have no fear of God should never think of doing this. But it is strange that it should be neglected by any that do fear God, and desire to save their souls; and yet nothing is more common" (Sermon CI, "The Duty of Constant Communion," *Works*, 7:147).^{*} Wesley first penned these words about the Lord's Supper in 1733, but 55 years later he declared, "But, I thank God, I have not seen cause to alter my sentiments in any point . . ." (*Ibid.*). These words are a needed corrective for the theological descendents of John Wesley.

Officially most churches in the Wesleyan tradition are instructed to celebrate communion a minimum of four times yearly. In reality a review of annual district reports reveal that once or twice a year is not an exception for many congregations. Wesley wrote, ". . . it is the duty of every Christian to receive the Lord's Supper as often as he can" (*Ibid.*). How shall the Christians receive what the pastors do not offer?

Wesley accepted three things as necessary to the well-being of a church. In 1744 he described these three as a living faith, the preaching and hearing of the Word of God, and ". . . the due administration of the sacraments, particularly the Lord's Supper" (*Ibid.*, 8:31-32). Many contemporary churches would list only "a living faith" as necessary. However, the obvious question then is, Faith in what? The Word and the sacraments are what give direction to faith. Without them the local church is only a group of positive thinkers with no reason to be positive and no content to its thinking. In response to the query, "Who is a member of the Church?" Wesley answers, "A believer, hearing the pure word of God preached, and partaking of the sacraments duly administered, in that Church" (*Ibid.*, 280).

Wesley's emphasis on receiving the sacrament is based on the fact that it is a plain command of Christ to do so. However, he also commends it because the benefits of it are great in serving as a channel of God's grace in forgiveness and in strengthening.

"As our bodies are strengthened by bread and wine, so are our souls by these tokens of the body and the blood of Christ. This is the food of our souls" (*Ibid.*, 7:148).

It is obvious that Wesley believed Communion to be food for his own soul. "The Duty of Constant Communion" was consistently fulfilled throughout his life. From his childhood until his death, Wesley received communion at least weekly, and even more frequently when such was possible. Once in June of 1764 he had preached in Scotland on Saturday night and again at seven the next morning. Following the service on Sunday morning, he discovered that Communion would be celebrated that morning at the Scottish Presbyterian church nearby. He gladly attended, although he did object to the Reformed method of celebrating while seated around a table. Wesley preferred the more sacrificial altar method of the Church of England as being more simple and more solemn than the Reformed table tradition (*Ibid.*, 3:183).

As the command of God, Wesley believed that men should communicate constantly. He argued in his sermon on constant Communion that one ought to obey God as often as he can in all His commands including, "Do this in remembrance of me." As a mercy to mankind, he argued that no one should refuse any mercy God offers at any time. Is he not right in both points?

In "The Means of Grace," Wesley is careful not to exaggerate the power of the sacrament in a Roman direction. The means of grace are subservient to the ends of grace. They have no intrinsic power. Without the Spirit they are empty. As Wesley writes, "There is no inherent power in the words that are spoken in prayer, in the letter of Scripture read, the sound thereof heard, or the bread and wine received in the Lord's Supper; but that it is God alone who is the Giver of every good gift, the Author of all grace; that the whole power is of Him, whereby, through any of these there is any blessing conveyed to our souls" (*Ibid.*, 5:188). All religious acts, in fact, *especially* religious acts, must be justified and sanctified by God to be effective in communicating grace


to the soul. The principle matter is that of obedience to God's specific command. The sacrament is a way that God has chosen to work when one obeys His command.

Who should receive the Lord's Supper? Wesley faced some controversy on this point from Rev. Church and the Bishop of London. These two men accused Wesley of enthusiasm, lack of preparation for the sacrament, and serving those who had not received the Holy Ghost. Wesley pleads guilty only to the last charge, but he defends his understanding by reference to the unconverted disciples receiving the Last Supper before Pentecost. He goes on to show "that the Lord's Supper was ordained to be a means of conveying to men either preventing, or justifying, or sanctifying grace."

To those who fear to drink "damnation" to themselves, as the King James Version has mistranslated 1 Corinthians 11:29, Wesley writes in his sermon "On Schism," "May it not be observed, (to make a little digression here, for the sake of those who are troubled with scruples on this head,) that the sin which the apostle charges on the communicants at Corinth in this chapter is usually quite misunderstood? It was precisely this, and nothing else, 'the taking one before another his own supper;' and

in such a shocking manner, that while 'one was hungry, another was drunken.' By doing this, he says, 'ye eat and drink' (not *damnation*; a vile mistranslation of the word, but) *judgement*, temporal judgement, 'to yourselves.' Which sometimes shortened their lives" (*Ibid.*, 6:403). In other words, they made themselves sick, but not damned, by their abuses.

In conclusion, let us notice Wesley's four admonitions regarding one's attitude or manner in using the means of grace. First, one ought always "retain a lively sense, that God is above all means." Second, before one uses any means, "let it be deeply impressed on your soul, —there is no *power* in this." Third, "Seek God alone . . . remember also to use all means, as *means* . . ." Fourth, "After you have used any of these, take care how you value yourself thereon. How you congratulate yourself as having done some great thing" (*Ibid.*, 5:200-201).

Wesley's understanding of the significance of the Lord's Supper is certainly instructive for the ministry today. Dare the churches neglect the offer of this means of grace? Dare pastors disobey the clear command of God? Dare the church build fences that God has not built around the sacrament? Let us follow Wesley as he follows Christ. Receiving, not taking, the Lord's Supper is a matter of obedience. 

*All quotes are from the Zondervan edition of *Wesley's Works*.

7 Management Blunders

(Continued from page 32)

2. Fuzzy Goals.

If we don't know where we're going, or what we're trying to accomplish this month (year, sermon, VBS session, Sunday School class), then we won't be disappointed.

Faith at Work reported a survey that showed 13 of every 15 church children dropped out of Sunday School by the time they finished high school. Sunday School is an area of fuzzy goals in the local church, yet relies on volunteers. What's it for? "Well, we've always had a Sunday School." Okay, but what should a child know who has been in our Sunday School for three years? Eight years? Twenty years?

What do I suggest? Put yourself at the end of the event or time period. Ask: "What should have happened here?" After this 13-week Sunday School program, what should my kids have learned? Okay, that's my goal. Now, how do I teach so that they'll end up there, given the constraints of 40 minutes, once a week?

Write down, and get agreement on, the "whys," the "motives" of what you're doing. Why do we have a choir? A bulletin? Why do we sing that doxology compared to others? Ask others for their ideas. If the next 10 people give you 5 to 10 different answers, that's fuzziness! Unless the people and leadership are agreed on the goals, it's going to be hard to generate enthusiasm or get the job done, since nobody agrees on what "the job" is.

3. Low Level of Time Effectiveness

In a survey of Christian Resource Associates, 70 percent of the pastors surveyed said their prime "pressure point" was "time to do what needs to be done."

What do I suggest? Step one is to differentiate between demand time and discretionary time. Friday afternoon is a time to plan for the next week. Lay out a calendar with each half-hour delineated. Put in every demand time event of your week: quiet time, time to watch your kid's team play, date with your mate, sermon preparation, even a haircut.

What's left is your discretionary time. Step two is to guard the use of that discretionary time so it gets used for the best possible activities in your opinion. The choice is usually between "good" things.

The key to peace about your time, for many pastors, is to lay out your calendar the best you can, commit your time decisions to the Lord and praise God for the way some of the segments get "chopped up" by unforeseen but necessary duties. You know you've done your best. You know, too, the Lord sent some other things your way.

In only a few months you'll begin to see clearly where your time is going and in what quantity. You can then make the needed adjustments.

Please don't be afraid to try this. Most people hesitate to write down a schedule for fear it'll turn to stone, then be impossible to "break." Nonsense. It's meant to be changed—do it in pencil. But do look back. How many hours were spent on calling? How many used in counseling? What is your ministry, anyway? You say you're a preacher. The board thinks you're a preacher. Yet your office time

was 8 to 1 for counseling time over sermon preparation for the last three months! A reflective analysis like this gives you a new tool to adjust your schedule to maximize your effectiveness.

4. Confusing "Means" with "Ends"

"Means" are the methods, the actions, we take to get a job done. The choir rehearsal, teachers' meeting, car pooling, etc., are all actions. We get so bogged down in the doing of tasks, we lose sight of the "why."

Most pastor-board or board-board fights are waged over the means (task) of doing something. One proposes a "means" such as, "Let's buy a bus." Each one makes up his or her mind pro or con, and the debate begins. Someone will win. Someone will lose, every time.

What's wrong with this? A bus is one means to do something. But what it is we're trying to do needs agreement before talking about means to do it. Our jumping into the task before agreeing on the "ends" we're trying to reach is the cause of win-lose fights that split churches, hurt the spirit of young Christians, and make many volunteers unwilling to run for church offices. They are put into win-lose situations time and time again.

What do I suggest? Get agreement on the ends (goals) before discussing means. Once a goal is clear (such as seeing at least 10 children won to Christ in Sunday School in 1980), the means (bus, visitation, newspapers, contests, etc.) may fall into place with less rancor, since everyone is agreed to and pulling for the same goal.

5. No Effort at Self-Renewal

John Gardner's great little paperback *Self-Renewal* (Harper-Row) should be "must" reading for anyone in the same job for a few years. It's important for each of us to recognize where we are in our "growth cycle."

Many a pastor or manager of a Christian organization is "tapped out." There just isn't a flow of new ideas. A real need for training exists. The people know the pastor's strong and weak points and he knows theirs. The "freshness" is out of the relationship.

What do I suggest? Assess your training needs, or have the board do an evaluation. Ask for a sabbatical or time off to grow and renew yourself. Get to your seminary for that Old Testament course you need. Take a semester of counsel or training to have a greater outreach there. Make some attempt to upgrade the way things are. Read Gardner's book or read *Strategy for Living*, by Engstrom and Dayton (Regal).

6. Lack of Planning

This leads to the "putting out the fires" type of management versus the preventive type. So many Christians feel planning is akin to "stifling the Holy Spirit"! Proverbs 13:16; 16:9; and 27:12 tell us the person who doesn't plan is a fool. "A wise man thinks ahead; a fool doesn't and even brags about it!" (TLB).^{*} James 4:15 says: "What you ought to say is, 'If the Lord wants us to, we shall live and do this or that.'" A plan is a statement of faith!

Planning takes an interest in the way things might happen. That's where Christians are supposed to be relying on the Holy Spirit to guide them.

What do I suggest? Ask questions of key people or maybe even take a survey. Where do you want our organization to be in five years?

What needs changing in our organization to meet the needs as you see them? What suggestions do you have for us to consider to keep the organization moving ahead?

There's a famous experiment with workers at a Western Electric Co. plant where working conditions were changed several times. Each time, no matter what the change, productivity went up. People were glad to have attention paid to them. We find it this way in church. People will enjoy a survey looking at the future. They'll feel they have a share in it and will pray more intelligently.

7. Starving the Pastor

"I'm only making \$10,000; why should *he* make more?" How much is "enough"?

When I took my first job in industry, fresh out of college, I was offered more than my dad was making after working 25 years in the same church! Many pastors' kids are embittered anti-Christians today because of this area of neglect by boards and congregations. It extends not only to salaries but to general penny-pinching in God's name. The "Junk for Jesus" syndrome still prevails: Give the old piano to the church. The missionary barrel is the place for old clothes, but cut the buttons off first!

What do I suggest? Have your board take a confidential survey of the pastors' salaries in your area—*all* of them. Or take a survey of similarly trained and experienced managers in local industry. Have your board see how your pastor's salary compares to the level of his peers.

As I counsel pastors all over the nation, this area of low salaries is a prime "hurt" that comes up time and again. Christ's work deserves the best. The best means paying the pastor in such amounts that he and his family can concentrate on the Lord's work and not be the victims of stereotypes about clothes, car, and home. Merit raises, evaluations by the congregations and year-end love gifts following these evaluations are sweeping into the evangelical circles. They're replacing the moldy cliché that because a person is in the "Lord's work," they can be starved and squeezed financially.

In summary, our churches are growing. With growth should come attention to managing the work of God in the best way we can. A well-run local church is like a well-conditioned body. It works better, looks better, and feels better. It's downright fun to be part of a body that knows where it's going, knows how it's getting there, and is run by committed, responsive leaders who are leaders in fact as well as title. Pray for those in management positions in your local body. They need your help to meet your needs.

^{*}All biblical quotations are from *The Living Bible*.

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HERE'S

Dialogs about the practice of ministry conducted by Dr. Mark R. Moore, executive

EQUIPPING LAYMEN FOR

Mark Moore: To get us started, briefly share with us what has given you the most pleasure or satisfaction in the last year.

H. C. Hatton: I think probably the thing that thrills me the most is the mental attitude of the church that I pastor. It seems that the church is completely in one accord relative to progress, moving ahead, getting on for God.

Howard Rickey: I think the thing that I'm most excited about is the fact that there is a new, higher level of discipleship beginning to be developed in the church. The people work at it weekly. There is a concern not only for each other's spiritual progress, but there is a definite interest in winning lost people to Jesus Christ.

Jack Stone: The addition of some new families has brought a level of excitement and anticipation to our church this year that I haven't known in the almost nine years I've been there. We are involved in extensive planning for the future. Not just with buildings and programs, but people planning.

Moore: I think you are well aware that we are going to talk about lay development, lay training, and lay leadership in the church. And of course, you three are involved with successful church operations. Share with us your assessment of the pastor-layman relationship in the church as a whole.

Stone: I think probably our concept is shifting somewhat in the Church of the Nazarene. I think the pastor still has the key leadership responsibility, and always will, but I think one of the pastor's major responsibilities today is to *identify*. He must identify the unique personality of his church. And not only must he identify church personality, but he must continually work toward identifying the personality of the laymen, the key laymen, and how they can serve and nurture their potential for leadership.

Moore: You mentioned, and I've grown up with this philosophy, that the pastor is the key. And when we say that the pastor is the key, we also say that he is responsible—we also have him doing all of the work. Is that a common situation in our church?

Rickey: I believe it is changing. I think that the intelligent lay person in our church wants to play in the game. At our church, for example, important committees can meet without the pastor. Why? Because we operate from a thoroughly understood objective. Our objective is to win as many as can be won, disciple the converts, lead them to a life in the Spirit and to Christian service. Every idea raised in any committee is measured against this objective. I have found that lay leaders can and want to design the mission of the church.

Hatton: My observation may be a bit different in light of the length of my tenure in one church—20 years. Years ago, when I first came to my present assignment, I had a one-man church—truly the pastor was the key. I did everything, even a lot of the janitorial work. Through the years, we have grown. We now have a staff of six. In the early days, the people looked upon me. I think, with the old-fashioned concept of pastor/laity relationship and I appreciated that respect. However, now God has given us a laity that is different. I have people in my congregation who are well-educated, several with master's degrees; 8 or 10 nurses; I have men making \$40,000 a year. They still give me respect, but they want to share the responsibilities and ministries of the church. I have had a little difficulty in making the transition and realizing that maybe this man can do something. And because of that I have gotten a little criticism. My men have felt that I just didn't give them enough responsibility, they wanted more. They felt that they could do something too. And I've had to make some adjustments in my own thinking to keep in step with progress.

Moore: Harry, what caused you to change your style of leadership? In your one-man operation, you would do 80 or 90 percent of whatever was done, right?

Hatton: Probably so. On a Sunday morning I actually have gone out and driven a Sunday School bus, led the congregational singing for Sunday School, taught a class, led the congregational singing for the morning worship service, preached, and driven a Sunday School bus route again. I contracted the church building myself. We are in a building program right now, and my laymen are taking care of most of it themselves.



Dr. Mark Moore



Photos by Wesley Tracy

HOW

director of the Department of Education and the Ministry, Church of the Nazarene.

MINISTRY AND LEADERSHIP

Moore: What time did you have back there for study and preparation, spiritual growth, and spiritual leadership as compared to now?

Hatton: You shouldn't ask me that, of course. I just had what time I could squeeze out, and everything and everybody suffered. Now, of course, I have more adequate time.

Rickey: Laymen today look at statistics. They know. It's just not ministers who are interested. They know whether or not the church is growing. If there isn't a program or plan set in motion to make the church grow, then the laymen will either eat up themselves, or they will eat up their leader.

Moore: That's certainly misspent energy. Can we move them toward a more worthy goal?

Rickey: Yes. To me, that's where the aims of discipling come in. Years ago I got sick of the pastoral grind. I would do a lot of the hospital and home calling, so that all the members were able to say that the pastor visited them. And I got to the point, where I said, "Jesus, if that is all there is to the ministry, then I don't want the ministry." So I brought every man in my church into my office, and eyeball to eyeball, I told them where I was spiritually and what Jesus was doing for me. Then I said, "What is He doing for you? Where are you spiritually?" I went to every board member, and then I went to every man in my church, converted or not converted. This led to a meaningful discipling operation. Teenagers are involved in their discipling program every Monday. And then when they finish that, they go in a multiplication level which is the ability not only to be committed to Christ yourself, but to go out and make disciples of other young people. That is going on weekly. Then we have the ladies in our church that meet weekly and they are involved in a discipling training program. Men's discipleship groups meet at two times. This next year there will be lay leaders in my church who are discipling other lay leaders, I will not even be there, but I believe that the thing which they have seen in me, they are now producing in others, but really basically, it is not in me, it's they are seeing Christ alive in each of us.

Hatton: Now I think he's hit the key note in discipling-making, and this is very important, and I'm 100 percent for it, but I think a lot of it has to do with the leadership. The leadership is the key, and that's one thing that's made the laymen what they are. He says he is sharing with them his own heart, and his own life and feelings. And I think that's the key, Howard.

Moore: How do you articulate an objective to your board and lay leadership?

Stone: Well, so many pastors have said, and I certainly can relate to the feeling, that it is so difficult to motivate, recruit, and train. Clearly defining goals, effective goals, will help us motivate. Establishing priorities, establishing direction, establishing goals, and then defining these goals, will help people work into the objective. Then in recruiting, I think we must effectively find those individuals who have gifts in certain areas of ministry, and train them.

Moore: How do you do that?

Stone: Well, I think you do it by a number of methods. I like to use the trial method in our church. We don't just suddenly put somebody in a position for a lifetime. Every person who is selected, or elected to a position in our church has promised or committed themselves for at least two years. If a Christian Life director wants to serve only one year, he or she has already committed himself or herself for two years. He or she may resign at the end of that year, but we have a team concept, and he or she then serves with the new person for another year. So in every key leadership role, we have at least two people involved, so we have an effective training system. We like the concept of in-service training.

Moore: We are to select and recruit persons; share the objectives with them, disciple and train them, and delegate authority to them so they can carry out their ministry. I believe each of you feels that every believer has a ministry. The minister's chief responsibility is to train his laymen to perform their ministry. Is that right?

Hatton: I would agree. I have a fellow graduating from college this year who grew up in my church. He is not called to preach, but he wants to come to my staff full-time when he graduates. He is excellent at recruiting and



**Howard Rickey,
Pastor,**

Lake View Park
Church of the
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City, Oklahoma.



**Jack Stone,
Pastor,**

Church of the
Nazarene, Princeton,
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**H. C. Hatton,
Pastor,**

First Church of the
Nazarene, Sterling,
Illinois.



equipping and I am going to bring him back, and add him to my staff just, if for nothing else, to help me recruit and equip lay leaders. We want to go to a thousand in the decade of the 80s, and I think he can help us do it.

Moore: We can have only a certain limited number who become professional staffers. Our biggest challenge is the great mass of laymen. How do we go about engaging them in the mission of the church? If you had one bit of advice for our pastors about harnessing the tremendous power of the laity, what would it be?

Stone: I think we need to continue to articulate the objective and define that objective and build confidence in our laymen that they can help accomplish that objective. I have an old, traditional church that changes rather slowly. I have developed some patience. At the same time, I have come up with a few things in programming that have helped in developing laymen. For instance, this little thing I call the "break-in period." One of the things that I have done to establish confidence that laymen can really do something is to put them in this break-in period, where they work with a team. They work in a sheltered, directed program, then suddenly they begin to visualize, suddenly they begin to accumulate ideas, and become assertive.

Rickey: One of the best places for our church to start lay development is with our elected leaders. Leading the list of elected leaders is the church board. My church board meetings are not just business meetings. I prepare a devotional talk, then I take time for training them to become better board members. For example, we are going through the New Testament together. Whenever it talks about leadership, we discuss it. Most of our board meetings turn into spiritual adventures. So when we get to the run-of-the-mill business, we are spiritually ready to deal with it. The board members know they have to be leaders. My board is responsible, they know the attendance on Sunday morning and Sunday night, they know what we are doing in prayer meeting, they know the count in discipling. They feel they are accountable because they are leaders. They are a part of the team, so they get the credit too.

Moore: With a professional staff, how do you combat the attitude in a church that we have "hired" people to do the work, therefore, the laymen don't have to do anything but pay the bills?

Hatton: First of all, I think a pastor has to keep a warm heart. By that I mean a shepherd's heart, a pastor's heart. And the whole ministerial staff must do the same.

Second, the paid staff must understand that they are not merely planners and organizers of the work—they have to be doers as well. They don't have to do it all, but they must lead the way. If staff members aren't willing to do this, the layman won't either.

Moore: What if the senior pastor thinks of his ministry as equipping, and the staff ministers think of their ministry as equipping, but the lay people still have this notion that "we hired these guys to do the work"? Now to a guy in a jam about this, what is the first step that he takes to overcome this notion? Some will still say, "We hired all these guys to do this work, and then they give me this list of people to call on. We pay this retired preacher to do all the visitation."

Hatton: Well, it's amazing, to begin with, if the paid staff members do what they are supposed to do, how much of it they can get done—just to be frank about it. I remember Dr. Hugh Benner telling us, years ago, in a preachers' meeting, "If you have to, pastor, you can do it yourself." Now that is not the desirable way, that's the tough way. Now we want to do better than that. It seems to me that if we keep the paid staff functioning properly, they are going to take us a long way down the road. And what we get out of our laymen is a bonus. And that is, of course, what we need to do. To get the bonus out of our laymen.

Stone: I don't clearly identify with that. I think our staff members need to be doers, alright, but one of the first steps toward solving the problem Dr. Moore cited is a good, simple, thorough job description for the staff minister which clearly states how he relates to your leadership groups. That constantly needs to be before them. This can be done through good reporting by that staff person. And if he is involved in the training and discipling effort of your church, I think the laymen will catch on. If the staff minister catches your spirit of ministry he can successfully lead laymen. But if the senior pastor is afraid to release responsibility at some of these key points, I think there will be a problem. But if we can get job descriptions, clearly identify objectives, the laymen will work toward the mission of the church.

Rickey: We have the potential, and now it's mobilizing them and getting them to march. I remember when one of our leaders at the Conference on Evangelism cried for the church to "March." He kept using the word, "March . . . March . . ." A young boy in the audience, after the service was over, said to his parents, "Why didn't they march? He told them to march, but no one marched." And I believe that's what happened. We have been telling the laymen to march. What we've got to do is to start marching ourselves and maybe when we look behind us, and there will be another one, and another one, and another.

Moore: We have mentioned in-service training, discipling, job descriptions, and modeling. What other specific programs of lay development are you using in your churches?

Rickey: I see a renewed interest in the importance of the Bible. My people want biblical answers.

Stone: I'm seeing that too, Dr. Moore, in my setting. In fact, just recently, this past fall, we read the entire Book of Revelation in our Wednesday night prayer meetings. Our people are hungry for the Word.

Moore: Do you have home Bible study groups in your church?

Hatton: This is quite an asked-for thing, in my area. Ladies get together on Tuesday night. The Sunday School class of young couples is asking for Bible studies. My people are hungry for it. They want the Word preached to them, Bible studies, you name it, if it's God's Word they want it. And I think this is a healthy thing. I agree with it. Our people want the Word of God.

Moore: Let me quote from Elton Trueblood. "If I were a pastor, first I would preach. Second, I'd teach. Third, I would build up small groups where people support one another. And, fourth, I would find the people who themselves make a difference and let them make a difference. It is too late to add to the church. We have to multiply. Find the multipliers. To do this, the pastor has to be alert and never underestimate the power of the amateur." Now isn't that what we are really trying to say? Isn't that what the church needs?

Rickey: Plus allowance for unpredictability. It happens. And if you are rigid and fixed in your concepts, then you probably are not going to develop lay leadership. Because they'll come up with a lot of different strengths.

Stone: I believe Trueblood makes a good point. There is another key also. I think our day is ripe and ready for a positive, clear emphasis of the gospel of Christian holiness. I am not talking about some of the emphases we have had in the past that have nearly destroyed us. But I am talking about a clear, positive accent on Christian holiness. Christ is the answer. And we have a statement of belief that I think has within it the clearest, most definitive approach that any church has. So our day is ripe for the full gospel accented in a positive way.

Hatton: I agree with what both these men have said, and I think that this is the right approach, keeping in mind, that a life of holiness is the ultimate.



Four "study starters"
designed for the midweek service to help ...

Celebrate the Protestant Reformation

by C. Paul Gray, *Professor of Church History, Bethany Nazarene College, Bethany, Oklahoma*

Every October the Protestant family of churches is reminded again of those intrepid Reformers of the 16th century who launched a "renewal movement" in the Christian Church that is still having repercussions today. Scholars have marked October 31, 1517, on the calendar of history as the beginning of the Protestant Reformation.

Since John Wesley and his followers have always thought of themselves as following in the Protestant tradition, it is well for us to think again of the rich heritage that is ours. We need to remind ourselves in 1980 of some of the basic truths that have come to us through the personalities of Martin Luther, John Calvin, and James Arminius. Many of these truths are just as relevant for us today as they were for the Christians of the 16th century.

Study One

SPIRITUAL RENEWAL IS POSSIBLE

The Christian Church has always had the ability to renew itself. This has been the secret of its survival through the centuries. However, there have been moments in history when men have written the Church off as defunct and useless. The opening years of the 16th century was a period of this sort. Spiritual life was at a low ebb. Corruption was everywhere. Concerning Martin Luther's trip to the city of Rome in 1510-11, it has been said that instead of piety he found levity; instead of holiness he found lasciviousness. Religion was but the cloak which covered up shame and vice. The white garments of the Church were polluted with the stains of the most disgraceful and carnal manner of living. It was a bleak moment in the history of the Christian Church.

Despite these conditions, renewal came. New life was breathed into a dying Church. A new day had dawned. How did this happen?

I. Renewal Came with a Rediscovery of God's Word

For years there had been a famine of knowing and "hearing the word of the Lord" (Amos 8:11). Then a monk of the Augustinian Order began to really read his Bible. As Martin Luther pored over the Scriptures he saw the need of his own soul. He cried out for help. After an agonizing period of conflict and struggle, the truth he found in the Book of God set him free. New life came to his soul. He found that men could be reborn. He began at once to work out the implications of the discovery that he had made.

As he continued the study of the Scriptures, his convictions grew stronger and clearer so that when he was confronted with a flagrant abuse of the "indulgence system" he could not restrain himself. He spoke out! To his amazement he found that he had voiced what most people had

been thinking for a long time. They spoke out too—and the Reformation was on! But could it last?

II. Renewal also Hinged on the Strength and Fortitude of a Man

Martin Luther believed with an intensity that changed the course of history. He could not be silent. Sin and wrong must be rebuked. But to speak out took strength and fortitude. It could easily have cost him his life. In 1521 he was summoned to appear before the emperor and the German Reichstag in the city of Worms. When his friends, fearing what might happen, tried to persuade him not to go, he is reputed to have replied, "I'll go even if the devils are as thick as the tiles of the roof!" When the emperor and the officials from Rome demanded that he retract what he had written, he cried, "My conscience is captive to the Word of God. I cannot and I will not recant . . . Here I stand. God help me. Amen."

III. Renewal Was Carried Forward by Obedience and Faith

It is one thing to launch a program; it is quite another to see it through. For Luther, discouragements came thick and fast. Things did not work out as he had planned. But he never lost sight of the goal. He believed that he was a chosen instrument of God. It was a work that he had not chosen for himself, and he believed that he was held and supported by the Eternal. His faith was tested at every point, but the movement he started changed the history of the world. Spiritual renewal *is* possible.

Study Two

SALVATION COMES BY FAITH ALONE

This is the discovery that Martin Luther made. Born in the little town of Eisleben, Germany, Luther came of free peasant stock. His father wanted him to be a lawyer, but Martin, troubled about his sins, was more interested in religion. While depressed over the death of a friend, a bolt of lightning during a storm knocked him flat on the ground. He immediately determined to be a monk. On entering into holy orders, Luther expected to find relief from his troubled conscience. His distress of mind only increased. He multiplied his good deeds. He lashed himself to attain more faithfulness. He performed the filthiest tasks to kill his pride. None of these things solved his problem. Observing his struggles to find peace one can see that:

I. Salvation Cannot Be Earned

Good works were not enough. If salvation could have been gained by much prayer and fasting, by self-inflicted torture, or morbid self-condemnation, Martin Luther would now be listed among the saints of Rome. This inner

conflict went on for a number of years, but all his frantic struggling was of no avail.

At last it was the Truth that set him free. He discovered the simplicity of the Gospel—"the just shall live by faith." (This is how Martin Luther came to "the famous doctrine of justification by faith as opposed to the Roman Church's 'justification by sacraments and works'.") One could never do enough, or be good enough, to merit salvation. The truth came clear: one had just to be humble enough to accept salvation as a gift, and then belong forever to the Giver. Joy and light broke in.

Luther's next discovery was that:

II. Salvation Means That a Man Can Know God

The truth that "the just shall live by faith" brought new life to Luther's soul. Things were different now. His bitter struggling was over. He knew God for himself! He was a new man! In place of doubt, indecision, frustration, and uncertainty, there was assurance and calm confidence. He had gone beyond the elaborate rituals of the church and made contact with God himself! He had made the age old discovery—*A man can know God!*

Luther's insight into Scripture, and his knowledge of God, now carried him a step farther. He saw that:

III. Salvation Eventuates in a Divine Commission

What he had now come to know as Truth laid heavy responsibility on him to carry out reform. There was an inner compulsion to speak of the things "he had seen and heard." He was convinced that he was speaking Christ's words and not his own. He did not derive any pretensions of personal authority from his sense of mission. His authority was derived from God.

This sense of mission carried him through the fiercest kind of opposition. Difficulties and problems broke on his head like a storm. There were moments that were as black as midnight, but he did not hesitate to conclude: "So my mouth must be His whose words it speaks."

Study Three

GOD'S GRACE IS THE ONLY HOPE FOR HELPLESS MAN

Next to Luther, John Calvin was the most towering figure of the Reformation. In some ways he exceeded Luther. While the latter stressed that men are saved by faith alone, Calvin sought to magnify the grace of God. While we of the Wesleyan persuasion do not follow all of Calvin's theology, we are compelled to recognize that many things he stressed are valid and true. He put a great deal of emphasis on:

I. The Lostness of Man

For Calvin, man was in a most hopeless condition as a result of the Fall. In fact, he saw man in such a hopeless state that he has been accused of not only believing in total depravity, but in "teetotal depravity." He wrote, "Man cannot think a good thought, nor say a good word, nor do a good deed . . . He is so morally bankrupt that he loathes everything good and cleaves to everything evil." For him man was nothing but a whirlpool of iniquity. While it might not go quite so far as Calvin in describing man's lostness, the Wesleyan movement would unequivocally say that there is no hope for man within himself. He must have help outside himself or man is hopelessly and eternally lost. He is totally depraved in the sense that sin has touched man's entire being. And we would unhesitatingly agree with Calvin that:

II. Man Is Saved by Divine Grace

The solution to man's hopeless predicament is the grace of God. And this grace comes to man wholly undeserved and wholly free. Calvin declared that since man is totally depraved and hopelessly lost, he deserves nothing

but damnation. And it is only by God's "unmerited favor" that any man is saved. Grace is, therefore, the love of God in action toward men. This unmerited favor is best expressed in the death of God's Son on the Cross. For Christ took the punishment for man's sin upon himself when He died on Calvary.

When man recognizes his hopeless condition, and learns that Christ died for him, he receives God's saving grace with deep gratitude, and with joy begins a new life pattern. He has a whole new status in the universe! A whole new temper of mind is the result! All because of God's amazing grace.

III. The Boldness of Those Who Believe

Calvin injected into his followers a boldness and a confidence in their newfound sonship. They were quick to witness to others of their newfound faith. With multitudes still in a state of slumber, unconscious as yet that Christ died for them, it is the duty of the Christian to awaken their souls and bring them to Jesus. Calvin had a complete confidence that the gospel he proclaimed would prosper in spite of untoward circumstances. He said, "We know ourselves to be invincible if we do but war under the standard of our Christ, and fight with His weapons."

Study Four

SALVATION IS FREE TO ALL WHO BELIEVE

It was James Arminius, the Dutch theologian, who saw great value in Luther's emphasis on faith and Calvin's emphasis on grace. He seems to combine the view of his two predecessors and proclaim that "we are saved by grace through faith." Highly trained in Calvinistic theology, he served as pastor in Amsterdam for a number of years and then became professor of theology in the University of Leyden. But as an open-minded and honest student of the Scriptures, he found himself differing with the strict Calvinism of the Dutch church. While holding to many things taught by Luther and Calvin, he nevertheless produced some ideas of his own that have had a profound influence on the history of the Christian Church. Among other things, after long and thorough study, he proclaimed that:

I. Man's Will Is Free

Arminius is the champion of human freedom. He insisted that if all things are predetermined, then man has no freedom. If a man's life is predetermined he cannot be held accountable for his sins. Furthermore, if all things are predetermined, God is the author of sin. Arminius could not accept this, yet he believed in the sovereignty of God. Consequently he held that God in His sovereignty bestowed on man his free moral agency. To invest man with the power of choice does not necessarily diminish God's authority. Arminius insisted that this view of man's freedom was consistent with Scripture, the history of the human race, and present experience. Of course this view does not answer every question, but neither does the doctrine of predestination.

Since all men are free, and God is just, Arminius argued that:

II. Salvation Is Available to All Men

Still holding tenaciously to the Reformation doctrines of salvation by grace and faith, Arminius set forth the doctrine of a universal atonement. This means that every man who exercises faith in Jesus Christ as Savior and Lord is saved from his sin. This, of course, is contrary to the Calvinistic doctrine of a limited atonement. Even though man is free, he can no more save himself in Arminian theology than in Lutheran or Calvinistic theology. Man is responsible for his sin, but Christ's death has

(Continued on page 45)

A Biblical View of Administration

by C. J. Adams and O. D. Emery*

The Bible is not a textbook on leadership or administration. Basically it deals with infinitely more important subjects than these. However, the broad principles of administration can be illustrated and demonstrated by Scripture.

The caution not to rest upon the principles of administration too strongly in the management of spiritual affairs lest the arm of flesh be found to fail, is a valid concern. However, the principles of administration are neither spiritual nor carnal, but neutral. The character of the person will necessarily be the measurement of his administration, whether spiritual or carnal. The ideal is to have a spiritually minded administrator using sound administrative principles.

It is not necessary here to choose between a spiritually minded administrator using poor management procedures and a carnally minded administrator using sound management principles. The apostle Paul put that judgment completely in the hands of God who knows men's hearts and motives perfectly. "Every man's work shall be made manifest: for the day shall declare it, . . . the fire shall try every man's work of what sort it is" (1 Corinthians 3:13).

Instructors in administration for commerce and industry today are knowingly or unknowingly borrowing sound principles of administration from examples found in the Bible. The Book of Nehemiah is recognized by many to be an essential study in management principles. Nehemiah's skillful use of resources to rebuild the Jerusalem wall is classic. In the New Testament, Jesus Christ stands front and center as the Model Administrator (Mark 3:12). His manner of fashioning disciples to whom He could commit His earthly ministry provides an outstanding example.

The particular principles of administration are also seen in scriptural example. God, the Creator, delegated to Adam the assignment of governing the earth (Genesis 1:28). The task of naming the beasts of the field and the fowl of the air along with domin-

ion over them was also delegated to him (Genesis 1:26; 2:19-20). The use of delegation as a principle is found in the experience of Moses. As administrator of the internal affairs of his people, he needed his father-in-law's instructions (Exodus 18:13-18). When Moses learned the principle of delegation and began to employ it, the problem of inadequate leadership for the affairs of the people was solved (Exodus 18:24-26).

Another administrative principle illustrated in scripture is the use of job description. This is clearly demonstrated in the detailed instructions given by God for Aaron, the high priest, and the sons of Aaron as the general priests. Complete instructions on what to do, how to dress, and details regarding their accountability were given (Exodus 28:29).

The Holy Spirit is the Executor (Administrator) of the spiritual affairs of Christ in this world. He works through organization and uses administration. One of the gifts He bestows upon the church through its members is "governments" (1 Corinthians 12:28). This is for the benefit and edification of the body. A congregation must respect Him and His gifts of administration to some within the church. As we subordinate ourselves to Him, the goals, opportunities, resources, and work designs will unfold through the leaders to whom He has given administrative gifts.

Applying the Theory

How can the theory of administration be applied to the structure of a multiple staff in the local church? What practical things are there to suggest?

A multiple staff should ideally be on the collegium pattern of several equals serving together rather than on the pattern of rank and order. For this reason, some prefer the use of the term team ministry. This depicts the biblical concept of equal members of a body functioning to augment one another.

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"...there should be no schism in the body . . . the members should . . . care for another" (1 Corinthians 12:25).

However, where a multiple leadership exists, as in a multiple-staff arrangement, a particular person is usually needed to give leadership and subordinate relationships in the ultimate degree, that leadership responsibility for multiple-staff direction should rest upon the senior pastor. Accordingly, he becomes executive pastor among several pastors. Those serving with the so-called executive pastor should consider themselves to be managerial pastors. In the absence of a multiple staff, a pastor performs the total cleric functions for the congregation. When he becomes the executive of a multiple staff, he directs through several others the performance of what was previously his work.

The collegial concept is suggested as the preferred arrangement which brings all the ministries into a review and evaluation structure. Even those ministries and responsibilities reserved for the senior pastor are open to input and counsel from the entire multiple staff. Bringing all members of a multiple staff into equality for times of discussion and study is the mark of mature leadership on the part of the senior pastor.

This equalitarianism need not cripple the capacity for decision-making. Richard Wolff states, "In a democratic system men have equal rights, but it does not follow that they have equal ability" (*Man at the Top* [Wheaton, Ill.: Tyndale House, 1969], p. 87). We might add that equality of rights does not mean equality of responsibility. Mr. Wolff further states, "Group unity is important, but it is dangerous to generate unification through reduction." Equalitarianism correctly understood does not negate the responsibility and its commensurate authority which an organizational constitution provides. The prerogatives of the senior pastor as the executive administrator of the local church affairs should be definite and clear.

Every effort to avoid competition should be made. A staff member serving as associate to a senior pastor should recognize that even though there may be equality in the sense of a divine call and being a minister of the gospel, the senior pastor is to be considered the team leader or crew captain. Perhaps the figure of the senior pastor as player-coach will help the staff person to understand the role of the senior pastor on the pastoral team. The entire staff benefits when success is achieved, and all suffer when lack of success attends. If a staff person falls into a competitive struggle with the senior


pastor, team effectiveness is hindered. Foot dragging or limited cooperation can give the senior pastor a hard time—just short of outright sabotage. The result may be to reflect upon the effectiveness of the senior pastor, but even further to indicate that the entire staff as a group are incapable of putting common goals ahead of their differences.

The senior pastor must see himself as the most likely person to facilitate a collegium or team arrangement. If he holds his banner of authority high or "cracks the whip," he will forfeit his leadership privileges and close communication channels. The senior pastor is not to be a competitor of other multiple-staff members. He must not indicate such characteristics of a competitor as suspiciousness of their suggestions or defensiveness of his prerogatives. These reactions are unnecessary since he is the senior pastor and is, for all practical purposes, secure. His associates on the multiple staff are there to serve under his supervision, and he must not allow any competition to develop. If the senior pastor will remember that the multiple staff exists for improved ministries, it will help avoid the perils we suggested.

The senior pastor must be vitally interested in multiple-staff ministry, or it will not succeed. The successful senior pastor is the executive multiple-staff member who succeeds in leading the staff as a team. He must lead them through the "jungle" of human weakness and ineptness, bringing them to "a place of submitting . . . one to another in the fear of God" (Ephesians 5:21). Through their mutually supportive functions, efforts may then be focused on the objectives sought for in the success of the gospel among men.

Kenneth Gangel offers four suggestions which are appropriately recited here to senior pastors working with a multiple staff (*Leadership for Church Education* [Chicago, Ill.: Moody Press, 1971], p. 203).

- be open with subordinates.
- make it possible for people to meet together as responsible adults to solve mutual problems.
- offer people both the opportunity and the challenge to be responsible for both their work and the fate of the organization.
- recognize that loyalty is not to be equated with blind obedience.

Is it possible to operate a multiple staff on such a satisfactory level? Yes, it is mandatory if we want harmony and expansion of the work of Christ. 

Adapted from *Effective Ministry Through Multiple Staff*, C. J. Adams and O. D. Emery, the Wesley Press, 1976. Used by permission.

ENOUGH SAID

The sermon was long.
The subject was tithing.
A little girl was very sleepy.

She said to her mother,
"If we give him the money now,
will he let us out so we can go home?"

—Newsletter, Ada, Oklahoma, Church of the Nazarene

THE PROBLEM WITH PEDESTALS

Learning to Admit Humanness

by Ruth Senter

It all started with the English muffins. They didn't smell quite right as I warmed them in the oven. In fact, they smelled like burning rubber. And burning rubber it was: Nicky had found a perfect hiding place for his tennis shoe. Amid the broiled tennis crisis, Jori came wailing from her room. A page had been torn out of her library book, and the book was due today. My three-year-old Nicky had struck again. The morning was one series of tragedies after another. The whole world seemed plotted against my neat little schedule for getting to my weekly Bible study on time.

The dust was still swirling as I loaded my delinquent little son into the car and raced to church, 15 minutes late, to teach the lesson from Philippians on peace. I could not do it. Instead, out came the account of my whole awful morning. I made no pretense about having handled my situation calmly and rationally. I told them exactly how it was with me that morning. And all was not well.

"It's nice to know you're human," one of the girls remarked to me later that morning as we were having our coffee and doughnuts.

"Was there ever any doubt that I wasn't?" I asked.

"I guess it's just good to see that you get upset too. I don't feel quite so guilty."

Later, I thought about her comment. Had my friend really gotten an unrealistic picture of me? If so, how did it happen? I had never thought in terms of pedestals for people, much less for myself, but that day I did. If people automatically created pedestals for me, I decided I must fight very hard to remain on the ground. If I had created pedestals for myself, I must try harder to be honest about myself and about my own struggles.

I also saw in my friend's comment a plea for someone with whom she could identify, a need for a companion in process, not a completed work of art at which she could wistfully gaze.

I think sometimes we build our own pedestals by not allowing ourselves to be human, or at least not allowing other people to know that we are human. Sometimes we are more concerned with being on exhibit than we are with being on the drawing board of life. Exhibits are for completed works, not for those in process. It is easy to try to shortcut the process because we are not willing to be patient with us.

Recently I was trying to get to a friend's house for lunch. I ended up going four miles to get two. The road was under construction, and as I sat at the barricade and stewed over the prospect of a four-mile detour, the street department had the gall to say to me in the form of a little yellow sign, "Road under construction. Thank you for your patience." I decided the sign definitely did not apply to me as I turned my car around and headed in the opposite direction.

Road repairs are not completed overnight. Neither are lives. There is nothing wrong with admitting that we are involved in a process of learning about life and how God would have us live it. Usually the strong can admit their struggles. Perhaps if we are willing to admit that we are still under construction, we would be stronger and a lot more patient with ourselves.

The more I study Scripture, the less I see great spiritual giants who had the pieces of their lives perfectly fit together. Instead, I read about people involved in the intense struggles of a real life—people who learned to draw upon the resources of a divine God. But they had their struggles, and they shared their struggles with others.

I read about a man after God's own heart who laid bare his thoughts and feelings through the Psalms. David was not a mountaintop man, and he made no pretense of being one. He had his rooftop experiences. He blew it in some pretty significant ways. But he knew how to admit his sins. He knew how to depend on his God.

Then there was Moses—a man who probably moved more people, despite almost inconceivable odds, than any other leader in history. There was no prophet in all of Israel like Moses “whom the Lord knew face to face” (Deut. 34:10).^{*} Yet the story of Moses is the account of a man in process. He was impetuous. He acted and thought later. He felt inadequate. He wanted to lean on someone else. He had feelings of despair, inadequacy, rejection, anger, worry, fear, exhaustion, and weakness.

Moses had his moments in the sun. He watched the Red Sea close over his enemies. He saw the bread drop from heaven. He had his moments on the mountain. But he also broke the tablets of stone.

she told him three weeks earlier. Sometimes he comes home and wants to talk and feels ignored because she is so involved in the book she is writing or the class she is taking. Let's face it. That's how things sometimes are. So why do we find it so hard to admit?

One reason we may cling to our fairy-tale existence is that we assume if we are going to have an impact upon lives, we must be someone others can admire and look up to. The problem is that when we always have to look up to someone, we usually get a bad crick in the neck. Looking up also gives us a distorted view of things; people always appear to be bigger when we are looking up.

“Sometimes we are more concerned with being on exhibit than we are with being on the drawing board of life.”

He struck the rock to show how clever he was, when God had told him just to speak to the rock. His father-in-law had to remind him that he could not run the show alone.

Then I read in my Bible about Job who was righteous and blameless and God-fearing. Yet he sat on his ash heap and wished he had never been born. He was impatient for some answers to his chaotic life. When I read about Job, I see a man who was floundering, trapped, in total despair. Here was a real person with real hurts, and I hurt with him. I ask the same kinds of questions he asked about the justice of God. And sometimes I feel the same kind of isolation from God.

The Bible shows me people in process, and I take heart. They made it—not in the shade, but under a hot, scorching sun. And the more I know about the hot, scorching sun in their lives, the more aware I am of the grace, love, and power of God in their lives—the same God who is still around for me today.

Fairy tales are nice to read as bedtime stories to our children, but they are devastating if we pretend to live them. Everything is not always all right—even for the Christian. People do not live happily ever after—even Christians. Why do we feel we have to keep up the fairy-tale front?

Why do we think we cannot be human? Why can't we admit that our home is a real place where children scream, where milk spills and tennis shoes get broiled in the oven, where mothers have to take two aspirin to calm their jangled nerves, and where fathers get upset because the cord of their new electric hedge-trimmer got cut in half?

What's wrong with admitting that this husband and wife sometimes aren't so sweet to each other? Sometimes he schedules a board meeting on the night she planned to entertain friends, because he didn't write the plans down on his calendar when

When our relationships are vertical, we tend to be very aware of who is on the top and who is on the bottom. Respect does not need a ladder arrangement. If awe is what we want people to feel toward us, then we need to keep our ladders. But if warmth and respect and love are the feelings we want to evoke, then we should put away our ladders and be willing to stand on the ground beside people.

When Paul was writing to the young pastor Timothy, he told Timothy to be an example of what the believer should be in speech, conduct, love, faith, and purity (1 Timothy 4:12). However, in the very same passage Paul says, “Give yourself wholly to them, so that everyone may see your progress” (4:15). Paul did not say, “Be a perfect example, and don't let anyone know you have room for improvement.” Paul's advice to Timothy was grow, learn, discover, take pains, absorb yourself, and through your process and progress you will influence other lives.

Jesus himself had some things to say about people who pretended to be something they were not. He called them “whitewashed tombs . . . full of dead men's bones” (Matt. 23:27). His hammer hit hard against pretense and hypocrisy.

One day, Joan, a high schooler, rang my doorbell. She was a controlled, thoughtful girl, and her thoughts came forth in an organized fashion. She was having some trouble with her application of Christianity to her life. “I came to you because you always seem bubbly and on top of things. How do you do it?”

I gave her some of my pat formulas for “bubblyness,” prayed with her, and she left. During the next three years of Joan's high school experience, I watched her from a distance. Whenever I asked, things were always going fine, and we talked superficially about “on top” things. Joan disappeared into college.

One day several years later, Joan came home from college and sat in on a series I was teaching for a Sunday School class. It was a series that had grown from a personal dilemma I had studied and agonized through. It was a series that didn't give the solutions all tied up in a neat little package, but it did raise some questions about Scripture's implications for living.

Joan came to visit me again after that Sunday School class. In fact she came to visit me quite often after that. We drank many cups of coffee together, thought together, discussed together, disagreed together, prayed together, and grew together. My pat formulas did not bring Joan and me together. My vulnerability did. Our respect for each other did not come while I handed down solutions; it came as we sat across the table from one another and were people involved in a process.

Another reason we may work hard to keep up the fairy-tale myth of "all's well on the Christian front" is that we fear rejection. We are not sure how people will feel about us if they know we get upset and yell at our kids sometimes. We're not sure how they will respond to our saying, "I'm sorry. I was wrong about that." Or, "I shouldn't have done that." And so we tiptoe on eggshells and get sore feet, because walking on eggshells is not very comfortable. And if we're not comfortable with ourselves, there is a good chance others are not comfortable with us either.

When we live under fear or rejection, the safest place for us is in a shell. The trouble with a shell is that it keeps us from people. If we want to touch people, we have to get out of our shell and take some risks. People will not always understand. Sometimes they will criticize or jump to wrong conclusions. But in the process of our own growth, we may unearth a response in others which may have been buried deep within their own facade.

Our honesty can hurt when it hits so close to another's shell, but it can force them to come out and take a long, hard look at themselves. However, in our honesty with others we may find common

denominators which allow us to solve the problem together; we may evoke feelings that need to surface. And then God can give the gentle touch of healing.

One day I shared with some friends some of my fears about death. I told them about lying in bed at night and visualizing a cold, sterile operating room and a surgeon who was about to embark on an exploration for cancer in my body. Cancer is part of my family history, and every woman I heard about who died of cancer would become me.

Even as I talked with friends about it, I was learning to face my fears. Others jumped into the conversation, and what followed was a healthy and honest appraisal of death and our feelings about it. Only Jill remained quiet. I did not know her well, but I could tell it was a difficult discussion for her to hear.

Not long after this discussion, I was in Jill's home for lunch. "Your conversation about death the other week was very hard for me." She initiated the subject. "But it was also good for me. I buried my 19-month-old 3 years ago, and I buried my feelings with her." As she cried, I watched 3 years of pent-up emotions and silent grief come pouring out.

Now I don't know whether Christians are supposed to go around telling people that they are afraid to die. Perhaps we are to encourage others by talking about the blessed hope. I believe in that blessed hope with all my heart. I know that when the time comes to accept the fact of death, the resources of God will be at my disposal. I also know that God's resources are available for any Christian who goes through death. But I will not pretend to others that my fears do not exist here and now.

Sometimes all is not well in my house. Sometimes all is not well with me. Allowing myself the freedom to say that is allowing myself the freedom to be a person who lives life with both feet firmly on the ground. And the ground is a whole lot safer than a pedestal.

From So You're the Pastor's Wife, by Ruth Senter, copyright 1979 by The Zondervan Corporation. Used by permission.

*All scripture references are from the *New International Version*.

Celebrate the Protestant Reformation

(Continued from page 40)

made provision for all men. No man need be lost. Man must exercise his will in order to be saved. He cannot earn his salvation, nor can he ever deserve to be saved, but he does have the power to respond to what God has done in Christ. And even the power to respond is the gift of God. Consequently, there is no room for boasting on man's part. Salvation is the gift of God, wholly free and wholly undeserved. Thus "whosoever will" may come and take of the water of life freely.

Consequently, it can be concluded that in Arminian theology:

III. The Gospel Really Becomes "Good News"

Since Christ died for all men, we have a story to tell to the nations. No one is left out. The wealthy, the intellectual, and the elite of earth need to know about the

Good News as badly as the defiled, the ignorant, and the poor. Christ bids the worst to come. There is no record in the Scriptures where He ever turned anyone away. The vilest can have a new start; the weakest can find power beyond themselves; the sin-enslaved can be set free. Therefore we need to proclaim the gospel with the tenacity of a Lutheran, the boldness of a Calvinist, and the love and compassion of an Arminian.

* * * * *

These "study starters" can be used as the basis for prayer meeting talks. Further study in church history books and such books as *Exploring Evangelism*, by Mendell Taylor (from which the author of this article has drawn heavily) would enrich the addresses. Again, these "starters" could be given to lay persons who could *research* and *report* on these topics in the midweek services leading up to Reformation Sunday, October 26, 1980.

Retirement Is Wonderful! (or is it?)

by D. W. Hildie

Retirement Day! It scarcely seems possible that 40 years have passed since the day the general superintendent and all those elders of the assembly—suitably clad in their only black suits—prayed for me, and ordained me as a minister of the gospel.

Feeling like a knight of old, clad in the shining armor of my new-found dignity, I stepped into my second-hand jalopy and set out to return to the dragon-killing conquests of that long-ago first pastorate. But those dragons didn't die so easily, and some of them that I thought were dead and buried had returned to life . . . and when the recall votes were counted at the end of the year there was a bitter realization that I was about to become an ordained minister without a charge. *Horrible Dictu!*

Then the district superintendent, bless him, came by and poured loquacious oil on my wounds, and told me of another "tremendous opportunity" just across the state.

"Of course that church doesn't have a parsonage (you can fix up three unused Sunday School rooms behind the church auditorium). The budgets have not been paid for the last 10 years, the former pastor left without all his salary for the last three months, and most of the former

congregation has either moved or joined the Baptists. But don't be dismayed by these superficial appearances—all that church needs is a young man with the vision for leadership. Within no more than a year's time you'll have the church in such a state of growth that your work will be in demand all over the district."

So once again I polish my armor, sharpen my sword, and hang my certificate of ordination on the wall of the closet just off the junior boys' Sunday School classroom—the same closet which serves as pastor's study, and a janitor's closet.

No, it hasn't always been like that. I remember the kindness and love of the people that time our premature child died. I remember the big old farmer who threw his arms around my shoulders as I sobbed beside that little open grave.

I remember that good feeling I had the day I found the 13-year-old runaway girl and brought her home to a warm reunion with her loving parents. Then there was the night when I sat beside that dying wife and mother, so the family could get some rest.

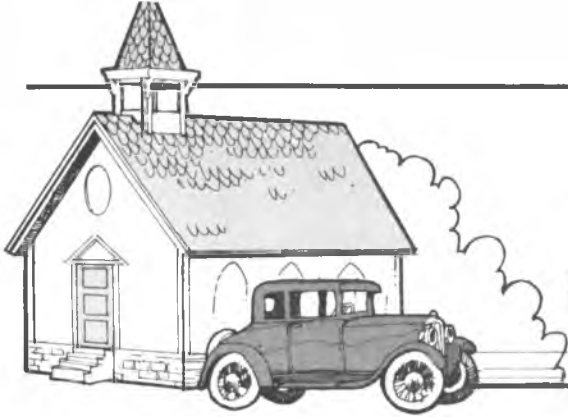
Those early hardships of the "great opportunity" churches are lost in the warm memories of loving people . . . people whose lives I have shared. Sure, some of them didn't seem very grateful,

but, oh, so many of them have expressed their gratitude in a thousand invaluable ways. There was the young preacher-boy across the state who sent that Christmas card with the simple sentence across the bottom. "Thanks, Pastor. Because you were there, I am here!" It makes me feel about 10-feet tall just to remember it.

But now I am retired. No more "great opportunity dragons" to kill. I'm going to miss some of those things I've learned to live with—like arthritis. I'm going to have to learn to live without the monthly geography lesson in which those earnest women of the missionary society told me the altitude of Lake Titicaca, and how much coffee is exported from Brazil. I'm going to miss the annual challenge—to make the treasurer's statement of the missionary society agree with the record of giving shown by the church treasurer. My, how I will miss the literature-selling goals assigned by the district, not to mention being sure to count all the babies in the nursery so my monthly Sunday School attendance report wouldn't look quite so bad.

And then the district assembly. Oh, happy day! I can sit there in comfortable anonymity, secure in the knowledge that the overhead projector will carry no red statistics on *my* report. And of course my report would have been

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In the "Preacher's Magazine"

50 Years Ago

Things Have Changed Since 1928

"Communist literature is banned through the post office in China at present. The Communists therefore counterfeited the wrappers of the Religious Tract Society and sent out their propaganda under the aegis of a Christian concern. This was discovered, with the result that the R.T.S. had 5,000 packages of their own publications confiscated. It naturally gave the R.T.S. a bad name . . . The Communists found that in a certain gospel in Mandarin a chapter began and ended at the beginning and end of page five. They bought up these gospels, extracted this chapter, and put in a chapter of pure Communism. To anyone knowing nothing about the contents of the gospel, it appears that Christ preached this doctrine and that it is contained in the Bible."

The Value of Experience

Sometimes we hear the words, "He is a man of experience," used in such a manner as to seem to indicate that experience is valuable to everyone. But a little discriminating thought on the matter will convince anyone that this is not the case.

Without venturing out into the wide field of life in general, we have observed that some preachers were more useful in the days of their inexperience than they were later on. They started with a romantic optimism that literally carried everything before it and made them succeed anyhow. But they met with difficulties and with disappointments which they were not expecting, and in the readjustment they became overcautious and pessimistic and now they are defeated before the fight even starts—experience has been detrimental to them.

We have observed other preachers who seem to learn nothing by the things they suffer. If a plan or method of theirs fails, they charge it all up to the circumstances under which they had to work and to the people with whom they were compelled to labor, and under new circumstances they will make the same blunders they made before. If their personal mannerisms are found to be a hindrance to their usefulness, they assert their "independence" and announce to their critics, "You will have to love me or you cannot get to heaven"—experience has failed to do them any good.

We think there is no exception to the rule that "nothing from without can enter and do you

either good or harm without your consent." And we think there is no greater word in the preacher's vocabulary than the word "application." If experience is to make us more useful in our great task, there are three things we must do without fail: We must keep a good state of grace on hand by means of proper personal attention to "the means of grace," we must be close students of cause and effect in our own world and in that of others, and we must keep so free from egotism that we accept lessons from any and every teacher and strive earnestly and quickly to inculcate every good thing into our own plans and system of operation.

—J. B. Chapman

Reading Sermon Books

The preacher should, I think, make a special rule of reading the sermons of others. This is not for the purpose of copying, either the style or the matter, but for the purpose of the "unconscious" effect upon himself. This is a good way to keep alive and fresh and at the same time gain personal profit in spiritual things. If the advice to the preacher to write one sermon each week is good, then we believe the advice to read at least one new sermon by another is good also.

—J. B. Chapman

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among the last items of the assembly, at a time when even my most startling pronouncement of victory would have been greeted by a polite "ho hum," and a glance at the clock.

Now I have no more of these worries—now I can look forward to my monthly pension check

from Headquarters, and my federal Social Security payment. While I do not really worry, still there is a gnawing concern about how I will meet the spiraling costs with my fixed income. It would have been nice if I could have done as some of the younger men are now doing—invest in retirement annuity through the plan

offered by the denomination, or purchase a home. No recriminations, but that kind of progress just came too late for me. But still, looking at the whole picture . . . hasn't God been good? He has never failed me throughout these 40-some years, and He's just the same today. Glory to His name!



ANointING: Preaching Isn't Preaching Without It.

by Merrill S. Williams

Pastor, North Church of the Nazarene, Texarkana, Texas.

Much contemporary preaching lacks one indispensable ingredient—unction. W. E. Sangster says unction is:

That mystic plus in preaching which no one can define and no one (with any spiritual sensitivity at all) can mistake. Men have it, or they do not have it. It is a thing apart from good sermon outlines, helpful spiritual insights, wise understanding, or eloquent speech. It can use all these media—and dispense with them. It is rare... and unspeakably precious.¹

The Old Testament prefigures the anointing of the Spirit on God's servants. Their anointing set them apart, sanctified them, and separated them to God's service.

Jesus said of himself: "The Spirit of the Lord is upon me, because he hath anointed me to preach . . ." (Luke 4:18).

Many modern preachers testify to this special anointing. In order to emphasize both the necessity and the possibility of Spirit-

anointed proclamation, I will lift out the testimonies of four prominent preachers, past and present, who claimed or claim its aid.

These men represent different theological traditions. But they all agree at one point—the need for anointing of the Holy Spirit to preach the gospel with power.

Dwight L. Moody

In 1871, young Moody faced his desperate lack of spiritual power. Often he would retire to his room and pray, "O God, what is wrong with me?" His Brooklyn congregation had ebbed to only 18 in attendance, and discouragement threatened to overwhelm him.

One night the young evangelist walked the streets of Brooklyn and prayed, "O God, deliver me from myself. Take absolute sway. Give me the Holy Spirit."

God heard that sincere prayer. So mightily did He come on Moody that he rushed to the home of a nearby friend and asked for a room where he spent several hours rejoicing alone with God.

Stephen Olford

Early in his ministry Olford retired to his study in South Wales for 11 days to wait on God, study the Scriptures, and seek the anointing of the Spirit. Day and night he read the great masters on the Holy Spirit. He delved into the passages in the New Testament that pointed clearly to this unction—John 14–16, Acts, Corinthians, and Romans. He testifies:

I needed release, I needed authority, I needed to be set free in preaching . . . I knew deep down in my heart I'd never been set free. He set me free then. And I've never been the same since.²

Alan Walker

Alan Walker, one of Australia's best known churchmen, was appointed in 1953 to lead the "Mission to the Nation" for the Australian General Conference. He faced the prospect with apprehension. "Who could be equal to a task of going on mission to a whole nation?" he thought.³

The night before he left for Melbourne, he walked into the

Australian bush to pray. As he lay down on the dry autumn leaves between two gum trees, he heard the sound of the wind stirring in the branches above him.

Suddenly he was far away from Australia, present that night long ago when Nicodemus questioned Jesus. He could see the two talking earnestly and Jesus explaining the mystery of the Spirit. Suddenly the wind sprang up, and Jesus went to the window and said, "There, Nicodemus, the Spirit is like the wind. Its origin and destination are unknown; only its results can be seen. That's the way it is with those born of the Spirit."

He remembers, "A simple sentence came to my mind—the wind is in the gum trees . . . the wind is in the gum trees. It was to me a promise . . . At that moment I believe I received a baptism of the Holy Spirit. My life and ministry moved from that day on to a new level."⁴

Reflecting later on this anointing he writes:

*There is a baptism of the Spirit which yet awaits most of us. To find, to accept, to receive it would transform our lives and our ministry. If the Spirit came upon us in power, I wonder what would happen. I believe new joy . . . a new effectiveness would break out in our ministry. I believe we would see again the miracles of the first century. I believe we would witness once more what the early Methodists in England and America saw.*⁵

The experiences of these men illustrate the possibility of a personal anointing by God's Spirit.

Let no one think, however, that the Spirit's anointing will make Dwight Moodys and Billy Grahams of us all. The Holy Spirit will not guarantee lined altars every service.

Daniel Steele, great holiness exponent of another century,

lived constantly under the burden of apparent fruitlessness in preaching. Yet he testified to a personal endowment of the Spirit. Even with the aid of God's Spirit in our preaching, we may all expect differing results.

To this point I have emphasized the initial anointing. The gospel preacher, however, needs not only an *initial*, but also a *continual* anointing. As he prepares to preach, and actually proclaims the word from week to week, he needs new unction in every preaching situation.

Eugene L. Stowe reminds us:

*This initial endowment of the Spirit is where unction begins. But it does not stop here. Careful, prayerful waiting in the presence of God as one faces the awesome responsibility of speaking for God will bring a fresh anointing of the Holy Spirit.*⁶

Phineas F. Bresee

The founder of the Church of the Nazarene responded to his own altar call, and received the cleansing, and empowering of the Holy Spirit.

But he tells about a subsequent experience many years later. After an extended revival, he sat alone in the parsonage praying for God to meet a need he could not identify. As he sat in the parlor, he saw what appeared to be a meteor rushing rapidly toward him. He remembers:

As I gazed upon it, it was soon within a few score feet, when I seemed distinctly to hear a voice saying as my face was upturned toward it: "Swallow it; swallow it," and in an instant it fell upon my lips and face.


I attempted to obey the injunction. It seemed to me, however, that I swallowed only a little of it, although it felt like fire on my lips, and the burning sensation did not leave for several days.

While all of this of itself would be nothing, there came with it into my heart and being a transformed condition of life and blessing and unction and glory which I had never known before. I felt that my need was supplied.

*I have never gotten over it, and I have said very little relative to this; but there came into my ministry a new element of of full salvation; there were more persons converted, and the last year of my ministry in that church was more consecutively successful, being crowned by an almost constant revival. When the third year came to a close, the church had been nearly doubled in membership, and in every way built up.*⁷

The preacher can deliver anointed preaching only after appointed praying. Sangster writes, "Unction comes only of praying. Other things precious to a preacher come of prayer and something else. Unction comes only of praying. If nothing else revealed the poverty of our secret prayers, the absence of unction would."⁸

The *perspiration* of the human spirit can never replace the *inspiration* of the Holy Spirit. Nothing can substitute for the divine anointing of the Spirit on the gospel preacher.

Without this unction, what could have been a clear trumpet call of truth becomes only a dull echo of human aspiration. 

1. W. E. Sangster, *Power in Preaching* (Grand Rapids: Baker Book House, 1976), p. 106.

2. From a non-copyrighted cassette tape provided by Reformed Theological Seminary, Jackson, Mississippi.

3. Alan Walker, *God, the Disturber* (Waco: Word Books, 1973), p. 105.

4. *Ibid.*, p. 106.

5. *Ibid.*

6. Eugene L. Stowe, *The Ministry of Shepherding* (Kansas City: Beacon Hill Press, 1976), p. 79.

7. LeRoy Brown, *On Whom the Fire Fell* (Kansas City: Beacon Hill Press of Kansas City, 1977), p. 54.

8. Sangster, p. 107.

WHEN HOPE IS DEAD— HOPE ON

1 Corinthians 13:13; Hebrews 6:19

William Edwin Sangster

All of us have seen copies of the famous picture by G. F. Watts called "Hope," and most of us have heard the absurd story about it.

The picture shows a blindfolded woman sitting with bowed head on a sphere, and she holds a lyre in her hand. Only one string in the instrument remains unbroken, only one star shines in the dark sky. Reaching out for some meaning not easy to grasp by people who do not think in symbols, the artist called the picture "Hope."

Two charwomen were said to be gazing at it once and were somewhat mystified. "Hope?" said one. "Hope? Why is it called 'Hope?'"

To which the other replied, gazing at the figure perched precariously on the sphere, "I suppose because she hopes she won't fall off."

Now, that is not merely absurd, it is illuminating. Many people think of hope as a poor precarious thing, an illusion, a vanity, a disease of the mind. The cynic has said, "He, who lives on hope, will die starving." Cowley said, "Hope is the most hopeless thing of all." The soldier is apt to turn bright promises aside with a despondent question, "What hopes?" Schopenhauer, the distinguished German philosopher, looked upon hope as the bait by which nature gets her hook in our nose and makes it serve her interests, though they may not be our own. That is the common assessment of hope in the world—a poor, vain, deceptive thing.

But hope is not so thought of in the New Testament. Paul makes Faith, Hope, and Love, the cardinal virtues of Christendom. "And now abideth faith, hope, love." He speaks also of "the patience of hope," and of "hope that maketh not ashamed."

All through the New Testament, hope is spoken of in that same high way. The author of the Epistle to the Hebrews bursts out into that daring paradox, "A hope both sure and steadfast."

Now how did this sharp contrast arise? An illusion: a steadfast reality. A dream: a fact. A disease of the mind: a cardinal virtue. Hope cannot be both. Is the world right, or the New Testament? Is it a bit of folly, or is it precious beyond price? What is the solution of the dilemma?

The answer is not difficult. They are talking of different things. There is a higher and a lower hope. There is a genuine quality and a counterfeit. There is a real article and a substitute. There is gold and there is gilt.

Let us look at each of them in turn.

I think you will recognise the lower hope more easily if I employ its usual name. It is commonly called "optimism." Optimism is much praised. People love to boast that they are optimists, and they speak as though this quality conferred distinction on them. Sir Thomas Lipton said: "I am the world's greatest optimist. I am proud of the distinction. There is something buoyant and healthy in being an optimist. It is because of my optimism that I have gone through life smiling. I am always in good humour and good fettle. Dr. Optimist is the finest chap in any city or country. Just try a course of his treatment. It will work wonders, and this doctor charges no fees."

Nor need we deny the value of optimism. It is not full cream, but there is something to be said for skimmed milk. If the choice were pressed upon us, most of us would prefer to live with an optimist

than with a pessimist. A friend of mine has set it out in this way. The pessimist says, "It will rain this afternoon." The optimist says, "There's a rift in the clouds," and he puts on his mackintosh and goes out. The pessimist says, "I suppose there is no milk in that jug." The optimist says, "Pass the cream, please." The pessimist says, "The country is bound to lose this war." The optimist says, "The outlook is dark, but we shall win through."

Of course optimism is better than pessimism. Doctors know that. Professor W. Langdon Brown, of Cambridge University, addressing the medical students of Westminster Hospital some little time ago, sought to remind them that there are precious tonics not easily examined by biochemical analysis and he concluded his striking address by saying that the best tonic is hope.

Yet all this concerns the lower hope, and, when everything has been said in its favor, it is a poor counterfeit of the real thing. It flourishes most where there is no depth of earth, and it soon withers away. It has no necessary connection with religion.

If every doctor knows that optimism is, as Professor W. Langdon Brown has said, a good tonic to the body, every doctor knows also that optimism is a constant concomitant of consumption. The disease may be making its last rapid moves to a tragic end but, normally, the patient seems blissfully unaware of it. Keen as the people in sanatoria normally and naturally are to get home, their cheerfulness is proverbial. I have been visiting such patients in all parts of the country for years, and have been impressed again and again by the hopefulness which they display.

But many of them are sick unto death, and optimism alone cannot save them.

Nor is it less pathetic when the optimism is displayed by the relatives.

"It is all right," said a cheerful fellow to me one day, when I had been visiting his wife who was gravely ill. "She is bound to get better. I am an optimist, you know. I always look on the bright side of things."

But I buried his wife before the week was out.

Of course we appreciate optimism, and willingly admit its simple service to the community, but it has been immoderately praised and fully explains the world's cynicism concerning hope. Boisterous confidence which has no solid foundation looks pitifully ludicrous when crushing disappointment comes, and deepens the contempt in which it is widely held by the disillusioned. Looking on the bright side of things may seem both bold and brave, but if it involves also (as it so often does) a foolish neglect of facts which point the other way, it only adds to the bitterness of ultimate failure. A friend of mine, who used to be in the legal profession, tells me that he often wound up the business of people who *would* persist in looking on the bright side of their accounts!

But how different is all this from New Testament hope. It is as different as the gambler's dice from the proved results of accurate research. We go for-

ward into this dark period in our nation's life, not inflated with the foolish optimism which seems to give buoyancy to those who do not know Christ, but with a quiet and unquenchable hope drawn from the deep sources of our faith. The language which comes easy to optimists, we cannot use. Confident boasting of a swift and not-too-costly victory, and wishful anticipation of speedy revolution in enemy lands, are not the grounds of our hope. It is deeper based than either of these.

It is based, first, on:

THE INDESTRUCTIBILITY OF TRUTH. Some people would have us believe that truth is a fragile thing, the first casualty of any war. None would deny that we live in an age when scant respect has been paid to it, and propaganda put forward as something "rather better." Indeed, there have been times when words have almost ceased to have meaning. Aggression has masqueraded as "Protection." Wanton and wicked invasion has been described as though it were a pitying and sacrificial act of succour. Appeasement has been called "Weakness," and a confederation aiming at peace has been regarded as a team of gangsters bent on encirclement. The mind whirls in the midst of such vast misrepresentation, and truth seems a poor, mangled thing.

But it only *seems* so. Truth is mighty. It does not achieve its victories by any lightning war. The lie wins all early engagements, and sometimes seems to be in secure possession of the field. The truth may even be nailed to a cross and taken down, a poor, bleeding clod, to be hidden in a sepulchre, sealed with a great stone.

But it rises again! The life principle in it cannot be killed. Somehow, it partakes of the life of God and, therefore, of God's eternity. Ultimately, its triumph is sure.

Did not our own Milton say: "Though all the winds of doctrine were let loose to play upon the Earth, so Truth be in the field, we do injuriously to misdoubt her strength. Let her and Falsehood grapple. Whoever knew Truth put to the verse in a free and open encounter? For who knows not that Truth is strong, next to the Almighty? She needs no policies nor stratagems to make her victorious. Give her but room, and do not bind her when she sleeps."

In a London hospital, a few years ago, a small quantity of radium was lost. Though its bulk was quite inconsiderable, it was valued at £1,500, and an immediate and thorough search was made. By some means it was thought possible that it had been swept into a wastepaper basket, and taken to the destructor to be burned. So the dust and clinkers of the refuse plant were sieved and examined.

And there was the radium!—unharmful and unimpaired for all the fiery journey it had made: still at the service of the doctors in their great ministry of healing.

It is not dissimilar with truth. It passes through the fires of fierce distortion and seems at times to be utterly lost, but the flames cannot permanently harm it, and it returns to its remedial work again.

Albert Schweitzer, like most thoughtful men, dislikes to be asked whether he is an optimist or a

pessimist, finding the question essentially shallow. He admits that only at quite rare moments has he felt really glad to be alive; that he is burdened with a sense of the world's suffering, and believes that, by the renunciation of thinking, mankind is delivering itself into spiritual and material misery.

One thing, however, keeps hope alive in him: belief in truth. He says: "One belief of my childhood I have preserved with the certainty that I can never lose it: belief in truth. I am confident that the spirit generated by truth is stronger than the force of circumstances. . . . Therefore, I do not believe that mankind will have to tread the road to ruin right to the end."

That, then, is the first ground of our hope—the indestructibility of truth. In all our anxiety in these days lest we become nationally self-righteous, none need hesitate to offer the prayer, "God defend the Truth."

The second ground of our confident hope is this:

GOD IS ON THE THRONE. Many people, most of whom live their normal lives in neglect of God, complain in times of national stress that He never seems to *do* anything. They set out the enormities of our enemies, touch with a light hand (or entirely ignore) our own national sins, and querulously enquire why God does not intervene.

The problem is a very old one. It puzzled the Psalmist. It perplexed the prophets. It baffled poor Peter in the Garden of Gethsemane. When he stood, bloody and ineffectual, in the gleam of the lanterns, and watched them march his betrayed Master away, something came nigh to bursting in his mighty heart. He knew that it was devilry—every bit of it. But why did He suffer it? Surely, the same word that cured the leper, gave sight to the blind, and summoned the dead to life, could blast these evil men for their wickedness. Yet He allowed them to lead Him away, and, of His own will, bowed His meek head to mortal pain. As Peter stumbled into the darkness, that was the question which hammered in his reeling brain: "Why?" "Why?" "Why?"

Let this be plainly said again, however elementary it must seem to those who deeply think on the things of God. He does not work our way. His might finds fitting expression, not in the power to wound, but in the power to woo. His power is not coercion, but

constraint. Never does He violate the personality that He has made. With infinite patience, He seeks to win the wayward and the wicked by all the dear inducements of love, and our hard task is this: to *have patience with the patience of God.*

When we remember our own obduracy to His pleadings, and for how long our prayers were compact of just personal petition, and how impervious we seemed to His call: when we remember His own long patience with us through all the years when we were proud and repulsive in sin . . . it should not be too hard for us to have patience with the patience of God. Let us accept this fact, however difficult, or even impossible, we may judge it to be for ourselves. God does not work our way. The Cross symbolises both His power and His wisdom. He meets all the massed hatred of wicked men with bleeding love, and, in the hour of their triumph, His only reply is a prayer.

But He is still on the throne! He is uncompromising about sin, and only blind ignorance can interpret His restraint as weakness, or indifference to moral worth. The Eternal God will vindicate the unalterable distinctions of right and wrong. The world can only work His way.

*Crowns and thrones may perish,
Kingdoms rise and wane.*

Already one nation has been entirely engulfed in the bloody tide of this new war. Others may share the fate: our own even. But justice and righteousness shall not vanish from the earth. Out of the chaos of these times, and by the bitter agony of this doubly afflicted generation, the will of God will ultimately be done "on earth, as it is in heaven."

He will never leave us nor forsake us. The Cross is the pledge of that. In those moments of unmeasurable horror, when we fear that even God's patience will be exhausted with our wicked race, and all the windows of heaven closed from within against the scenes of earth, let us repair again to Calvary. Here is the ground of unquenchable hope. He will never forsake the world of His incarnation and sacrificial death. God is on the throne. Truth is indestructible. When the shallow hopes of the world are all dead—hope on in God!



Reprinted from William E. Sangster, *These Things Abide* (London: Hodder & Stoughton, 1939), pp. 63-71. Used by permission.

WHEN OUR ASSETS

(Continued from page 23)

be successful wherever you go. Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful. Have I not commanded you? Be strong and courageous. Do not be terrified; do not be discour-

aged, for the Lord your God will be with you wherever you go" (Joshua 1:6-9, NIV).


This passage of Scripture presents several truths that I believe will help us guard our assets as we practice Christian stewardship.

1. Be sensitive to God's Word and the truth that it contains, "Meditate on it day and night."

2. Live a disciplined life. "Do not turn from it to the right or to the left."

3. Act with courage. "Be strong and courageous. Do not be terrified."

4. Maintain a strong faith in God and yourself, "For the Lord your God will be with you wherever you go."

Life with the Master can be meaningful and exciting as we become good stewards of that which He has entrusted to us. 

1. American Standard Version, used by permission.

2. From the New International Version.

HELMUT THIELICKE:

(Continued from page 31)

"empowered for freedom" that lives under the eyes of the Lord and inquires concerning His will.¹⁴

But living under the eyes of the Lord and inquiring concerning His will takes place in a world "which limits the scope of our action and does not give us the breadth of choice we should like."¹⁵ The restrictions upon the Christian as he seeks to live under the eyes and will of God are encountered in what Thielicke calls the "orders of life"¹⁶ (work, political, social, domestic, and economic life). The true problem of Christian ethics is that the Christian, no less than the non-Christian, is integrated into particular structures of reality and has to live with these structures in his daily life.

Christian ethics is inadequate if it simply deals with the private individual who "lives his life in the quiet chamber of a devotional relationship to God and of contact with his wife, children, and immediate neighbors."¹⁷ Instead, it must attempt to give a "Christian interpretation of human and historical reality in general, and to do this in a comprehensive and systematic way."¹⁸ The Christian ethicist must make clear the relation of the structures in which we live and act to God, and to man as God's creature.

What is the character of the Christian's "being-in-the world"? Christian life in the world is eschatological existence. It occurs in anticipation of the culmination of the kingdom of God, the new *aeon* that has broken in on us and of which the Church is a visible witness. This means that the believing community must take up a position in the world and find a manner of living within its orders.

But even though as Christians we stand in the field of tension between the two aeons, this in no way limits our responsibility to comprehensively examine the "implications of justification by grace alone, freedom from the dominion of the law, and the polarity of sin and grace for the existence of man in his whole earthly life . . ."¹⁹ The task of Christian ethics is to decline "the doctrine of justification through all the case forms in which it appears within the grammar of our existence."²⁰

PREACHER

Like Karl Barth, Emil Brunner, Dietrich Bonhoeffer, and other neo-Reformation giants, Thielicke believes that the entire theologizing enterprise of the Church reaches its sharpest focus in the event of proclamation. In preaching, the Word of the gospel of God intersects with the world of man, as a Word that offers forgiveness, reconciliation, and meaning to an otherwise meaningless world. Thielicke has diagnosed what he believes to be the present sickness of preaching, *vis.*, "that it moves for the most part in an other worldly atmosphere which has no relation to man's secular existence and hence leaves him helpless and alone . . . It has very largely ignored the problems posed by the change in our modern picture of the world."²¹

Thielicke gained his fame as a preacher not under calm and desirable circumstances, but in the city of Stuttgart, when it was being bombed by the Allies.²² Some of the Stuttgart sermons were later published in *The Prayer that Spans the World: Sermons on the Lord's Prayer*. Later, as professor of theology at the University of Hamburg, a city known for its lack of church attendance, Thielicke congregations of up to 4,000 people.²³

His sermons on the parables of Jesus, published under the English title *The Waiting Father*, are considered an excellent place at which to engage Thielicke as a preach-

er. The theme of the gracious Heavenly Father who patiently hopes for the return of the prodigal son is the penetrating theme not only of this collection of sermons, but of all Thielicke's preaching.

In his preaching Thielicke achieves the rare combination of popular expression with technical excellence and thoroughness. He skillfully relates his subject matter to present-day situations and modes of thought and feeling. His language is direct, fresh, imaginative, and compelling.²⁴ This characterization of Thielicke's preaching is especially evident in his series of doctrinal sermons on the Apostles' Creed entitled *I Believe: The Christian's Creed* (Fortress, 1968). This book can be especially helpful to pastors for incorporating balanced doctrinal guidance into the preaching program. Thielicke's sermons are marked by honesty, not only with his text, but with his hearers. This may be particularly seen in *How Modern Should Theology Be?* (Fortress, 1969). In a postscript to these sermons he discusses with preachers the honesty that preaching requires.

The task of preaching, Thielicke warns, is monumental. The form and substance of preaching, he insists, must redemptively relate the Word of the gospel to man's confused secular existence. Easy, shallow, and poorly exegeted homilies should never be allowed to masquerade as preaching the Word of God. The text of the Old and New Testaments must be allowed to speak to the present. The preacher must employ the tools at his disposal to learn what the text meant in its own day. This, he warns, is hard work and the goal is not arrived at easily. ". . . the statements which were conditioned by the time in which they were uttered must be listened to so intently and their proclamatory content so clearly determined that they become transparent for a message that reaches me here and now through the text."²⁵

Furthermore, the preacher must know the people to whom he is speaking. Thielicke has demonstrated this by maintaining a dialog with persons in all walks of life. He says, "Every conversation I engage in becomes at bottom a meditation, a preparation, a gathering of material for my preaching."²⁶

But equally important, the preacher must communicate with himself. He must carry on a continuing exercise of an inner, spiritual order. This he must do so that he will not become a contradiction within himself.



END NOTES

1. Helmut Thielicke, *How Modern Should Theology Be?* (Philadelphia: Fortress Press, 1969), p. 90.
2. Helmut Thielicke, *The Evangelical Faith*, vol. 1, trans. by Geoffrey Bromiley (Grand Rapids: Eerdmans, 1974), p. 15.
3. James Cox, "Biblical Preaching from Chrysostom to Thielicke," *Review and Expositor* 72, no. 2 (Spring, 1975): 199.
4. Richard Higginson, "Thielicke: Preacher and Theologian," *The Churchmen* 90 (July, 1976): 178.
5. Rene Descartes was a 17th-century French philosopher who is commonly credited with introducing the primacy of the thinking subject (*cogito ergo sum*, "I think, therefore I am") into the stream of Western philosophy and theology, the primacy of methodological doubt.
6. *The Evangelical Faith*, I, pp. 130 ff.
7. *Ibid.*, p. 131.
8. *Ibid.*, pp. 152 ff.
9. Book Review, *The Christian Century*, 95 (November 15, 1978), p. 116.
10. *The Evangelical Faith*, I, pp. 175-181.
11. *Ibid.*, pp. 15, 153 ff.
12. Helmut Thielicke, *Theological Ethics*, vol. 1 (Grand Rapids: William B. Eerdmans Publishing Company, 1979), p. 52.
13. *Ibid.*, xiii.
14. *Ibid.*, xii.
15. *Ibid.*
16. *Ibid.*, p. 5.
17. *Ibid.*, p. xii.
18. *Ibid.*, xiii.
19. *Ibid.*, p. xiv.
20. *Ibid.*
21. *Ibid.*, xv.
22. Higginson, p. 178.
23. *Ibid.*
24. Wayne Ward, book review of *I Believe: The Christian's Creed*, in *Christianity Today* 13:7 (January 3, 1969), p. 16.
25. *Review and Expositor*, p. 200.
26. *Ibid.*



TODAY'S BOOKS for TODAY'S PREACHER

A GREEK GRAMMAR OF THE NEW TESTAMENT

Curtis Vaughan, V. E. Gideon (Broadman, 1979, 236 pages). \$9.95.

More time has been uselessly bestowed on New Testament Greek than on any other subject in ministerial study. This is not because New Testament Greek is not worth learning but because too many people do not learn enough of it to use it. An important part of the reason for this state of affairs has been the lack of an effective intermediate handbook to bridge the gap between the elementary grammars and the advanced tomes on syntax. Nunn's *Short Syntax of New Testament Greek* is simple enough, but is set out as a reference book rather than a working text; Dana and Mantey's *Manual Grammar of the Greek New Testament* suffer from the same defect, besides being too long. The need for an intermediate work was recognized by J. W. Wenham in his *Elements of New Testament Greek* (Cambridge, 1965), and accompanied by a declaration of intention to fill it; but 15 years have now gone by and his promised *Second Book of New Testament Greek* has yet to appear. The new work by Vaughan and Gideon goes far toward meeting the need. It is based on sound scholarship; is set out clearly and in workbook fashion (subtitle: *A Workbook Approach to Intermediate Grammar*) so that the private student can use it; and is practically oriented towards exegesis which is the preacher's prime concern. There are six units dealing respectively with the parts of speech, the cases, the articles, the verb, participles and infinitives, and clauses and sentences.

Each chapter is accompanied by questions, exercises, and reading assignments from the Greek New Testament, while each unit has a number of chapters devoted exclusively to translation and syntax. In the latter units this feature is the major component.

The pastor who has felt frustrated because his hours of slogging at Greek have yielded small returns; or

the pastor who has been promising himself for a long time: "I'm going to get my Greek in shape again," should stir up their courage and prepare to renew the battle. Vaughan and Gideon could well prove to be the tool they need to sharpen their weapons for exegetical warfare.

—Alex Deasley

AWARD WINNING SERMONS VOL. 3

by Various Authors (Broadman Press, 1979, 135 pages). \$4.95.

Although this is a compilation of sermons from Baptist ministers, it is doctrinally sound throughout. There are no purely "Calvinistic" statements in the entire book. The message entitled "Receiving Jesus as Lord" is one of the finest messages I've ever read. Its emphasis is that Jesus must be more than Savior—He must be *Lord!* The message entitled "The Unity of the Faith" is an interesting message written by the pastor of a church divided by the encroachment of charismatics. He lovingly and convincingly preaches a message that is one of the most biblically convincing arguments against "pentecostalism" that I have read.

Well-written, biblically sound, lovingly critical of certain Baptist practices such as that of stressing professions of faith without having possessions of faith, this book would be a welcome addition to any library.

—Ken Culbertson

ON THE WAY TO THE FUTURE (Revised Edition)

by Hans Schwarz. Minneapolis: Augsburg Publishing House. \$6.95.

Hans Schwarz has chosen a most opportune time to revise his book. *On the Way to the Future*. The world has been grappling with the threat of possible extinction through nuclear warfare for the past three decades. However, the chronic crisis state has not required that the majority change their way of life. This is changing radically "with the increasing dominance of oil-producing countries over industrialized economies, the Arab oil embargo of 1973, the dismal prog-

nosis of the Club of Rome, and a finitude of our planet and the limitedness of its resources" (Schwarz, 1979, p. 11).

The serious student of eschatology will find the author's treatment handled with scholarly precision. He is careful to lead the reader in a logical progression from the Old Testament views, through the proclamations of the New Testament, to present-day issues, and to document his statements clearly.

The heart of the book for most Christians is found in Chapters 7 and 8, where the various aspects of death, immortality, resurrection, and the new world to come are treated in a concise and insightful manner. These are the issues that those in the Christian community are confronted with almost daily.

—G. Ray Reglin

EVANGELICAL THEOLOGY

by Karl Barth (Eerdmans, 206 pages), \$5.95.

This reprint of the 1963 book, which in turn was mainly a collection of lectures given by Barth during his only visit to America (1962) deserves to be widely read as a fairly "easy" way into Barth's thought, and as his own "swansong," produced late in his career. It should be noted that "Evangelical" in the title does not mean exactly what we conservatives mean by it, but is used in the European sense to refer to "Protestant" theology's emphasis on grace and gospel in opposition to more "Catholic" or even "Humanistic" theologies, etc. Since Barth is one of the giants of the 20th century, and since his influence will be around (for better or worse) for a long time, every holiness pastor should be aware of what Barth's thought was like in general outline. There are among us many distortions and false impressions of what "Barthianism" is. This book could help to clarify and enlighten along that line. Even for conservatives, Barth's theology now seems to be increasingly acceptable when compared with some of the alternatives which have arisen since his day.

—Rob Staples

ORGANIZATION AND LEADERSHIP IN THE LOCAL CHURCH

by Kilinski and Wofford (Zondervan, 253 pages), \$7.95.

A well-researched and biblically documented book on church organization and leadership. With the church continually facing change, the chapter on "overcoming resistance to change" is an important one. A most current concern of the church is that of spiritual gifts. An excellent and sound discussion of the recognition of and development of spiritual gifts is worth the price of the book.

—Richard Spindle

"THE PROPHETS," ELIJAH TO CHRIST

by Andrew W. Blackwood, Sr. (Baker Book House, 232 pp.), paperback, \$3.95.

Blackwood's book *The Prophets*, attempts to show that true prophets of the Bible did not adapt their counsel to suit the ears of the people or the thrones of kings, but rather, they listened solely to Almighty God. They were preachers of righteousness and truth, committed to rolling back the tides of evil—whatever the price. They declared the sins of the church, the nation, and the individual.

Prophets were not religious politicians caught up with success and ambition. Rather, they were stern realists who saw things as they were and wrote and preached them as such.

The author presents each prophet individually and explains how his message affected the world of his day and the people of Israel. Blackwood claims that all the true prophets had certain characteristics in common: They were true to God's message; they forfeited their own interests for the business of serving others and preaching righteousness and truth; they persisted against all odds in the work of reform; they doggedly

set their face like a flint, deliberately choosing a path filled with misunderstanding and abuse; and, they identified with the suffering of people.

The underlying purpose of this book is to show that unless we remember that the true prophets were absolutely dependent upon God, we know very little about them.

—James D. Fox

GOD, THE DISTURBER

by Alan Walker (Word, 136 pp.), paper, \$3.95.

This is a fine collection of sermons, now out in a paperback edition. Walker, an Australian Methodist, speaks clearly and espouses a solidly evangelical position. The primary theme of the book is full salvation. Sinful man needs God, and Walker points him to Him. Having experienced a personal "baptism of the spirit," he calls for full commitment and total surrender to God's will.

Along with the salvation message, Walker continually speaks out on social issues. He is a committed pacifist. He works in an urban church and sides with the poor and neglected of society. He obviously relates religion to a world in turmoil. He writes well and challenges the reader to respond to Christ. As sermon collections go, this is first rate.

—Gerard Reed

THE CHURCH AS EVANGELIST

by George E. Sweazey (Harper & Row, 239 pp.), hardback, \$9.95.

"Everything in this book rests on the conviction that the Church is the Evangelist. Evangelism is not a solo performance, it is a team accomplishment. It is the work, not of an individual, but of a fellowship. Every member of a church, and ever organization and activity, should have a part in it." (Author's preface)

Dr. Sweazey, in his book *The Church as Evangelist* sees the church as "the

saving society." And in an engaging style, he presents a convincing case!

He claims "the basic method of evangelism is to draw people into a fellowship of Christians, and through the fellowship, bring them to a knowledge of Christ and a desire to give their lives to him." God still uses "ordinary ministers, members, and church life to work his extraordinary miracles in human lives."

Sweazy concludes, then, that "the right size for every church is as large as it can possibly become by doing its utmost to bring everyone in reach to the blessings that Christ put his church on earth to give. The purpose is not to preserve and enlarge an institution, but to make the Church a more effective instrument for God to use."

The first three chapters, which deal with the urgency of evangelism, the objections to evangelism, and the church as the evangelist, are worth the book. They are generously sprinkled with quotable quotes.

The remaining 12 chapters deal with the nuts and bolts of evangelism. The author offers a definition, the who and how, the do's and don'ts of evangelism in the local church.

The Church as Evangelist provides necessary perspective for evangelism in the local church. For too long, we have tended to consider evangelism as a "special" activity requiring "special" methods, "special" times, and "special" workers. It should be, however, the focus of the whole church. The "special" methods, times, and workers are a means by which the church's normal evangelism is enhanced and its effectiveness increased.

This book will help pastors and people make evangelism a priority in the local church.

—W. C. Dishon

All of the books reviewed here can be ordered through your Publishing House.

PREACHER'S EXCHANGE

WANTED: *Herald of Holiness* issues up to 1950. Joshua Guevara, 8243 President Ct., Bldg. 18, Apt. 17, Kansas City, MO 64131.

WANTED: One copy each of *The Pauline Ministry in the Kentucky Mountains* and *Hitherto and Henceforth in the Kentucky Mountains*, both authored by Lela G. McConnell. Rev. Roger P. Van Donkelaar, 5035 S. Merrill Rd., Merrill, MI 48637.

WANTED: John Wesley's *Old Testament Notes*. Biographical material on John Fletcher, especially John Benson's *Life of Fletcher*. Schaff's *Church History*. **FOR SALE:** 1893 edition of *Expositor's Bible* in excellent condition. Brand new set of A. T. Robertson's *Word Pictures in the New Testament*. Highest offers receive materials. Also available on micro-fiche: Spurgeon's *Expository Encyclopedia*; *Great Texts*, by Hastings, both brand

new. Contact Rev. Richard L. Cannon, 1433 MacArthur, Raton, NM 87740.

FOR SALE: One set, *Great Books of the Western World*, excellent condition, \$350 plus shipping. Contact Rev. Jerry Warren, 117 S.W. Madison, Sheridan, OR 97378; (503) 843-2412.

WANTED: Two copies of *Honey in the Rock*, by Bud Robinson. Contact Ray Stockney, 1435-31, Des Moines, IA 50311.



by C. S. Cowles,

Professor of Preaching,
Northwest Nazarene College,
Nampa, Idaho.



PREACHING POINTS FROM ROMANS 6

FREEDOM FROM SIN AND LIFE IN THE SPIRIT

Alexander Solzhenitsyn, in a classic passage from his *Gulag Archipelago*, vol. III, echoes the tone of Paul's great "Emancipation Proclamation" of freedom from sin and life in the Spirit:

A committed escaper! One who never for a minute doubts that a man cannot live behind bars. . . . One who once he lands in prison spends every waking hour thinking about escape and dreams of escape at night. One who has vowed never to resign himself, and subordinates every action to his need to escape. . . . Of all possible means of struggle, he has eyes only for one, believes only in one, devotes himself only to one—escape! (pp. 126-27)

To the awakened believer, longing for escape from the oppressive tyranny of inward sin and self-centeredness, Paul offers the good news of escape: "But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life" (Rom. 6:22, NASB). This great and liberating truth which lies at the heart of biblical Wesleyan holiness may be developed along several lines.

TWO DIMENSIONS OF SPIRITUAL FREEDOM. Romans 6:1-11.

First, it is *Freedom from Something: Sin*.

- (1) It is *consistent* with the gospel (Vv. 1-2).
- (2) It is *concretized* in Christ (vv. 3-4).
- (3) It is claimed by *obedient* faith (vv. 5-7).

Second, it is *Freedom for Someone: Christ*. Notice the expressive metaphors:

- (1) *We walk* in the *newness of life* (v. 4).
- (2) *We are united* with *Him* (v. 5).
- (3) *We are crucified* with *Him* (v. 7).
- (4) *We are resurrected* in *Him* (vv. 4-5, 8-11).

What Is Sin?

This chapter gives us an excellent opportunity to clarify the Wesleyan understanding of sin under the title: "*What Is Sin?*"

First, *What Sin Is Not*.

(1) Sin is *not* to be equated with the *body*. It is not the "sinful body" that is to be destroyed (v. 6),

but the "body of sin"—the "mind set on the flesh" (Rom. 8:4-11).

(2) Sin is *not* to be equated with the *ego*. It is not the "self" that is to be crucified, but the "old self" that is centered upon itself. Wesleyans do not teach "ego-slaying," but rather the destruction of the sin-nature that perverts, distorts, and ultimately destroys the true self created in the image of God.

Second, *What Sin Is*.

(1) Sin is *rebellion*. To "continue in sin" and "live in it" (vv. 1-2) implies a style of life over against the will of God to which man gives his willing consent.

(2) Sin is *relational*. More accurately, sin is a "dis-relationship" between God and man. It is a fellowship broken, a friendship betrayed, a love bond blighted. Sin is, in the first instance, not so much a breaking of the law of God as the breaking of the heart of God (vv. 12-15).

(3) Sin is *ruthless*. To yield to sin is to become tyrannized by its power, "slaves to sin" (vv. 7, 12-20).

Third, *How We Are Set Free from Sin*.

(1) By *participation* in Christ's death and resurrection through faith (vv. 1-11). (The *crisis*).

(2) By *presenting* our bodies to Christ as instruments of righteousness (vv. 12-23). (The *process*.)

Jim Elliot, missionary martyr at the hands of the Auca Indians in 1955, wrote in his diary a short time before his untimely death: "He is no fool who gives up what he cannot keep to gain what he cannot lose."

Indicative—Imperative

Another way to get at the two dimensions of spiritual freedom in Romans 6 is to structure a sermon in this manner.

I. The Indicative: "You Are an Emancipated Son of God" (vv. 1-11).

II. The Imperative: "Now Live as an Emancipated Son of God" (vv. 12-23).

Anatomy of Spiritual Freedom

While we are at it, why not preach on "The Anatomy of Spiritual Freedom."

First, *What Spiritual Freedom Is Not*.

(1) It is not freedom from the *possibility* of sin, but release from the *compulsion* to sin (vv. 12-17).

(2) It is not freedom to live *unto ourselves* which only leads us back into slavery, but the high and holy privilege of living *unto God* (vv. 12-22).



Courtesy of the Christian Ministry

Second, What Spiritual Freedom Is.

- (1) It is freedom to *walk with God* (vv. 4, 17-18).
- (2) It is freedom to *live in Christ* (vv. 4-11).

The key that unlocks the theological understanding of Romans 6 is Paul’s focus upon the death and resurrection of Christ as the paradigm of our death to sin and resurrection into a life of holiness (vv. 3-11).

All that constituted our situation under the tyranny of sin was laid upon Jesus. There on the Cross all the gathered fury of Satan and sin’s power hurled itself at the defenseless Son of God. And Jesus died!

But when sin killed Jesus, it destroyed itself. In driving Jesus to death, it exhausted its power, vented its force, and bankrupted its terror. After all, with what can a dead man be threatened? Death? Irenaeus, a second-century church father, put it this way: “Jesus invaded the realm of death, and thus robbed it of its power.”

Here is the good news: *Jesus did not stay dead!* “Up from the grave He arose” never to die again (vv. 9-10). By faith we too can participate in Christ’s death to sin and experience resurrection in the “newness of life” in Him (vv. 3-5).

In his novel *The First Circle*, Alexander Solzhenitsyn puts into the mouth of a lowly but courageous Soviet prisoner words flung at Abakumov—the third most feared man in Stalin’s Russia—that well describe the believer’s freedom in Christ:

Just understand one thing and pass it along to anyone at the top who still doesn’t know that you are strong only as long as you don’t deprive people of *everything*. For a person you’ve taken *everything* from is no longer in your power. He’s free all over again (p. 83).

The one who is in Christ, who has *died out to everything*, who has *surrendered everything* to the Lordship of Jesus is *free all over again!*

CULTIVATING THE PREACHING ART

Like professional baseball players who are forever working on the fundamental skills of their game—throwing, fielding, and hitting—preachers must give constant attention to:

The Basic Elements in Preaching

I. We Must Have Something to Say that is biblical, that sets our own souls on fire, and that meets our people’s needs.

II. We Must Say It Coherently. A sermon is not an editorial in which miscellaneous items of insight are haphazardly threaded together on a string. It is, rather, an *artistic creation*, in which all elements are gathered around one single unifying theme.

III. We Must Say It Crisply. Every sermon ought to evidence:

- (1) an arresting *introduction* which commands attention (3-5 minutes),
- (2) a *balanced body* which develops the biblical truth in a progressive manner (12-15 minutes),
- (3) a definitive, decisive *conclusion* which drives the truth home in a compelling manner (3-5 minutes). “Stand up, speak out, shut up, sit down.”

IV. We Must Say It Clearly. Words are the hammer and chisel of our craft. Precision, clarity, and incisive power are best cultivated by the discipline of writing out at least one of our sermons each week.

V. We Must Say It Interestingly. A boring preacher is a discredit to his profession, an offense to the gospel, and a trial to his people. Like a miner panning for gold, the preacher must forever be gathering illustrations, stories, facts, quotes, and humor to add seasoning and zest to his sermons.

VI. We Must Say It in the Time Allowed. Honoring time limits evidences a disciplined artistry, and shows respect for the listeners.



SERMON OUTLINES



SUPERNATURAL STRENGTH

Ps. 27:14—"Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

The Human Reach-out

I. Breaking Before God ("Wait on the Lord")

- A. Bow Before Him in Patience
- B. Beseech His Presence
- C. Bend to His Plan

II. Bounding Forth ("be of good courage")

- A. Believe His Love
- B. Bask in His Light
- C. Breathe in His Life

The Heavenly Response

III. Surging in the Spirit ("he shall strengthen thine heart")

- A. Supply
- B. Serenity
- C. Salvation

Auxiliary Scriptures:

Ps. 31:24; 29:11; 4:3; 5:12.

Suggested hymns for worship:

- "I Need Thee Every Hour"
- "I Must Tell Jesus"
- "Tell It to Jesus"
- "What a Friend"

—J. Grant Swank, Jr.
Tallmadge, Ohio

THE UNCONTAINABLE BLESSING

Scripture: Mai. 3:8-12

Text: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (3:10).

Introduction: Someone has said that the most sensitive nerve is the one that runs from the heart to the pocketbook. If someone says, "I wish pastors would preach the Bible," I would remind him that 60 percent of the New Testament has to do with money and property.

God wants you to prosper financially, physically, and spiritually (3 John 2).

Let's look at God's information

bureau on tithing—seven "p's," all in the same pod.

I. The PEOPLE of the tithe.

"Bring ye" (v. 10). You and me, saved and unsaved, young and old, church member and nonchurch member, rich and poor—whoever reads Mai. 3:8-12.

II. The PLACE of the tithe

"Into the storehouse"—where is the storehouse? "That there may be meat in mine house" (v. 10), God's house—the church. Which church? Where you hold your membership, attend, and receive spiritual food. You don't eat in a fine restaurant and then pay for the meal in a smaller one down the street that looks like it needs your help. "But I want my tithe to go to this TV preacher." But it is not *my* tithe, "the tithe . . . is the Lord's" (Lev. 27:30). God has already commanded where it should go—"into the storehouse." "Bring" the tithe. "Bring" does not spell "send" or "beg."

III. The PORTION of the tithe.

"Bring ye *all*"—not 80 or 90 percent, but 100 percent. We either accept God's way of finance for the church, or we will be tempted to do it man's way with fairs, bazaars, suppers, rummage sales. Let's accept God's plan.

IV. The PURPOSE of the tithe

"That there may be *meat* in mine house" (v. 10). Spiritual meat. Spiritual food. People expect a spiritual blessing when they attend our churches.

V. The PUNISHMENT for robbing God of tithes and offerings.

"Ye are *cursed with a curse*" (v. 9). Cursed, when one could be blest. We either pay the tithe, or God takes it. It is a terrible thing to rob a bank, but worse to rob God. We have *given nothing* until we *pay* the tithe. Jesus said in Matt. 23:23 that we *pay* the tithe. After we *pay* the tithe, then we *give* offerings. We can rob God, not only in tithes, but also in offerings. This was the charge in v. 8. The tithe is for the storehouse. Offerings can be brought to the storehouse, but there is no limit as to *where* and *how many* offerings you give. You cannot beat God in giving. Give as God prospers you (1 Cor. 16:2).

VI. The PROMISE for the storehouse tither a twofold blessing and promise:

A. *Spiritual*—See "if I will not open you the windows [plural] of heaven, and pour you out a blessing, that *there shall not be room enough to receive it.*" There you have it—the UNCONTAINABLE BLESSING. But God won't open the windows of heaven on your soul, if you have the key (tithe) to the windows in your pocket.

B. *Temporal*—"And I will rebuke the *devourer* for your sakes" (v. 11). There is a devourer in every business. This promise must be *claimed* by faith to be effective.

VII. The PROOF of the tithe.

"*Prove me now*" (v. 10). Put God to the test, try storehouse tithing and see. Someday we may give an account of our stewardship (Luke 16:2). Let's covenant with God to begin now.

—Jack Seberry,
District Superintendent
North Michigan Conference,
Free Methodist Church.

DINNER TIME

Feeding on the Word

Jer. 15:16—"Thy words were *found*, and I did *eat* them; and thy word was unto me the joy and *rejoicing* of mine heart: for I am called by *thy name*, O Lord God of hosts."

I. Discover the Word ("Thy words were found")

- A. Daily Devotions
- B. Dip-n-serve (snatches here and there)
- C. Deeply Studying

II. Devour the Word ("and I did eat them")

- A. Day in, Day out
- B. Directed by the Spirit
- C. Digesting Eternal Truth

III. Delight in the Word ("and thy word was unto me the joy and rejoicing of mine heart")

- A. Daybreak Dawns in Truth
- B. Daring Strength
- C. Defeat of Satan

IV. Destiny by the Word ("for I am called by thy name")

- A. Deigned to Be God's Child
- B. Deeded Inheritance through Christ
- C. Dying to Eternal Life

—J. Grant Swank, Jr.

Wesley's Revision of the Shorter Catechism

by Herbert McGonigle,

Lecturer in New Testament Greek, British Isles Nazarene College.

In 1642 the English Parliament convened the Westminster Assembly for the purpose of rebuilding the constitution and theology of the Church of England.

One hundred fifty-one theologians attended, including the most learned and erudite divines in England and Scotland—but the Episcopalian scholars, unhappy with the Presbyterian dominance, refused to participate. The Assembly met between July, 1643, and March, 1652, and three important theological documents were formulated. The first was "The Westminster Confession," the most comprehensive statement of 17th-century Calvinism published in English and based on the supralapsarian Irish Articles of Faith drawn up by Archbishop Ussher in 1615. The second Assembly document was "The Larger Catechism," a directory for the use of teachers, while the third document was "The Shorter Catechism," a brief handbook of indoctrination.

The writings of John Wesley show he was familiar with all three documents. In his "Predestination Calmly Considered," he quotes three times from "The Larger Catechism"¹ and he makes one reference to it in his "Thoughts upon Necessity."²

Wesley was far from being in full agreement with the expressly Calvinistic points of this Catechism, but in reply to Dr. Taylor of Norwich, he wrote: "To

it I never subscribed but I think it is in the main a very excellent composition which I shall therefore endeavor to defend, so far as I conceive it is grounded on clear scripture."³ And this Wesley does through the next 12 pages, defending, in general terms, the larger Catechism's doctrine of original sin against its denial by the Unitarian Taylor.

It was to the "Shorter Catechism" that John Wesley gave most attention. Hidden away at the end of volume 14 of his 30 volumes, "A Christian Library," is his revision of this Catechism.⁴ He made no additions to it, but he did make some important changes. When the original text of the Catechism is compared with Wesley's "Revision," the theological significance of the alterations is apparent.

Wesley began by removing altogether Questions 7 and 8: "What are the decrees of God?" and "How doth God execute His decrees?" Likewise the respective answers: "The decrees of God are His eternal purpose, according to the counsel of His will, whereby, for His own glory, He hath foreordained whatsoever comes to pass"; and, "God executeth His decrees in the works of creation and providence."⁵

There are no textual notes in Wesley's "Revision," but in other writings he expresses his understanding
(Continued on page 62)

OLD TESTAMENT WORD STUDIES

by Charles Isbell



An Introduction to a Series of Upcoming Studies of Key Words in Exodus 1—14.

THE MEANING OF “EXODUS”

Surprisingly, the word “exodus” does not occur in the Old Testament. The reasons for this omission are somewhat difficult to pinpoint. The noun “exodus” derives from the name given to the second book in the Old Testament by the translators of the Septuagint. The Hebrew name for the book, *ve,elleh shemot* (“Now these are the names”) is not a title at all, but merely the first words found in the narrative of the book itself.

What, then, does “exodus” mean? There are at least four ways in which the concept of exodus may be understood. The first of these begins with the understanding of “exodus” as an event in history. Simply put, this “exodus” is the story of a group of people descended from the patriarchs introduced in Genesis who landed in Egypt during a time of crisis, overstayed their welcome, and became the oppressed slaves of the Pharaoh and his people. A human deliverer was born (Moses) who worked hand in hand with the God of the Fathers (Yahweh) to get the people out of Egypt and safely to a mountain on top of which the Deity and Moses entered into binding agreement together about the future relationship between Yahweh and these former slaves, now to become known as “the people of God” (Israel).

No one, however, supposes that this first meaning of “exodus” exhausts its range. There is secondly, a book called “Exodus.” This second book of the Old Testament contains the basic story sketched above. But also contains additional material that details various aspects of Israelite civil, criminal, and religious (ceremonial) law and practice; record of the origins of the motif of “murmuring” against God; etc. Any of the commentaries discussed later will illustrate the diversity of this material and outline the contents of the book.

A third function of the word “exodus” relates to its meaning as a theological concept. The “exodus” was an

event that happened in time; it also became a moment back towards which believers in every generation could look in an attempt to define their own experience of faith. Getting out of trouble, finding liberation, throwing off the yoke of oppression placed upon them by a tyrant (human or other), crying out to God in distress (personal or communal), are themes which owe much to the “exodus” from Egypt but which are in no sense boundaried by that single, once-for-all, nonrepeatable occurrence. Some passages in the Old Testament treat the return from Babylonian captivity, for example, as a new “exodus.” Thus they gave updated theological significance to a long-past redemptive act.

Yet there is another function of the word “exodus” which deserves attention. It is by means of the *exodus* that Israelites in every generation believed they were able not only to define themselves theologically but also to *enter personally* into the ongoing experience of their fathers and mothers in the faith. Notice that in numerous passages throughout the Old Testament, a reference to the exodus from Egypt becomes the foundation upon which a sermon relevant to the preacher’s own day is built (e.g., Exod. 20:2; Deut. 6:10-12; 29:2-6; Josh. 24:1-7; 1 Sam. 10:17-19a; Amos 3:1-2; Mic. 6:1-5; Jer. 11:1-4; Hag. 2:1-9; Psalms 78; 105).

Notice also the many different situations in later times which find meaning derived from the exodus event. Most Old Testament scholars today agree that Exodus 15 serves as the earliest expression of Israel’s normative faith (theology). This chapter is an early poetic expression of the experience of Israel at the Sea. But it also serves as a reference point for preachers and thinkers who live later in Israel’s history. From it, they derive an understanding of themselves.

Succeeding generations of Israelites have used the account in Deut. 26:5-9 as the most important apol-

ogetic assertion which could be made by insiders in the faith to each other. It is the simple story of the Exodus. And notice how the references develop. “My father was a wandering Aramaean. *He* descended into Egypt and sojourned there few in number. There *he* became a great, mighty, and populous nation.”*

All of these things happened in the past to someone else. My father, to be sure, but not exactly to *me*. But the next phrase changes the references radically. “The Egyptians oppressed *us* and afflicted *us* and imposed hard labor on *us*. Then *we* cried to Yahweh . . . and Yahweh heard *our* voice and saw *our* affliction and *our* slave-labor and *our* oppression. So Yahweh brought *us* out of Egypt!”*

As succeeding generations sang and prayed these words, they were not saying that they were literally, physically present in Egypt in the 13th century B.C. And yet in a very real sense they had been. Had their “father” not survived, there would have been no later history of Israel. Even more, if sons and daughters did not experience this “exodus” in some real way themselves, they could not become truly the children of their father.

Each generation of believers really had been in Egypt. No one was free from oppression whom Yahweh had not delivered. Only an individual whose own personal experience of Egypt and exodus was clear was truly a descendant of the people of God. Thus the exodus occurred not only once in history but also every time an individual Israelite attempted to define his or her own personal identity and experience.

Perhaps it is not too abstract even in the context of Christian worship to remember that *we* too were in Egypt, *we* cried out for help, God heard *us*, and it was not only our *ancestors* but also *we ourselves* whom God brought out of Egypt so miraculously.

(Continued on page 63)



NEW TESTAMENT WORD STUDIES

by Ralph Earle

JOHN

Word (1:1)

The Greek term is *logos*. This word is found about 330 times in the New Testament and is translated 25 different ways in the King James Version, including 218 times as “word” (small *w*) and 50 times as “saying.” Just what does it mean?

In the city of Ephesus, six centuries before John wrote his Gospel there, Heraclitus used the term *logos* for the rational principle, power, or being which *speaks* to men both from without and from within. Plato used it for the divine force creating the world. With Aristotle it was “insight.” In general, the Greeks thought of *logos* as reason or thought, whereas the Jewish emphasis was on *logos* as “word.”

Philo, a Jew who lived in Alexandria in the time of Christ, sought to combine these two ideas—thought and speech. He used the term *logos* over 1,300 times. It has been said that with Philo the Logos is often personified but never truly personalized.

The apostle John, under divine inspiration, goes beyond all this. He presents Jesus Christ as the eternal Logos, the true concept of God and also the Word (v. 1) expressing that concept fully in His incarnation (v. 14).

Aside from three times in the first verse here and once in verse 14, the term Logos is used for

Christ in only two other places in the New Testament (1 John 1:1; Rev. 19:13). This fact tends to tie together these three books as written by John.

Was (1:1, 2)

Three times in verse 1 and once in verse 2 we find *en*, the imperfect of the verb “to be” (*eimi*). The imperfect tense emphasizes continuous existence—in this case eternal existence (“in the beginning”).

With (1:1)

There are several prepositions in the New Testament that mean “with.” But this is an especially strong one—*pros*, which suggests “close proximity” (A-S, p. 383), or “in company with” (AG, p. 711). It also means “toward.” All this adds up to the concept that the Logos was eternally in face-to-face fellowship with God.

Was God (1:1)

The Greek has *theos en ho logos*. *Theos* is placed first for emphasis. Also it is without the definite article; so it emphasizes quality rather than individuality. The Logos is not equivalent to “God”; there is also God the Father and God the Holy Spirit. But He is fully *divine*. We could translate this clause either literally—“God was the Word”—or as, “The Word was *deity*.” It is an emphatic declaration of the deity of the

Logos, who in verse 14 is identified with Jesus.

Were Made (1:3)

Here we have a complete change of verb—from *en*, the imperfect of *eimi*, to *egeneto*, the aorist of *ginomai*, “become.” In the Greek this verb literally says: “All things came into being through Him, and apart from Him not even one thing came into being which has come into being.” The eternal Logos *was* divine, and He *became* the Creator of all things. In contradistinction to the erroneous teaching of Jehovah’s Witnesses, these three verses teach that Jesus Christ (cf. v. 14) was eternally God and is the Creator of the universe.

Comprehendeth It Not (1:5)

One of the constant problems of translating the New Testament is that a given Greek word can mean two or more very different things in our way of thinking. The verb here is *katalambano*. Basically it means “take hold of.” This can mean either “comprehend” mentally, or “seize hold of” with hostile intent. It is used both ways in different passages in the New Testament. We would prefer “overpowered” in the text here and “understood” in the margin (for the NIV). A single word that can go both ways is “master” or “apprehend,” which may either mean “arrest” or “understand.”

Wesley's Revision

(Continued from page 59)

ing of the decrees of election and predestination. "I believe election commonly means one of two things. First, it means a divine appointment of some particular men to do some particular work in the world and this election I believe not only to be personal but absolute and unconditional. . . . Secondly, it means a divine appointment of some men to eternal happiness. But I believe this election to be conditional, as well as the reprobation opposite thereto. I believe the eternal decree concerning both is expressed in those words: 'He that believeth shall be saved; he that believeth not shall be damned.' And this decree God will not change and men cannot resist. According to this, all true believers are in scripture termed elect, as all who continue in unbelief are so long properly reprobates."⁶

The most surprising change Wesley makes in the Shorter Catechism is his complete removal of the article on adoption.

Wesley was unhappy with the Calvinistic use of the term "God's elect," and in Question 18 and its answer he substituted the word "mankind." "Who is the Redeemer of mankind?" "The only Redeemer of mankind is the Lord Jesus Christ."⁷ He also removed Question 20: "Did God leave all mankind to perish in the estate of sin and misery?" and its answer, that speaks of a covenant of grace given to those who are "elected to everlasting life."

Question 14 in the Shorter Catechism asks: "What is sin?" and answers: "Sin is any want of conformity unto, or transgression of, the law of God." The Westminster divines based their answer on 1 John 3:4: *He hamartia estin he anomia*, interpreting "anomia" as both "want of conformity to" and "transgression of" the law of God.

Wesley significantly struck out the first clause and made the answer: "Sin is a transgression of the law of God."⁸ He would not generally use the Westminster formula though he would occasionally employ it with an explanation. "Every *anomia*, disconformity to, or deviation from, this law [the law of love in 1 Corinthians 13] is sin."⁹ John does not speak of "any" want of conformity to God's law but rather: "Sin is lawlessness." Wesley argues that John does not say: "All transgression of the law is sin. This I deny. Let him prove it that can."¹⁰

In relation to the unbeliever this distinction is unimportant, but for the believer there are disconformities to the law of God not imputed as sin. "Nothing is sin," Wesley argues, "strictly speaking, but a voluntary transgression of a known law of God."¹¹ In any analysis of Wesley's doctrine of sin, the additional explanatory clause given in the Larger Catechism should be considered. "Any law of God

given as a rule to the reasonable creature." This addition makes sin both willful and conscious—the point Wesley argues for. Wesley, no less than the Reformers, is insistent on man's natural sinfulness. He uses the Larger Catechism to defend the doctrine of original sin and his accord with Reformed theologians at this point is seen in the fact that he transcribed, without change, many pages of Boston's "Fourfold State." He seems to imply the imputation of Adam's guilt, for he makes no changes in the Shorter Catechism's reply to the question: "Wherein consists the sinfulness of the estate wherinto man fell?" "The sinfulness of that estate . . . consists in the guilt of Adam's first sin."¹²

As we would expect, Wesley is opposed to the Calvinistic understanding of the calling of the elect, and he makes changes in Questions 30-32.¹³ Question 30 asks: "How doth the Spirit apply to us the redemption purchased by Christ?" and answers: "By working faith in us and thereby uniting us to Christ in our effectual calling." Wesley removes the phrase "in our effectual calling" and all of Question 31 and its answer: "What is effectual calling?" "Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ and renewing our wills, He doth persuade us and enable us to embrace Jesus Christ . . ." In Question 32, Wesley substitutes for the phrase, "they that are effectually called" the phrase "they that truly believe."¹⁴

The most surprising change Wesley makes in the Shorter Catechism is his complete removal of the article on adoption. He expunged Question 34: "What is adoption?" and its answer: "Adoption is an act of God's free grace, whereby we are received into the number and have a right to all the privileges of the sons of God."

There is nothing in this answer to which Wesley might have objected, as his own teaching on adoption shows, i.e. his sermon, "The Spirit of Bondage and Adoption"¹⁵ and his "Notes" on Rom. 8:15; Gal. 4:5. Why, then, did he expunge it? We cannot be certain, but a possible reason, admittedly a weak one, is that he wanted to set in bolder relief the preceding question, "What is Justification?" and the succeeding one, "What is Sanctification?"¹⁶

The latter question was of great importance to Wesley. The Shorter Catechism answered: "Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God and are enabled more and more to die unto sin and live unto righteousness." Wesley struck out the words "more and more" to emphasize death to sin as realizable in this life and quoted Rom. 6:4 and 6 as proof texts.¹⁷ Wesley's interpretation of entire sanctification would not harmonize with the Calvinistic teaching on holiness attainable in the article of death—so plainly stated in the answer to Question 37. "What benefits do believers receive from Christ at death?" "The souls of believers are at their death made perfect in holiness and do immediately pass into glory . . ." Wesley strongly denied that scripture taught anywhere a holiness achieved in or at death, and his revised answer


reads: "The souls of believers at their death pass into glory . . ." ¹⁸

Wesley's insistence on a life of holiness made possible by the indwelling Spirit led him to expunge Question 82: "Is any man able perfectly to keep the commandments of God?" and its answer: "No man since the fall is able in this life perfectly to keep the commandments of God but doth daily break them in thought, word, and deed." The Scottish "Confession of Faith" adopted in 1560 avowed in Article 15: "The law of God we confess most just, most equal, most holy . . . but our nature is so corrupt . . . that we are never able to fulfill the works of the law in perfection."

John Knox, however, when incorporating this Confession in his "History of the Reformation in Scotland," included also the "Places" (i.e. articles of faith) of Patrick Hamilton, the first preacher of the Scottish Reformation. In "Certain Propositions proved by Scripture," Hamilton wrote: "He that hath faith keepeth all the commandments of God; ergo, he that hath faith keepeth all the commandments of God." ¹⁹

Wesley's doctrine of justification by faith reaffirms the Protestant doctrine of Article 15 of the Scottish Confession; his doctrine of entire sanctification reaffirms the early Reformation teaching on holiness as stated by Patrick Hamilton.

What do we learn about John Wesley's theology from his "Revision"? The most significant thing is the small number of changes Wesley made: out of the 107 questions and answers of the Catechism, Wesley made important changes in only 10 of them. While this is not meant to imply that John Wesley

was Calvinistic (G. Croft Cell's abortive attempt showed the fallacy of such a contention), ²⁰ it does show how large was his area of agreement with Reformed theology. The changes Wesley made are those expected. In dealing with the divine decrees, he removed the scholastic accretions that went beyond the teaching of scripture. Relative to sanctification and holy living, Wesley emphasized the Pauline doctrine that "love is the fulfilling of the law"—an emphasis that Patrick Hamilton and John Knox would have approved. And John Wesley did for the Westminster Shorter Catechism what its authors had not done—he added scriptural references for all the answers. In this, as in all things, Wesley sought to be *homo unius libri*. 

1. *The Works of John Wesley* (Beacon Hill, Kansas City N.D.), 10: 904-59.

2. *Ibid.*, 10:459.

3. *Ibid.*, 10:261.

4. "A Christian Library consisting of Extracts from and Abridgements of the Choicest Pieces of Practical Divinity which have been Published in the English Tongue," by John Wesley (London: 1822), 14:387-414.

5. *Ibid.*, pp. 390-91.

6. *Works*, p. 210.

7. "Christian Library," pp. 393-94.

8. *Ibid.*, p. 392.

9. *Works*, 5:152.

10. *Ibid.*, 6:417.

11. *Ibid.*, 12:394.

12. "Christian Library," p. 393.

13. *Ibid.*, p. 399.

14. *Ibid.*, p. 398.

15. *Works*, 5:98-111.

16. See J. A. Macdonald's *Wesley's Revision of the Shorter Catechism* (Edinburgh, 1906), pp. 51-60.

17. "Christian Library," p. 399.

18. *Ibid.*, p. 400.

19. See Macdonald, *Wesley's Revision . . .*, pp. 131-48.

20. G. C. Cell, *The Rediscovery of John Wesley* (New York, 1935), pp. 242-72.

OT WORD STUDIES

(Continued from page 60)

Indeed, those who have not yet been "exodused" in this way continue to live under oppression in many kinds of *Egypt*s. The function of the exodus story for all people is specifically the function of gospel proclamation; the Good News in this case is that the God of the first exodus is also the God of countless exoduses in every generation.

Many excellent commentaries on Exodus are available. I have chosen some of those which I personally find helpful. No single commentary will suffice for exegetical study of a biblical book. Choose as many of the following as you can afford.

Commentaries

1. Brevard Childs, *The Book of Exodus*. OTL. Philadelphia: Westminster, 1974. This is the single most comprehensive work on the market in English.

2. Martin Noth, *Exodus*. OTL. Philadelphia: Westminster, 1962. This work is specifically

aimed at analyzing the text as a literary composite from several sources, written and oral.

3. R. E. Clements, *Exodus*. Cambridge Bible Commentary on the NEB. Brief but solid and helpful.

4. J. C. Rylaarsdam and J. E. Park, "Exodus" in *Interpreter's Bible*, Vol. 1. The "Introduction" by Rylaarsdam is useful because it is succinct and accurate. The exegetical comments are often very general.

5. F. B. Huey, Jr., *Exodus*. Grand Rapids: Zondervan, 1977. This is generally a good series to own.

6. Keil & Delitzsch on *Exodus* are generally excellent on the Hebrew text; they are hard to use for anyone who does not handle the Hebrew alphabet and also quite out of date in areas of interest other than textual.

7. Umberto Cassuto, *A Commentary on the Book of Exodus*. Jerusalem: Magnes Press, 1967. This volume is recommended because the spirit of the author, an observant Jew of the previous generation, should be captured by anyone who loves the Scriptures.

Special Studies

Here are several articles and other longer works on Exodus which deal with something less than the entire book. Most of these should be avail-

able in any good seminary or college library if you do not wish to order them personally.

1. Martin Buber, *Moses*. Harper Torchbooks, 1958.

2. *Review and Expositor* LXXIV, 4 (1977). "The Book of Exodus."

3. Moshe Greenberg, *Understanding Exodus*.

4. G. E. Wright, "Exodus, Book of," IDB 2:188-97.

5. R. E. Clements, "Exodus, Book of," IDBSup 310-12. This article is recommended for its updated bibliography.

6. Charles D. Isbell, "The Divine Name 'Eh-yah as a Symbol of Presence in Israelite Tradition," *Hebrew Annual Review* 2:101-18.

7. Charles D. Isbell, "Preaching the Old Testament," *Preacher's Magazine*, Dec.-Jan.-Feb., 1979-80, 36-40.

In the coming issues, I shall survey significant key words which function within the exodus narrative as conveyors of important theological insights.

*Author's own translation.



Would an Oil Company Kid Around?

A major oil company ad directed this special offer to us simpletons out in consumerland:

"ABSOLUTELY POSITIVELY FREE** . . . This big beautiful deluxe personal appointment book (**pay only \$2.94 for postage, order acquisition, and handling, plus tax, if any)."

Dreams, Lofty—and Otherwise

"If you could be granted your fondest dream what would you wish for?" That's the question a national magazine for teenage young women posed to its readers. One 13-year-old young lady from Atlanta answered with, "I would dream of a life in which my abilities and talents could be used for the Lord until they were exhausted." But if she couldn't have that she said she would settle for "a color TV set."

—Good Morning Magazine

Evangelistic Preaching

"The Bible is the basic handbook for evangelistic preaching; prayer is the primary method in sermon preparation; and a loving study of people is one of the best sources of ideas."

—Evangelistic Preaching
Lloyd Perry
and John Strubhar

Really, Now . . .

A troubled Christian came to Tertullian and said, "I've come to Christ, but I don't know what to do. I have a job that I don't think is right, but I have to live."

"Must you?" Tertullian replied.

—quoted by William Barclay

On Slipping the Gospel in

"I am tempted to justify myself by saying, 'If I'm popular with them, and they like me a lot, I can sneak the gospel in.' God never needed sneaky preachers, and He doesn't need sneaky prophets. He doesn't need sneaky witnesses and evangelists. He needs those who are willing to confront."

—John MacArthur, Jr.

Motivation

Always do right; this will gratify some people and astonish the rest.

—Mark Twain

Religious Women

A survey by *McCall's* magazine, based on a record 60,000 responses from women readers, reports that 90 percent of the women participating believe in God, 80 percent believe in a soul that survives death, and 67 percent pray daily. However, only

17 percent identified organized religion as "the principal influence of their morality" and only 6 percent cited their church or synagogue as having "major responsibility" in shaping their moral outlook.

—Pulpit Helps

Fire Hazard

A church caught on fire. The minister was standing beside one of the leading members when the parishioner asked, "Have you removed your things from the study?" The minister replied, "No, not a thing." "What! Not your sermons?" was the parishioner's response. "No, not a one," the minister responded. The parishioner called to the firemen: "Get the minister's sermons from his study. They are so dry they are sure to go up fast."

—Pulpit Digest

Teach Too

"The preaching of the gospel merely brings men to the threshold of discipleship. If they are to . . . become . . . disciples . . . they must have a teacher . . . where there is no teacher but only a preacher, one need not expect to find disciples."

—James D. Smart

Back to the Place of Prayer

"I do not know when or where God will come. I do not know how. Inert, closed in a circle of boredom and routine, disheartened because there is after all nothing new under the sun, I wait. I am myself vacuum and spiritual void, with one clear intention only. I will drag my tired, indifferent self to the place where once God came—be it temple, forest, cellar or bedroom, lakeside, city street, heart of another. I will do this today. There is nothing else to do. God came once, I believe He will come again. So I will put my empty self in the way of His coming."

—Man In Between

About Sinners—and the Savior

"Since the most basic fact about man is that he is a sinner, his most desperate need is for a Savior. Nothing else and nobody else will do."

"Let a man go to a psychiatrist and what does he become? An adjusted sinner."

"Let a man go to a physician, and what does he become? A healthy sinner."

"Let a man achieve wealth, and what does he become? A wealthy sinner."

"Let a man join a church, sign a card, turn over a new leaf, and what does he become? A religious sinner."

"Let him go in sincere repentance and faith to the foot of the cross, and what does he become? A new creature in Jesus Christ, forgiven, reconciled, with meaning and purpose in his life, and on the way to marvelous fulfillment in God's will."

—The Anglican Digest

Christmas Resources from



Christmas is the time for special features, and LILLENAS music and program resources will help you set the stage for a memorable and meaningful celebration of Christ's birth. Here are some new samples from the LILLENAS Christmas catalog.

FOR MUSIC AND ACTION

CAROLS ALIVE! New sounds for the entire Advent and Christmas season. Fresh expressions of 30 unique carols in a variety of styles, for a cappella or with accompaniment. Arranged by TOM FETTKE for SATB voices, some two- and three-part arrangements. Topical index. Includes "Some Children See Him," "My Christmas Gift," "How Great Our Joy." Use as individual choir selections, or as a musical program, as outlined in the *Carols Alive Program Resources* book.

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NEW CAROLS ALIVE PROGRAM RESOURCES: A programming companion to CAROLS ALIVE! Here under one cover are ideas, scripts, instructions for using the popular Fettke Christmas collection for full-length or mini-programs and cantatas. Script writer VANN TRAPP has provided the director with material for Advent and Christmas programs of any length or theme. When coupled with the music, this book will provide resources for years to come.

MC-41A

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